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CONTENTS.

	PAGE
I. On Human Remains, discovered by General Pitt-Rivers at Woodcuts, Rotherley, &c. By JOHN BEDDOE, M.D., F.R.S., <i>President</i>	2
II. A Demonstration of Centres of Ideation in the Brain from Observation and Experiment. By BERNARD HOLLANDER	12
III. On Instruments for (1) Testing Perception of Differences of Tint, and for (2) Determining Reaction-time. By FRANCIS GALTON, F.R.S., <i>Vice-President</i>	24
IV. The Early Races of Western Asia. By Major C. R. CONDER, R.E.	30
V. On an Artificially-deformed Skull from Mallicollo. By Professor FLOWER, C.B., F.R.S., <i>Vice-President</i>	52
VI. Note on the use of "Elk" teeth for Money in North America. By HENRY BALFOUR, M.A., F.Z.S.	54
VII. Notes on the Modern Survival of Ancient Amulets against the Evil Eye. By E. B. TYLOR, D.C.L., F.R.S., <i>Vice-President</i>	54
VIII. On Antiquities from Huasco (Guasco), Chili. By C. H. READ, F.S.A.	67
IX. On Megalithic Remains from Japan. By W. GOWLAND, F.C.S.	64
X. On Rude Stone Monuments in the Country of the Carnutes (Department Eure et Loire, France). By A. L. LEWIS, F.C.A., <i>Treasurer</i>	66
XI. On the Comparative Anthropometry of English Jews. By JOSEPH JACOBS and ISIDORE SPIELMAN	76
XII. The Maoris of New Zealand. By EDWARD TREGGEAR	97
XIII. On the Osteology of the Veddahs of Ceylon. By ARTHUR THOMSON, M.A., M.B.	125
XIV. Notes on the Yoruba Country. By Mrs. BRAITHWAITE BATTY	160
VOL. XIX.	A 2

	PAGE
XV. On Salutations. By H. LING ROTH	164
XVI. Notes on the Hyksôs or Shepherd Kings of Egypt. By the Rev. HENRY GEORGE TOMKINS	183
XVII. The Right of Property in Trees on the Land of Another, as an Ancient Institution. By HYDE CLARKE, V.P.R. Hist. Soc., <i>Vice-President</i>	199
XVIII. On Cross-bows, Long-bows, Quivers, &c., from the Yoruba Country. By His Excellency Sir ALFRED MOLONEY, K.C.M.G.	213
XIX. On Poisoned Arrows in Melanesia. By the Rev. R. H. CODRINGTON, D.D.	215
XX. On the Structure and Affinities of the Composite Bow. By HENRY BALFOUR, M.A., F.Z.S.	220
XXI. Observations on the Natural Colour of the Skin in certain Oriental Races. By JOHN BEDDOE, M.D., F.R.S., <i>President</i>	257
XXII. Manners, Customs, Superstitions, and Religions of South African Tribes. By the Rev. JAMES MACDONALD ..	264
XXIII. The Ethnography of the Western Tribe of Torres Straits. By Professor ALFRED C. HADDON, M.A.	297
XXIV. On Fire-making in North Borneo. By S. B. J. SKERTCHLY, F.G.S.	445
XXV. On a Safe Conclusion concerning the Origin of the Eskimo, which can be drawn from the Designation of Certain Objects in their Language. By Dr. H. RINK	452
XXVI. On the Natives of Mowat, Daudai, New Guinea. By EDWARD BEARDMORE.. .. .	459
Annual General Meeting—	
Address delivered at the Anniversary Meeting of the Anthropological Institute of Great Britain and Ireland, January 28th, 1890. By JOHN BEDDOE, M.D., F.R.S., <i>President</i>	481

ANTHROPOLOGICAL MISCELLANEA.

	PAGE
Race and Language. By Col. WALTER M. T. CAMPBELL	89
Note as to Descent in the Dieri Tribe. By Mr. A. W. HOWITT ..	90
Sepulchral Chambers in Tumuli in Finistère. By A. L. LEWIS ..	90
International Congress of Prehistoric Anthropology and Archaeology ..	91
French Association for the Advancement of Science	92
The British Association	92
Professor Weismann's Essays	92
Race and Language. By T. V. HOLMES	251
Naga Ornaments. By Col. R. G. WOODTHORPE	252
Naga Ornaments. By C. H. READ.	441
Popular Anthropological Lectures	441
A Vocabulary of Ulia. By C. M. PLEYTE.	494
Note on a Vocabulary of Ulia. By SIDNEY RAY.	500
• Childbirth Customs of the Loyalty Islanders. Communicated by Rev.	
W. WYATT GILL, LL.D.	503
Notes on certain Australian Marriage Systems. By A. J. VOGAN ..	505
Notes on a recent Discovery in Finistère. By Admiral TREMLETT ..	507
The Smithsonian Institution and its Anthropologic Work. By T.	
WILSON	509
The late Dr. Asher. By Dr. MAURICE DAVIS	515

ILLUSTRATIONS.

PLATES.

I. Typical Heads of some of the Early Races of Asia Minor ..	48
II. } Ethnological Objects from Peña Blanca, Huasco, Chili ..	62
III. }	
IV. Graphic Representation of the Results of Messrs. Jacobs and Spielman's measurements of English Jews compared with Mr. Galton's measurements at the Health Exhibition ..	88
V. } Structure of the Composite Bow	245
VI. }	
VII. Marks on Natives of Torres Straits	
VIII. Dugong Platform, Head Dress, &c., Torres Straits	
IX. Arrow Release, New Guinea; Native of Mumlug, Torres Straits, &c. }	442
X. Sketch Map of Torres Straits and Daudai	
XI. Fire-making Apparatus from North Borneo	445

WOODCUTS.

	PAGE
Diagram of Cranio-Cerebral Relations	14
Fish-hook of Bone from Huasco	60
Tube and Spoon of Bone, from Huasco	61
Cromlech de Gellinville (Chartres)	68
Yoruba Instruments for producing the "Voice of Oro".. ..	162
Diagrammatical representation of the wood-work of an Indian com- site bow	236
African tattoo marks	269

CORRIGENDA FOR VOL. XVIII.

Page 363, line 4 in table, *for* "Milu," *read* "Milo."

„ 369, line 2, *for* "andila," *read* "andüla."

„ 370, note. *for* "p. 45," *read* "p. 358."

„ 381, line 4 from bottom of page, *for* "sentopyga," *read* "teatopyga."

„ 386, line 13 from bottom of page, *for* "burning down," *read* "destroying."

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FEBRUARY 12TH, 1889.

JOHN BEDDOE, Esq., M.D., F.R.S., *President, in the Chair.*

The Minutes of the last meeting were read and signed.

The following presents were announced; and thanks voted to the respective donors:—

FOR THE LIBRARY.

From Dr. O. FINSCH.—*Ethnologische Erfahrungen und Belegstücke aus der Südsee. Zweite Abtheilung; Neu-Guinea.*

From the AUTHOR.—*The Ta Ki, the Svastika and the Cross in America.* By Daniel G. Brinton, M.D.

— *Notes on the History, Customs, and Beliefs of the Mississaguas.* By A. F. Chamberlain, B.A.

— *Huron Folk-Lore.* By Horatio Hale.

— *Verkehr und Handel in ihren Urfanfängen.* Von Prof. Dr. Ed. Petri.

From the ROYAL SCOTTISH GEOGRAPHICAL SOCIETY.—*The Scottish Geographical Magazine.* Vol. v. No. 2.

From the ANTHROPOLOGICAL SOCIETY OF WASHINGTON.—*The American Anthropologist.* Vol. ii. No. 1.

From the BERLIN GESELLSCHAFT FÜR ANTHROPOLOGIE, ETHNOLOGIE UND URGESCHICHTE. *Zeitschrift für Ethnologie.* 1888. Heft 5.

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B

- From the DEUTSCHE GESELLSCHAFT FÜR ANTHROPOLOGIE, ETHNOLOGIE, UND URGESCHICHTE. Correspondenz-Blatt. 1888. Nr. 10-12.
- From the IMPERIAL UNIVERSITY OF JAPAN.—The Calendar for the year 1888-89.
- The Journal of the College of Science. Vol. ii. Part 4.
- From the SOCIÉTÉ ARCHÉOLOGIQUE, AGRAM.—Viestnik hrvatskoga Arkeologickoga Društva. Godina x. Br. 1.
- From the TRUSTEES.—Twenty-second Report of the Trustees of the Peabody Museum of American Archæology and Ethnology.
- From the SOCIETY.—Proceedings of the Royal Society. Nos. 273, 274.
- Proceedings of the Royal Geographical Society. Vol. xi. No. 2.
- Proceedings of the Society of Biblical Archæology. Vol. xi. Parts 2, 3.
- Journal of the Anthropological Society of Bombay. Vol. i. No. 5.
- Journal of the Society of Arts. Nos. 1886-1890.
- From the EDITOR.—Nature. Nos. 1002-1006.
- American Journal of Psychology. Vol. ii. No. 1.
- Science. No. 309-312.
- Photographic Times. No. 380.
- Revue d'Anthropologie. 1889. No. 1.
- Revue d'Ethnographie. Tom. vii. No. 4.
- Revue Scientifique. Tom. xliiii. Nos. 1-6.

The PRESIDENT, after some introductory remarks, read the following paper:—

*On HUMAN REMAINS, discovered by GENERAL PITT RIVERS at
WOODCUTS, ROTHERLEY, &c.*

By JOHN BEDDOE, M.D., F.R.S., President.

THE three series of bones, on which the kindness of General Pitt Rivers has enabled me to comment, are of great interest as exhibiting beyond reasonable doubt, examples of two races of men which have successively occupied the same limited district, and almost the same spot. We are entitled, I think, to assume that the two series from the villages of Woodcuts and Rotherley represent a British population living under Roman rule, and the series from the Winklebury graves a West-Saxon population belonging to an early period of the conquest of Wiltshire, which may or may not have already mixed its blood with that of the prior occupants. The Britons may have descended from Belgic colonists or from their subjects; the frontier of the Durotriges is supposed to have lain further to the south.

The averages of the three series yield the following results:—

The Woodcuts skulls are the largest in circumference and breadth, the Rotherley series the smallest, the Saxons from Winklebury come between the two. In length, the Woodcuts average and that of the Saxons is about the same (188 millimeters); that of Rotherley is smaller. In height the difference is only 1 millimeter, the Saxons standing first (135), both the British series lower, and equal. As to cephalic index, if we lump together the two series of Britons, we may say that both races fall just within the boundary of dolichocephaly, as now defined, though the Woodcuts average taken separately just exceeds it, being 75·6, while that of Rotherley is but 73·7. The Saxon average, 74·7, is practically identical with that of other early Saxon or Anglian collections. The Saxons are on the whole more prognathous, *i.e.*, they have a rather larger alveolar index. The nasal index is smaller, the orbital index larger, in the Romano-Britons.

Of radii and arcs, the vertical and parietal are slightly larger in the Britons, the frontal distinctly larger in the Saxon men. The greater length of the frontal arc, and the comparative shortness of the parietal arc in the Saxons seem partly due to the greater fulness of the temporal region as compared with the posterior parietal which again is connected with the greater tendency to ellipticity in the norma verticalis.

The following table exhibits, roughly, the relative proportions of the radii and arcs, the measurements of the vertex being taken as the standard.

	Frontal.		Vertical.		Parietal.	
	Radii.	Arcs.	Radii.	Arcs.	Radii.	Arcs.
Saxons	90	91	100	100	103	102
Romano-Britons	86	87	100	100	102	104
Round-barrow ..	90	90	100	100	92	102
Rotherley ..	86	87	100	100	104	104

There are also sundry points of difference which, though they do not distinctly come out in the measurements, and though some of them are incapable of being tested in that way, are nevertheless appreciable and important.

Among these are the greater prominence of the superciliary ridges, as a rule, in the Romano-Britons. The difference

between the glabello-maximal and the ophryo-maximal lengths does not always fully express this prominence, being liable to vary also with the form of the occiput.

The chin is usually broader, rounder or more open in the Saxons.

Though the orbital index is greater on the average in the Romano-Britons, the orbit is generally rounder or less angular and square in the Saxons.

The form of the nose, perhaps I should say the probable form, has been noted in four of the Woodcuts, and six of the Rotherley series, and in four of the Saxons.

In three, and perhaps in four, of those from Woodcuts, it has been prominent and seemingly aquiline; in the whole of the six from Rotherley more or less aquiline; among the Saxons one is marked prominent, one slightly arched, one straight, and one "not arched." These observations confirm, so far as they go, the other evidence we have as to the form of the nose among the Anglo-Saxons¹. It was sometimes concave, often straight, often slightly convex, without being very prominent in the face or forming a large angle with the plane of the forehead.

Some parieto-occipital or rather post-parietal flattening is noted in eight of the Saxons, but in only two of the Britons from Woodcuts, and three from Rotherley. This is a frequent feature in long Germanic skulls. On the other hand the off-setting (*Absätzung*) of the occiput, which German and Swiss anthropologists ascribe to their *Reihengräber* or *Hohberg* type, is little seen in these Winklebury Saxons. I have noted it in but one instance, No. 31²; whereas it is noted as considerable in two, and slighter in three others of the Woodcuts Britons, and as marked in one, and existing in two others of the Rotherley series. This point may be worth dwelling on a little.

Johannes Ranke treats the *Hohberg-Reihengräber* form, the leptoprosopic dolichocephalic of Kollmann, and the Kymric of the French anthropologists, as one and the same. In that case, this feature might be supposed to have been brought into Dorset and Wilts by Belgic invaders. But there is some evidence in the "*Crania Britannica*" of its occurrence hereabout earlier than the Belgic immigration. I lay no stress on the skull from Morgan's Hill, figured therein, which exhibits this "off-setting" in a notable degree; though only a flint implement was found with it Dr. Thurnam himself thought it Belgic. But there is a slight degree of this peculiarity in the long-barrow skulls of West Kennet and Uley, and a greater one in the Parsley Hay and Ballidon Moor crania, which are brachycephalous probably

¹ See especially Mr. Park Harrison's paper on this subject.

of early date. Professor Macalister notes its occurrence in the Worlebury skulls. It is perceptible also in some of the skulls of the period we are dealing with, which are figured by Barnard Davis as Roman, but whose ethnic character is more or less doubtful.

On the other hand it is not a conspicuous feature in Davis's Saxon skulls, of which those from Ozingell and Wye (both in Kent) exhibit most of it. Of the five skulls figured by Virchow (in his "Beiträge zur phys. Anthr. der Deutschen") from the Frisian islanders of the Zuyder Zee, only one, that of a male from Schokland, shows any sign of it. It occurs in some only of the long skulls figured by Gildemeister from Bremen, and in none of the broader ones which he calls Frisian or Batavian.

On the whole, if it was really a race-feature, it must have characterised the military caste among the Belgic as well as among the Germanic conquerers. Admixture of the Frisian type may have lessened its prevalence among the Saxons of Wessex.

In the norma verticalis, there is as usual a somewhat greater tendency to the elliptic outline in the Saxon, and to the ovoid or even the coffin or pear shape in the British skulls. Thus in 15 of the Winkelbury, 12 of the Woodcuts, and 14 of the Rotherley Britons we have the following proportions:—

	Saxon.	Romano-British.	Ditto Rotherley.
Elliptic	6	4	4
Ovo-elliptic. . .	4	..	..
Ovoid	4	6	3
Pear-shaped .. ..	..	1	7 { pear-shaped. coffin-shaped. heart-shaped.
Oblong-ovate ..	1	1	

The oblong-ovate form is the Sarmatic of Van Hölder; the heart-shaped approaches his Turanian type.

In both series the crowns of the teeth are more or less abraded by the use of hard food; but while those of the Saxons are wholly free from caries, it is found in those of no less than five of the Britons of Woodcuts.

Another remarkable difference is found in the stature.

General Pitt Rivers, following rules laid down by Topinard, and taking into account the lengths not only of the femur but of the tibia and of the bones of the upper extremities, arrives at the following conclusions as to this point:—

	Britons.		Saxons.
	Woodcuts.	Rotherley.	Winklebury.
Males	ins. (7) 5 f. 4	ins. (11) 5 f. 1·3	ins. (12) 5 f. 7·3
Females	(6) 4 f. 11·8	(3) 4 f. 10·	(9) 5 f. 1·4

These differences are very great; they extend to both the British villages, and to both sexes. The inferiority of the British to the Saxon males is in the one case 3·3 inches, in the other no less than 6 inches; that of the British to the Saxon females in the one case 1·6 inches, in the other 3·4 inches. It arises, not from any remarkable development in the Saxons, but from a remarkable depression in the Britons. Yet the two earlier races, contributories to the British stock, were, the one, the bronze men, tall and stalwart, and the other, the neolithic men of the long barrows, not, as a rule, particularly small. And Strabo was struck by the procerity of the British youths whom he had seen, and says distinctly that the Britons were taller than the Gauls. Of course there remains the consideration, not to be altogether overlooked, that our Woodcuts and Rotherley peasants may have descended in part from earlier races of serfs, of small stature, of whom we have few relics. Allowing that possibility, I would call attention to the occurrence of skulls among our present material which remind us distinctly of the neolithic race, and of some which may suggest the admixture of the bronze blood.

For myself, I am inclined to doubt whether these Britons, though certainly of stature so short as to constitute a notable and pregnant anthropological fact, were quite so short as General Pitt Rivers, on Topinard's rules, has made them out to be. My distinguished friend Topinard has recently criticised my view somewhat unfavourably in the "*Revue d'Anthropologie*"; but I still think that his own observations, coupled with those of Orfila, indicate a notable shortening of the lower limbs, as compared with the trunk, in individuals who are of shorter stature than the standard of their race. To go back to a very old authority, Homer, in describing Ulysses, says that he was of short stature, but that when he was seated among others this was not observable.

Now it is easier to suppose that the inhabitants of Woodcuts and Rotherley were of short stature by reason of degeneration or selection than that they were a small race *ab initio*, so to speak, in which latter case my argument would fail.

I think, therefore, that calculations based on the length of the femur alone, or of the femur and tibia, in which the relative proportions of these bones in short-statured people are not allowed for, may give results somewhat under the mark. This source of deficiency is partially, however, avoided by General Pitt Rivers, in that he has taken into account also the lengths of the bones of the upper extremity. Still, the objection is not entirely removed.

Another possible source of fallacy lies in the fact that several individuals of both sexes, and in both the Romano-British villages, appear to have been of advanced age, and are noted as being so by Dr. Garson. Such persons may have lost a little of the height which they possessed in the flower of adult age. I believe, however, that the decline in stature which takes place in old people is not usually accompanied by any material shortening of the long bones; the neck of the femur may, it is true, become more horizontal, and thus lessen the apparent length of that bone.

Anyhow, the calculated stature is not increased, in the case of the Woodcuts people, by the subtraction of the aged males, while in the case of the Winklebury Saxons it is positively lessened, the three old men among them having averaged, according to General Pitt Rivers, 5 feet 7½ inches, while my plan brings them up to 5 feet 8¾ inches.

At Rotherley, however, the aged men have been really shorter than the others. Let us subtract them, and regard only the six men who were in the prime of life. Their average, as calculated by General Pitt Rivers on Topinard's plan, is only 5 feet 2½ inches.¹ Out of all the numerous schedules contained in my own work on the Stature and Bulk of Man in the British Isles, only one, a collection of Spitalfield weavers, an originally small race dwarfed by progressive degeneration, yielded figures lower than these.

The utmost point to which I can raise the stature of these people, by eliminating the older men, and employing the mode of calculation which is most favourable to them, that from the femur alone, is 5 feet 5·9 inches in the case of Woodcuts, and 5 feet 4·2 inches, in that of Rotherley. This last figure would still be below that of any modern community in Great Britain.

The nine male Saxons, as I have already stated, must have averaged somewhere between 5 feet 7 inches and 5 feet 8 inches.

Here there is no possible room for doubt; all methods of calculation lead to nearly the same result; and this result

¹ I am not sure whether the soft parts have been allowed for: if not, an inch and four-tenths should be added.

agrees very closely with that I have arrived at from a consideration of all the available data, as having been the general average of the old Saxon race. It is also very nearly that which Roberts and Rawson, looking chiefly to the classes whose mode of nurture gives them a fair chance of development, would consider to be the average of the same race in modern times.

I am willing, however, to resign my own proposed method of mensuration; for, though I still think it the best and most easy of application in those numerous cases where the femur alone of the long bones has been preserved or measured, it may well be of inferior merit in such cases as these, where so many of the long bones have been preserved and carefully examined.

Moreover, it has very little chance of general adoption. It is exceedingly desirable that some one system should be universally employed; and the data of Topinard furnish the only probable basis for such a system. It is earnestly to be hoped that he will be able to find time to extend those data and perfect a system.

Meantime, a little ambiguity has arisen, from the fact that the figures in the "*Anthropologie Generale*" are not in every case consistent,¹ and that they refer to the stature of the skeleton, which, Topinard says, should be amplified by 35 millimeters, or about 1·4 English inch, in order to get the living stature.

I have re-calculated the proportions, allowing the required 1·4 inch for the soft parts in every case, and find that 27 for the femur, 21·7 for the tibia, 19·65 for the humerus, and 14·25 for the radius, are about the figures that should correspond to 100 of living stature, if we neglect the differences of proportion which I conceive to exist between short and tall men respectively.

By the application of these rules I have brought out the following results:—

				From complete lower extremity only.		From the four bones, f., t., h., and r.	
				mm.	inches.	mm.	inches.
Woodcuts, males	7	..	..	1648	64·88	1660	65·37
females	6	..	..	1537	60·5	1546	60·8
Rotherley, males	11	..	..	1577	62·1	1588	62·5
females	3	..	..	1439	58·66	1492	58·8
Winklebury, males	9	..	..	1721	67·43	1726	67·62
females	5	..	..	1618	63·72	1612	63·45
Woodcuts and	} males	18	..	1611	63·42	1616	63·62
Rotherley				1521	59·88	1529	60·2
females	9	..	..		

¹ Pages 474, 475, 1040, 1041. 220, page 475, is a misprint for 202; 20·7 (humerus). page 1041, for 20·0, and 23·3 (tibia), page 1042, for 22·3.

We have therefore a remarkable difference in the stature of the two races of which we have been speaking, a difference which extends to several inches at least, and which occurs in both sexes and is independent of differences of age.

There is, however, no very noteworthy variation in the length of the clavicle (indicating breadth of shoulders), nor in the circumference of the long bones; the British villagers, though much shorter in stature, were scarcely less solidly built than their conquerors; the difference was almost limited to the length of the trunk and members, especially the lower limbs.

This defect of stature in the Britons was no mere accident; else why should it have occurred in both villages, and affected both sexes. Was it a local peculiarity? That could hardly be; and here, I would remark that the Romano-Britons of White Horse Hill, described by Davis and Thurnam, were also short, though taller than our present subjects.

Was the phenomenon in any degree the result of long continued oppression by their rulers, heavy taxation, and consequently scanty food through successive generations; or of the draining away of their tall young men, time after time, for military service?

Both suggestions have been made by General Pitt Rivers, and it seems probable enough that both causes may have been materially operative through several generations.

It will be observed that in both series, especially in the British one, there are instances of an approach to platycnemism.

Other individual peculiarities have been noted in the schedules. One of the most markworthy is the Roman character of No. 8 British skull (Woodcuts). It is very like that of L. Volusius Secundus, figured in the *Crania Britannica* by Barnard Davis. The skull from the round barrow in "Susan Gibbs's Walk," is a perfectly typical "bronze" one. The disproportion between the parietal radius and arc is very characteristic of this type. Rushmore is situated in a district which up to our own time constitutes a kind of ethnic frontier. The complexion and features of the modern inhabitants seem to indicate that the West Saxons, having settled in force about Salisbury and Wilton, pushed up the diverging river-valleys to Warminster, Tisbury and *Mere*; beyond these points their advance may have been checked for a generation or two; and their subsequent conquests may probably have had less of the character of colonization than of military and seignorial occupation. The most prevalent types further west, as at Gillingham and Wincanton, are certainly not Saxon. It will be of the greatest interest to determine, now that we know Bokerley Dyke to be

post-Roman, whether the modern lines of race-division correspond to the lines of the ancient earthworks.

Further notes on Proportion and Stature.

Since this paper was read, I have examined a good deal of material bearing on the question of the uniformity of proportion of the length of the long bones to the stature. The results are more curious than satisfactory.

Dr. Etienne Rollet, of Lyon ("*Mensuration des os longs des membres*") having measured 50 male and 50 female corpses, comes to the conclusion that among males the long bones are proportionally *shorter* in tall persons, while among females the lower extremity only is longer.

He, however, quotes Sappey, who in a series of 40 males and 30 females found the proportional length of the lower extremity distinctly greater in tall persons, in both sexes; and Collignon, whose figures agree with Sappey's.

Rollet's method of calculation, which differs from Topinard's, brings out, from the femur and the humerus, a stature of only 5 feet 1.55 for the Rotherley men, and 5 feet 4.7 for those of Woodcuts.

I have also gone over the measurements of Weisbach, in the report of the Novara expedition, hoping to gain some further light on the subject of proportions from his measurements of the lower extremity. He measured from the trochanter to the external condyle for the thigh, and thence to the external malleolus for the leg. I have added together the lengths of the leg and thigh, and taken their proportion to the stature; it is not very different from our leg-index, roughly speaking.

The results in 30 German men and 11 German women show an increasing leg-index with increasing stature. In 20 Slav men and in 10 Rouman men, on the contrary, there is a slight decrease.

In Nicobar men, of whom Weisbach had a large number (51), there is scarcely any difference, and the same is the case with the Bugis; if anything, the indication is one of decrease. On the other hand, in Amboyna men, in Javanese, both men and women, in Sunda women, and in Tahitian women, there is a very considerable increase of leg-index with increasing stature; and the Chinese seem to fall into the same class.

But by far the most extensive series of measurements bearing on that point is that in the *Anthropometric Manual* of Amherst College, by Drs. Hitchcock and Seelye. From 888 measurements we gather that in the American student the leg-index does increase in the direct ratio of the stature, but it would

seem that this increase is due mainly to the greater proportionate length of the tibia rather than of the femur. In young men from 160 to 167 centimeters in stature, the leg-index is only 46·6, in those from 168 to 175 it is 47·, in those from 176 to 183 centimeters, inclusive, it is 48. The pubic heights (49·9, 50·5, 50·4) and the umbilical heights (59·3, 59·8, 60·2) confirm the indications of the leg-index.

On the whole, then, it may be said to be the rule that the leg-index does increase in the direct ratio of the stature; but the exceptions are numerous. Is it a mere accident that most of the exceptional series occur among the brachycephali of central Europe (the Celts of Lyon, the Slavs, the Roumans) ?

DISCUSSION.

Mr. F. GALTON feared that the risk of error would be large in endeavouring to identify the race to which skeletons belonged from the statures of a few specimens. Stature was known to be largely dependent on nurture, as shown by the great difference between that of the artizan and of the professional class in our own country, and again by the present large number of very tall English women, much in excess of what used to be observed, due apparently to the more healthy condition of female life in modern times among the well-to-do classes. The varieties in the value of mean stature had also been strongly forced upon his notice during several recent enquiries into different groups. They would probably be no less conspicuous under the rude conditions in which the people existed who were spoken of by Dr. Beddoe. He had witnessed a remarkable degree of variety among the Damaras, of whom some had cattle and lived plentifully on milk; these were magnificent men, frequently exceeding 6 feet 2 inches. The remainder were very poor; they had no cattle of their own, but lived chiefly on such roots as they dug up, or on other chance means of sustenance, and were far less tall. The statures of a few skeletons dug up in Damaraland could not, he was sure, be trusted to tell much about the race to which they belonged.

Prof. FLOWER and Prof. THANE also joined in the discussion.

Dr. BEDDOE, in reply, expressed his satisfaction at the result of Prof. Humphrey's investigation, as reported by Prof. Thane. If the angle of the femur did not really become less open in old people, a considerable addition to the material belonging to the early races, and available for measurement, would be made.

The following paper was then read by the Author :—

*A DEMONSTRATION of CENTRES of IDEATION in the BRAIN
from OBSERVATION and EXPERIMENT.*

By BERNARD HOLLANDER, Esq.

ON the 22nd February, 1887, Prof. David Ferrier delivered an address in this room on the question, "How far recent investigations on the functional topography of the brain could be brought in relation with craniological and anthropological researches with a view to establish the foundation of a scientific phrenology." It is my object to-night to continue that discussion, and to submit to you the basis of a scientific phrenology for your examination and criticism. I take it for granted:—

1. That all mind-manifestation is dependent on brain-matter;
2. That the various elements of the mind have distinct seats in the brain—which, however, have not been as yet determined;
3. That the recent researches by physiological experimenters and pathological investigators—which have resulted in defining distinct regions for motion and sensation—established the physiological correlative of psychological actions.

By applying galvanic currents to definite portions of the brain, or by destroying certain areas, physiological experimenters cause movements of certain limbs and muscles. In itself the distribution of motor areas in the brain would be of little value to the psychologist except that it proves to him the plurality of functions of the brain. When, however, we observe that the movements caused by excitation form the physical parallel of a mental action, we may arrive at the psychological function of a certain portion of brain, by reducing the various faculties of the mind to their elements, and watching their physical expression. No galvanic current will ever have the effect of demonstrating a centre of ideation, say: the centre for the emotion of power; on the other hand, there are several emotions and all the higher intellectual operations, which have no outward physical signs. All, which the excitation of that portion of brain, where the emotion of power may have its centre, can effect, is certain movements which such an emotion would cause when irritated.

To arrive then at the demonstration of centres of ideation there is but one way:—

1. We must observe the physical expression of our thoughts and feelings, as far as possible; in other words, we

must study the outward visible signs of their manifestation ;

2. We must take the limbs and muscles, which are affected by definite emotions, and see on what occasions they are made to move by central excitation.

Let me give an example. The outward sign of a joyful emotion is a drawing up of the corners of the mouth. The elevation of the angles of the mouth is the muscular action going parallel with the emotion of joy. The excitation of the nerve-centre causes the elevators to act. There is but one definite area, from which the elevator muscles can be made to act, therefore joyful emotions must take their start from this centre. When then a joyful emotion excites this definite portion of grey matter, a nerve-current passes to the lower centre—the centre for the movements of the elevator muscles—and causes them to act. As the brain is a very complex machine, other effects may be produced at the same time, but this one has always been associated particularly with exhilarating emotions. Persons of very cheerful dispositions make the elevators act so frequently, that the mechanism of the nerve-display is facilitated by constant use, and the centre will easier appreciate these special impressions. The elevators will be in time so accustomed to act, that they will leave impressions on the face so marked to enable people to recognise, by mere physiognomical signs, their brethren, who are of such disposition.

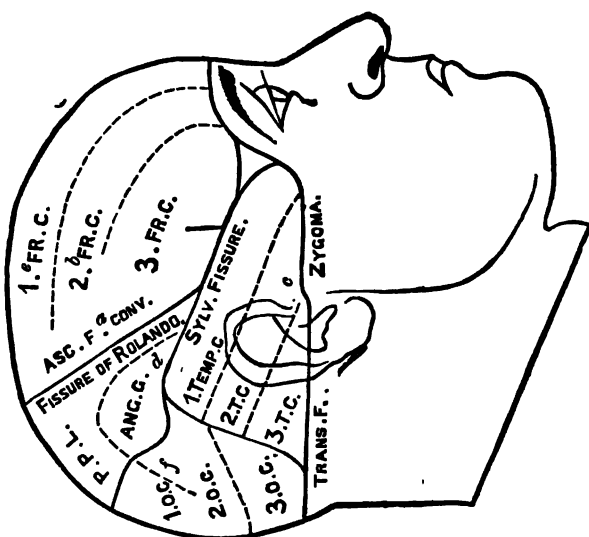
Now, let us see what the actual experiments were.

Prof. Ferrier applied a galvanic current to the ascending frontal convolution in monkeys on a definite portion marked (7), and to the corresponding region in dogs, jackals, and cats, all with the effect of elevating the cheeks and angles of the mouth with closure of the eyes. On no other region could the same be effected.

Darwin ("Expression of the Emotions," p. 202, &c.) says :—

"Dr. Duchenne repeatedly insists that under the emotion of joy, the mouth is acted on exclusively by the great zygomatic muscles, which serve to draw the corners backwards and upwards. The upper and lower orbicular muscles are at the same time more or less contracted. A man in high spirits, though he may not actually smile, commonly exhibits some tendency to the retraction of the corners of his mouth. According to Sir Chas. Bell, in all the exhilarating emotions the eyebrows, eyelids, the nostrils, and the angles of the mouth are raised. The tendency in the zygomatic muscles to contract under pleasurable emotions is shown by a curious fact communicated to me by

DIAGRAM
OF CRANIO-CEREBRAL RELATIONS.
(Reid.)



Some of the results of

Observations

made by the early phrenologists.

a. *Hope.*
The organ of cheerfulness.

b. *Imitation.*
The organ of mimicry.

c. *Alimentiveness.*
The gustatory organ.

d. *Cautiousness.*
The organ of circumspection,
fear, timidity.

e. *Veneration.*
The organ of submission, respect,
devotion.

f. *Attachment.*
The organ of friendship.

Some of the results of

Experiments

made by modern physiologists.

a. Centre for the movements of the
Elevator Muscles. (Elevating the
cheeks and angles of the mouth.)

b. *Facial Nerve Centre.*
Centre for facial movements.

c. *Gustatory Centre.*

d. Centre for movements of the
Platysma myoides, the muscle
of fright.

e. Centre for movements of the arm
and raising of the shoulders.
Patience Muscles.

N.B.—Some of the reference-letters have not been engraved exactly in their proper positions. The *d* should be placed rather lower down; and the *e* should stand on the left, instead of the right, of figure 1.

Dr. Browne with respect to patients suffering from general paralysis of the insane: 'In this malady there is almost invariably optimism—delusions as to wealth, rank, grandeur—insane joyousness, benevolence and profusion, while its very earliest physical symptom is trembling at the corners of the mouth and at the outer corners of the eyes. This is a well recognised fact.'

We have then sufficient evidence that the effect produced by galvanic current on the portion of brain marked (7) in Ferrier's topography is the physical expression of joy. We know then for positive that pleasurable emotions excite this centre. But I do not say, that it is the function of the centre to produce an emotion of joy—a manner after which the old phrenologists would have expressed themselves—I merely note that all pleasurable emotions produce a nerve current, which takes its start in this region.

Sir Crichton-Browne tells us, that in general paralysis of the insane, there is invariably optimism, beginning generally with trembling at the corners of the mouth and the outer-corners of the eye. The old phrenologists located "hope" in this region, and there is, no doubt, a strong relation between hope and optimism, and I find, in the writings of Combe, frequent allusions that this organ gave a tendency to cheerfulness. At the same time, I must note that Gall, the founder of phrenology, did not admit "hope" as a faculty, but included this portion of brain in his organ of "imitation" or "centre for mimicry," of which I shall speak directly.

There are many defects in the old phrenological system; one of them being that it rather favoured complex functions. But all the same, an unprejudiced investigator must take their observations into consideration. I need not remark that, when I refer to phrenology, I mean only the observations of Gall, and not the fancies and fallacies of his followers.

This centre for the elevator muscles, and probable centre, from which exhilarating emotions take their start, is in close connection with Exner's centre for the facial nerve.

Ferrier's centre, No. 7, is a little lower than the centre for the "nervus facialis" as located by Exner ("Localisation der Functionen in der Grosshirnrinde des Menschen," Wien, 1881). The "nervus facialis" centre occupies a very large portion of brain in Exner's collection of pathological evidence. The most intense centres for facial movements are localised by him in the squares marked 57, 58, 65, but are said to extend actually from the gyrus centralis anterior to the latter halves of the lower frontal convolutions. He quotes many cases of disease of this nerve, and is particularly struck with the frequency with which disease

of the facial nerve and aphasia concur. He says (p. 56), it cannot be mere chance that paralysis of the facialis is frequently accompanied by aphasia and the reverse : an observation which was also made by Ferrier.

There is sufficient evidence that the centre for the facial movements occupies an area extending from the ascending frontal convolution to the middle frontal convolution—a fact which was noted by Gall. He located in this region the talent for mimicry, the talent of imitating the gestures of other people ; more than this, he noted that, when this region was prominently developed, there was not only a talent for mimicry, but also a talent for the imitation of the voice of other people, and many examinations and casts of heads of eminent actors were made to prove this theory.

We have heard from Exner and Ferrier how closely the speech and facial nerve centres are connected ; both in perfection being necessary for a clever actor. But let me quote Gall himself. Speaking of a man with a peculiar prominence of this region, he says :—

“He imitated in so striking a manner the gait, the gestures, the sound of the voice, &c., that the person was immediately recognised. I hastened to the institution for the deaf and dumb to examine the head of the pupil Casteigner, who had been received into the establishment six weeks previous, and who, from the first, had fixed our attention by his prodigious talent for imitation. On Shrove-Tuesday, when a little theatrical piece is usually represented in the establishment, he had imitated so perfectly the gesture, the gait, &c., of the directors, inspector, physician, and surgeon of the institute, and especially of some women, that it was impossible to mistake ; a scene which amused the more, as nothing like it was expected from a boy whose education had been absolutely neglected.”

He goes on to explain that many men have a natural talent for the stage or pantomime, and that the history of the lives of great actors shows, that the majority of them had received little education and were intended for some other profession, but their innate disposition drove them to the stage. The faculty of imitation is exercised sometimes even in idiots and madmen. Pinel says :—

“A young idiot whom I have long had under my eye, has the most marked and irresistible inclination to imitate all that she sees done in her presence ; she repeats mechanically all that she hears said, and imitates with the greatest fidelity the gestures and actions of others, without much regard to propriety.”

I cannot go into details to-night as to the ample evidence, pathological and otherwise, which the early phrenologists brought

forward in their time. They were only ridiculed and treated as charlatans. To-day people know nothing of the old phrenology, except what they hear from opponents and read in books by some phrenological dilettanti. Scientific men think Gall's theory exploded, because Sir Wm. Hamilton and Flourens appeared to disprove it, but we know, since 1870, that the doctrines of these two men are equally valueless, for Flourens taught that the whole brain acted as an organ of the mind and not, as we know now, that special parts of the brain have separate functions, while Sir Wm. Hamilton considered it impossible to form a system on the supposed parallelism of brain and mind. L. Landois ("*Lehrbuch der Physiologie*") recommends a re-examination of Gall's theories, and I hope to show you to-night that, whatever you may think of the phrenological system, Gall's fundamental observations were correct.

Ferrier's experiments on monkeys on the anterior and inner aspect of the uncinate gyrus, marked (15), had the effect of "torsion of the lip and semiclosure of the nostril on the same side, as when the interior of the nostril is irritated by some pungent odour." He says (p. 244, "*The Functions of the Brain*," London, 1886):—

"Irritation of the middle temporo-sphenoidal convolution I have found in general to be without any obvious reaction except towards the lower extremity, where in several instances movements of the tongue, cheek pouches, and jaws were induced very much like those which are characteristic of tasting."

The same experiment on (15), the uncinate gyrus or extremity of the temporal lobe of dogs had the result of "torsion of the nostril on the same side, as if from irritation directly applied to the nostril." The same effect was produced by experiments on cats and other animals. He continues:—

P. 315. "As above described, irritation of the hippocampal lobule in the monkey, cat, dog, and rabbit was attended by essentially the same reaction in all, viz., a peculiar torsion of the lip and nostril on the same side. This reaction is precisely the same as is introduced in these animals by the direct application of some strong or disagreeable odour to the nostril, and is evidently the outward or associated expression of excited olfactory sensation."

P. 321. "As to the sense of taste I have not succeeded in differentiating any special region related to this faculty, but that it is in close relation with the olfactory centre is probable from the facts described. It was noted in connection with electrical irritation of the lower extremity of the temporo-sphenoidal convolutions in the monkey, and of the same region in the brain of the cat, that movements of the lips, tongue,

cheek-pouches, and jaws, were occasionally induced—phenomena, which might be regarded as indications of the excitation of gustatory sensation. This interpretation receives support from the above described results of destructive lesions, and we have, therefore, reasonable grounds for concluding that the gustatory centres are situated at the lower extremity of the temporo-sphenoidal lobes, in close relation with those of smell."

P. 431. "The physiological needs of the organism, in so far as they induce locally discriminable sensations, express themselves subjectively as definite appetites or desires, which are the conscious correlations of physiological wants. The appetite of hunger is the desire to satisfy or remove a local sensation, referable to the stomach, in which the physiological needs of the stomach express themselves. The substrata of the feeling of hunger and appetite for food are the stomachic branches of the vagus and their cerebral centres, and as local conditions of the stomach may destroy or increase the feeling of hunger, so central disease may give rise to ravenous appetite or sitophobia, conditions exemplified in certain forms of insanity."

Ferrier thus proves the tip of the lower temporal convolutions to be the "gustatory centre," and even Hitzig, who is not always flattering to Prof. Ferrier, delights in noting this discovery. Yet, I will show you immediately that this centre—of which we are most certain—was known and correctly localised in the same portion of brain by the early phrenologists.

Many men claimed the discovery of the organ called "gustativeness," or "alimentiveness," but the Editors of the "*Edinburgh Phrenological Journal*," Vol. 10, p. 249, give Dr. Hoppe of Copenhagen the credit of having been the first and most acute observer.

"In December, 1823, he expresses the opinion, that besides the nerves of the stomach and palate, of which alone he conceives the sensations of hunger and thirst to be affections, there must be also an organ in the brain of animals for the instinct of nutrition for the preservation of life, which incites us to the sensual enjoyments of the palate, and the activity of which is independent of hunger and thirst."

In a second communication to the same journal, dated 28th December, 1824, he says:—

"Regarding the organ for taking nourishment, I have been led to think, since I wrote last, that the place where its different degrees of development are manifested in the living body is in the fossa zygomatica. Before I had thought at all of phrenology I was struck with the remarkable breadth of the face or head of a friend of mine, caused, not by prominent

cheekbones, as in some varieties of mankind, but more toward the ears, by the great convexity of the zygomatic arch. Knowing that this individual was exceedingly fond of good living, and that, even in spite of a very powerful intellect, and propensities moderate in almost every other respect, he was prone to indulge too freely in the joys of the table, I afterwards thought that this form of the head and tendency of the mind might bear a nearer relation to each other than had at first occurred to me, and in some other persons, notoriously fond of good eating and drinking, I found a confirmation of my suppositions. This prominence of the bony arch, I think, must be an absolute consequence of the part of the cranium lying under the temporal muscle being pushed outward, and diminishing, in that direction, the space of the fossa."

Dr. Hoppe considered the organ "alimentiveness" to be likewise the organ of taste. He says:—

"That the sensation of taste only passes through the nerves and is perceived in a part of the brain is a supposition, I think, sufficiently proved. Now, it appears to me as highly probable, and by analogy agreeing with other experience, that it is one and the same organ which tastes, viz., distinguishes and enjoys, and incites us to taste, or in other terms, to take food and drink. This, according to my opinion, is the organ of appetite for food and consequently it may be named the organ of taste, *gustus*."

Dr. Crook, of London, mentions that several years before the publication of Dr. Hoppe's papers, he himself had arrived at similar conclusions with regard to this faculty and the position of its organ. He says:—

"Three persons with whom I had become acquainted in the year 1819, first led me to suspect that a portion of brain situated near the front of the ear, was connected with the pleasures of the festive board. From that time to the end of 1822 above a thousand observations were made. As they tended to confirm this view, several phrenological friends were informed of the result. From 1823 I no longer doubted that the anterior portion of the middle lobe was a distinct organ, and that its primary use was the discrimination and enjoyment of meats and drink. It was difficult, however, to hit the fundamental power. The situation of the organ, under the zygomatic process and the temporal muscle, frequently precluded the possibility of accurate observation. But, notwithstanding, well-marked cases, both of a positive and a negative kind, were investigated."

A long controversy follows this paper on "alimentiveness," the gustatory centre, in the "*Phrenological Journal*," and much ridicule was thrown at the originators for localising a centre for

hunger and thirst, those affections being thought due to the stomach alone. Even to-day scientific men say phrenology is exploded, because certain thicknesses in the skull and the various muscles make it impossible to distinguish the corresponding portions of brain; yet it is remarkable that the organ which has been ridiculed most and which was the most difficult to observe, is to-day found correct.

If there were but two organs correctly localised by Gall, it would justify a reconsideration of his work; but there seems to be a number of faculties, the localisation of which has been confirmed by modern experiments. Unfortunately the later phrenologists have spoilt many of Gall's original observations. I will just give a few more examples in order that my paper may receive sufficient consideration, and may effect a change in your views with regard to the old phrenology.

Prof. Ferrier's experiments on "the lower extremity of the ascending parietal convolution" in monkeys marked (11), resulted in "retraction of the angle of the mouth. The action is that of the platysma myoides."

Darwin ("Expression of Emotions," p. 298), says with regard to the physical expression of "fear," and the platysma myoides muscle:—

"Sir Charles Bell ('Anatomy of Expression,' p. 168) and others have stated that this muscle is strongly contracted under the influence of fear, and Duchenne insists so strongly on its importance in the expression of this emotion that he calls it the muscle of fright."

This may perhaps suffice to show that the platysma myoides muscle is called into action in the expression of fear.

Now let me draw your attention again to the old phrenology. Gall located so-called "cautiousness," in an area which covers not only Ferrier's centre (11), but also the angular gyrus. He found an enormous development of this region in persons known for their timidity, persons known to take alarm easily, and who could be easily terrified.

As to the function of the angular gyrus physiologists are not agreed. Ferrier includes the gyrus in his centre of sight. Munk calls it "Seelenblindheit," a strange name with a still stranger meaning.

I will quote some passages, which seem to indicate, that the effects produced by lesion of this region have some connection with the function attributed to it by phrenologists.

Ferrier, Phil. Transactions, 1875, Part II, p. 445-51, Resumé: "After destruction of the angular gyrus the animal commences to feel about cautiously; if pushed to move, it runs against every obstacle on its way. If put on the floor, it cries out and looks

about quite frightened. If called, it points its ears and cries. If taken up again, it clings to one as if afraid of being put down. On the other hand, threatening with the stick has no effect, unless the stick is brought in contact with the eyes."

Munk ("Functionen der Grosshirnrinde," p. 25, etc.) makes the same observations as Ferrier, only his region of destruction, marked A, includes a portion of brain, where Gall located his organ of "Friendship" or "Attachment" (see diagram, p. 19) and Munk, speaking of the effect, says: "However, the animal remains cold at the sight of men, whom it used to greet most friendly, and, even at the sight of dogs, with whom it used to play:" an effect, which can be easily explained on phrenological principles, by the loss of the organ of "attachment" or "friendship." He goes on to remark, that the whip, which formerly frightened the animal away to a corner, has now no effect. The animal stops before every obstacle on its path and turns back again; one has to push it to go up any steps, and then, it feels its way with its nose, though not blind. When recovering, it stares at everything and examines every object most cautiously, both when lying down and walking about, just as if it had to learn afresh and gain new experience.

Goltz ("Verrichtungen des Grosshirns," p. 18, &c.) says, it is a well-known fact, that animals are easily put into rage by the appearance of a person in strange costume. He got his servant dressed up in fantastic attire and his dog would have torn him to pieces, had not proper precautions been taken. When the dog, however, had been operated upon, and the experiment was repeated, he remained perfectly calm, even when the servant stepped quite close to him, though the animal was by no means blind.

It is not difficult to detect in all these experiments an affection of some faculty, which, when excited, causes timidity. What the element of that faculty is, I cannot tell, but in its actions it is concerned with the emotion of fear.

Professor Ferrier found, when experimenting on dogs and other animals on a portion of brain marked (5), which corresponds to "the ascending frontal convolution at the base of the superior frontal" in the human brain, elevation of shoulder and extension forwards of the opposite fore-limb, or flexion of the fore-arm and paw.

Now, according to Darwin, raising of the shoulders—some times accompanied by extension of the arms—is a sign of non-resistance. He inquires, p. 271:—

"Why men in all parts of the world when they feel—whether or not they wish to show this feeling—that they cannot or will not do something, or will not resist something if

done by another, shrug their shoulders, at the same time often bending in their elbows, showing the palms of their hands with extended fingers, often throwing their heads a little on one side, raising their eyebrows, and opening their mouth."

On p. 270 he says:—

"Shrugging the shoulders likewise expresses patience or the absence of any intention to resist. Hence the muscles which raise the shoulders are sometimes called, as I have been informed by an artist, the patience muscles."

Mantegazza ("La physionomie et les sentiments," p. 113, &c.) dwells on the importance of the movements of the arm in the act of submission, devotion, and veneration. Darwin doubted whether the kneeling posture with the hands upturned and palms joined is an innate expression of devotion, but rather thought this posture a sign of submission. Mantegazza differs from Darwin; he holds that it is from the habit we have from our childhood to join our hands for prayer, that we employ the gesture when appealing to human beings, who can do us either much good or great harm. He thinks this gesture is innate and not acquired. He questioned many artists and gives as the result distinct rules, showing the importance which the position of hand and arm play in the expression of veneration and devotion.

We know then, that the raising of the shoulders together with the bending of the arms and hands are concerned in the physical expression of submission or non-resistance.

The old phrenologists located in this region their organ of "veneration," which is to give an impulse to devotion and worship. Combe ("System of Phrenology," p. 212) says:—

"Children who are prone to rebellion, regardless of authority, and little attentive to command, will generally be found to have this organ deficient. Veneration leads to deference for superiors in rank as well as in years, and prompts to the reverence of authority."

Large "veneration," say the phrenologists, produces an instinctive feeling of respect; a defect of "veneration" has the effect of diminishing the reverence for power. Dr. Spurzheim called it the emotion of reverence and respect.

We see again the strong relation between the old phrenology and the results of the experiments of modern phrenology. On the one hand I have shown you, that the effect produced by Ferrier's faradisation is the natural language of a feeling of non-resistance; on the other, that observations of Gall resulted in ascribing to this portion of brain the seat of the emotion of respect and reverence. Of course, respectful people do not resist authority.

Gall appears to me to have been aware of the importance, that the study of the physical expression of our emotions and thoughts will play some day, and to have been expecting that this study of the physical parallel to our mental operations will furnish new evidence for his or any other system, built upon the parallelism of brain and mind. He devotes a chapter to pathognomy, of which the following extract may prove interesting:—

“This art is founded on nature herself; for it is nature, that prompts all the gestures, the attitudes, the movements, finally the whole mimicry, by which men and animals express all their feelings and ideas. Pathognomy has its fixed and immutable laws, whether we apply it to man or to animals, so long as the question relates to the same feelings and the same ideas. Pathognomy is the universal language of all nations and of all animals. There is no beast or man who does not learn it; there is no beast or man who does not understand it. It accompanies language and strengthens its expressions; it supplies the defects of articulate language. Words may be ambiguous but pathognomy never is so. What would become of engraving, painting, sculpture, the comic art, eloquence, poetry, if the expression of the sentiments and ideas were not subjected to immutable laws? What means would they have in their power to paint modesty, prudence, fear, despair, baseness, joy, anger, contempt, pride or devotion? Where is the animal or man who takes time to deliberate on the manner, in which he would make his feelings and his ideas understood by others? Even at the moment when the feelings and the ideas arise, they are written on the exterior in characters discernible by all the world. It is certain, therefore, that the feelings, ideas, affections, and passions are manifested by suitable expression according to determinate and invariable laws.”

Gall noted the physical expressions of our emotions, though he could give us no explanation of its cause.

With the assistance of Hitzig, Fritsch, and Ferrier's experiments on the one hand, and Gratiolet, Piderit, Darwin and Mantegazza's observations on the other, I have endeavoured to show you to-night: (1) the reason why certain muscles and limbs are called into action by certain feelings and emotions; and (2) how to demonstrate centres of ideation by comparing the physiological experiments with pathognomy.

My work is, however, not complete, for first of all, I have not attempted to find the elements of those faculties which I located; secondly, we must take into consideration that mind, like brain, is very complicated, and even had philosophers ever agreed as to its elements, we know from experience that an emotion seldom acts singly.

Like all novelties my paper will create some opposition, but I do not fear criticism: I only ask for a re-examination of Gall's work, which I believe has been rejected without due consideration.

DISCUSSION.

Dr. BEDDOE thought that, although phrenologists had erected an edifice of straw and rubbish on the foundations laid by Gall and Spurzheim, these last had been men of considerable power and acuteness, whose observations ought not to be neglected in any new attempts at the localization of faculty.

Dr. FERBIER remarked that as the relations between brain and mind were still in many respects very obscure, he cordially welcomed any attempt to throw light on the problem. So far the physiological or objective functions of certain cerebral regions had been determined, but the question was, what are the correlations between the objective and the subjective or psychological aspects of these same regions. As the brain was composed of sensory and motor substrata, and as the brain was the organ of ideation, therefore ideation was the functioning of centres whose objective functions were motor and sensory. That there was a relation between the development of certain regions and certain motor and sensory faculties and capacities was undoubted, and was amply proved by the facts of comparative anatomy and physiology, normal and morbid. But whether any particular centre could be taken as the index of any particular intellectual faculty or peculiarity was a totally different matter. For the same centre might be called into activity in connection with unnameable mental states. Of which, then, would it be the index? Mr. Hollander's speculations in reference to so-called phrenological doctrines were ingenious, but what we wanted was evidence founded on careful investigation according to strictly scientific methods serving to indicate a relation between the development of particular centres and special mental faculties, aptitudes, or peculiarities. At present he did not think that there was any such worthy of consideration, beyond the general indications above mentioned. But the subject was one which was worthy of careful study, and in scientific phrenology might one day become possible.

Mr. WAKEFIELD said that as men's minds undoubtedly differed from each other in their natural characteristics so, it might be presumed, did also the physical organs through which mind manifested itself. Was it possible to detect these differences? Were there, also, localised centres of action corresponding to certain faculties or powers of the mind? This was the problem for solution and demonstration. Some facts had come under his observation which led him to think that the solution was not hopeless; but the advance made in this department of knowledge as to the true relation of mind and body was but slow and uncertain.

Mr. G. BERTIN remarked that it had been ascertained that the faculty of sight was localized in a convolution of the posterior part of the brain, and as we know that the faculty of speech is localized in the third left frontal convolution, it would seem that modern discoveries disprove the assumptions of the phrenologists. One great mistake of their system is to attribute the same faculties to the two lobes of the brain, a fact disproved by the localization of the faculty of speech on the left side. Another thing lost sight of, is that the examination of the head could only show the development of the surface of the brain; while we have no means to detect its inner development. Nor must we forget that the skull does not change after a certain age, though faculties may be still developing. Another mistake of phrenologists is to localize faculties too much; if phrenology is to become a science, broader lines will have to be followed, and Mr. Hollander's careful researches will do much to further this object.

Professor THANE and Dr. EDRIDGE-GREEN also took part in the discussion.

Mr. HOLLANDER in reply, observed that nobody disputes the fact that there are brain centres for ideation; the question is only as to their localization. But as the objective side, *i.e.*, the physical correlative of mental manifestation, has been in many cases successfully established, there remains but the demonstration of the subjective side. How far the speaker had succeeded in this, may be judged when the paper is read in type. So far he had not excited opposition. But now comes the coincidence that some of Professor Ferrier's researches, especially on the gustatory centre, confirm the early phrenological observations, long ago rejected. By careful examination and a thorough study of Gall's works the speaker found that there was a sound basis to his system. Gall had extraordinary powers of observation, and was an expert in comparative anatomy. He noticed the resemblance between the skulls of murderers and the skulls of carnivorous animals; the predominance of the temporal lobe struck him, and both Professor Benedict and Lombroso—the authorities on criminal anthropology—testify as to its correctness. Gall, in the same manner, noticed peculiarities in the heads of actors, poets, musicians, &c. He reasoned that there must be in the case of murderers an organ giving an impulse to destroy or kill ("destructiveness"), in the case of mimics an organ giving an impulse to imitate ("organ of imitation"), &c. Now these deductions are open to criticism, but the original observations are beyond dispute. There are no two characters alike, neither are there two skulls alike. The question in both cases is: how to measure the differences. There is no instrument for the measurement of those "ups and downs," protuberances and depressions of the living head. Between the skull of a Goethe and that of a murderer there are innumerable varieties. As we are able to distinguish the two extremes, why

should we not succeed in demonstrating the intermediate stages. Gall's system was rejected at its first appearance, because it threatened to upset familiar notions about the liberty of the will, about special creation, and supernatural religion. This was the first obstacle, and very few men, even now-a-days, care to risk the danger of opposing popular opinion. The author had attempted a revival of Gall's system, more scientific and appealing to the learned only. He hoped that it would be received without prejudice.

FEBRUARY 26TH, 1889.

JOHN BEDDOE, Esq., M.D., F.R.S., *President, in the Chair.*

The Minutes of the last meeting were read and signed.

The election of JOHN GOLD PHILPOT, Esq., of Lyme Regis, was announced.

The following presents were announced, and thanks voted to the respective donors:—

FOR THE LIBRARY.

From the AUTHOR.—Ein neuer Schädelträger und Schädelmesser. Von Dr. Josef Mies.

— Zusätze zu den Erklärungen der einliegenden linearen Darstellung von Schädel- und Gesichts-Indices. Von Dr. Josef Mies.

— Beschreibung und Anwendung eines neuen kranimetrischen Instrumentes. Von Dr. Josef Mies.

— Demags kapabomas mäl ko vödem plänöl, al plösenön gleglupis kotefamanumas lonedas gletikün al vids gletikün e lonedas gletikün al geils segun, balam bevünetik de Frankfurt', fomü posdunots seasetlik fol. Fa dl. Mies.

— O Góralach Ruskich w Galicyi. By Prof. Dr. I. Kopernicki.

From the CURATOR OF THE CAMBRIDGE UNIVERSITY MUSEUM OF GENERAL AND LOCAL ARCHAEOLOGY.—First, Second, Third, and Fourth Annual Reports of the Antiquarian Committee to the Senate, 1885–1888.

From the DEUTSCHE GESELLSCHAFT FÜR ANTHROPOLOGIE, ETHNOLOGIE, UND URGESCHICHTE.—Archiv für Anthropologie. Band xviii. P. 3.

— Correspondenz-Blatt. 1889. Nr. 1, 2.

From the ASSOCIATION.—Journal of the East India Association. Vol. xxi. No. 1.

From the INSTITUTION.—Journal of the Royal United Service Institution. No. 146.

From the SOCIETY.—Proceedings of the Royal Society. No. 275.

— Journal of the Society of Arts. Nos. 1891, 1892.

— Bulletin de la Société d'Anthropologie de Lyon. Tome vii. No. 3.

From the EDITOR.—Nature. Nos. 1007, 1008.

— American Antiquarian. Vol. xi. No. 1.

— Science. Nos. 313, 314.

— Timehri. No. 14.

— Revue Scientifique. Tome xliii. Nos. 7, 8.

EXHIBITION of INSTRUMENTS (1) *for TESTING PERCEPTION of DIFFERENCES of TINT, and* (2) *for DETERMINING REACTION-TIME.*

By FRANCIS GALTON, ESQ., F.R.S.

1. *Instrument for testing the perception of differences of Tint.*

Mr. F. Galton exhibited a new instrument designed by himself. It was a long box blackened inside, that had a horizontal slot at one end, A, to look in at, and two square windows B₁ B₂ at the other end, B to look out at. The box is directed towards a screen of white paper easily illuminated, so that the observer looking through A sees two bright windows in front of him, all the rest being dark. His eyes are well shaded by three wings attached to the box at A, one above, and one at either side.

The upper part of the end of the box towards B is hinged and can be turned back; then two graduated wheels D₁ and D₂ are disclosed. They turn independently on the same axis which is fixed through the horizontal partition that divides the wheels. Each wheel carries a light frame set across its diameter at right angles to its face. Similar gratings G₁ G₂ of fine wire (or else slips of coloured glass) can be inserted into these frames. Thus the piece consisting of D₁ and G₁ is exactly similar to that consisting of D₂ and G₂, but the two pieces are placed in opposite aspects, D₁ and D₂ being on different sides of the partition, and G₁ and G₂ standing outwards from them respectively. The wheel D₂ can be set by the experimenter in any desired position, and D₁ can be rotated by the person who is being tested, whenever he pleases to turn a stud S, with which D₁ is connected by a string.

Now when the grating (or the glass) is inclined to the line of sight, less of the light from the screen that passes through the

corresponding window reaches his eye than when it is set more squarely. Therefore the brightness of the two windows cannot be the same unless the graduations on D_1 and D_2 correspond in position.

To perform the test:—Open the hinged end at B; set D_2 to any desired angle; close the hinged end. The person to be tested now looks through A, and turns the stud S until he has to the best of his judgment matched the tint of the window B_1 with that of B_2 . Then the operator opens the hinged end and reads off the difference, if any, in the position of D_1 and D_2 .

(The precise value to be assigned to each degree of difference of graduation under the most suitable test conditions, has not yet been calculated, the instrument being still in an experimental stage).

2. *Instrument for determining Reaction-time.*

This instrument, also designed by Mr. F. Galton, measures the interval between a Signal and the Response to it, by the space traversed by an oscillating pendulum when measured along a chord. The pendulum is always released at the same angle of 18° from the vertical, and the graduations are made on a chord of the arc through which it swings, situated at a vertical distance of 800 millimetres from the point of suspension. In this case, the length of the half-chord, or of $800 \times \tan 18^\circ$, is equal to 259.9 millimetres. The graduations show the space travelled across from the starting point, at the close of each hundredth of the time required to perform a single oscillation. The places for the alternate graduations are given in the subjoined table, which has been calculated for the purpose, and may be useful in other ways, but the times to which the entries there refer are counted from the vertical position of the pendulum, and are reckoned up to — 50 on the one side, and to $\times 50$ on the other. The value of the decimal is only approximate; it had, in many cases, to be obtained by graphical interpolation. The pendulum is made to beat seconds, so the graduations are for hundredths of a second.

A pendulum must have considerable inertia in order to keep good time; on the other hand it is impossible to give a sudden check to the motion of a body that has considerable inertia without a serious jar. Therefore it is not the pendulum that has to be suddenly checked in this apparatus, but a thread that is stretched parallel to it, by an elastic band both above and below. As the pendulum oscillates the thread swings with it, and the thread passes between a pair of light bars that lie just below the graduated chord and are parallel to it. On pressing a key these bars revolve

round an axis common to both, through a little more than a quarter of a circle. They thus nip the thread and hold it tight, while no jar is communicated to the pendulum. The signal either for sight or for sound is mechanically effected by the detent at the moment when it is pushed down to release the pendulum. The pendulum may also be released, without giving any signal. In this case a sight signal has afterwards to be produced by causing the pendulum in its course to brush against and slightly to turn a very light and small mirror, so as to throw on or off the reflection of a window. A sound signal is similarly made by causing the pendulum to carry a light weight against a hollow box, which strikes the weight off. Neither of these acts produce any sensible alteration in the swing of a heavy pendulum.

TABLE.

T = the time of a single oscillation. Angle of oscillation 18° on either side of the vertical. The distances are measured upon a chord that lies 800 millimetres vertically below the point of suspension. The decimals are only approximately correct.

$\frac{T}{100}$	Distances from vertical.	$\frac{T}{100}$	Distances from vertical.	$\frac{T}{100}$	Distances from vertical.
0	0	20	148.5	40	246.4
2	15.7	22	161.5	42	251.2
4	31.3	24	174.0	44	255.1
6	46.8	26	185.9	46	257.9
8	62.2	28	197.0	48	259.5
10	77.6	30	207.4	50	259.9
12	92.3	32	216.2		
14	107.0	34	224.8		
16	121.5	36	232.7		
18	135.2	38	239.8		

The following Paper was read by the Author:—

The EARLY RACES of WESTERN ASIA.

By MAJOR C. R. CONDER, R.E.

[WITH PLATE I.]

THE subject of the present paper is one of growing importance, although in consequence of its difficulty it has not till lately attracted general attention. Wherever in Western Asia the student of Aryan and of Semitic history has carried back his inquiry to the earliest period, he has found himself confronted by populations speaking languages neither Aryan nor Semitic. In three cases these languages are known to belong to the family of the agglutinative tongues of Central Asia, to which the term Turanian is most commonly applied, including the Turkic dialects, the Mongolian language, the various Finnic tongues, and, as recent researches show, the language of the ruling Tatar race in China.

The question which is now raised concerns the affiliation of other dialects in Asia Minor, Syria and Greece to the same stock; and I may, perhaps, be permitted to say that this is a subject which I have studied in considerable detail for the last seven years; only very gradually arriving at conclusions based on much preliminary labour. It is a question of very general interest, for on the one hand it throws much light on early Greek and Roman history, and on the other it enables us better to understand the earlier part of the Old Testament, and the attitude of the Hebrews towards the Canaanite population of Palestine. But in order to work from the old to the new, and from the generally accepted to that which is still matter of discussion among scholars, a few words are necessary concerning the three languages above noticed as being Turanian. These are the Akkadian, the Medic, and the Etruscan; and for the present purpose it is not necessary to discuss the cognate dialects called Susian, Sumerian, and Cassite, concerning which we have only the most fragmentary information.

The Akkadian is the most ancient agglutinative language of which we know anything, and since its discovery forty years ago, by Sir Henry Rawlinson, it has been studied by many well-known scholars. During the year 1888 an excellent grammar has been published by Mr. G. Bertin. The vocabulary, though in part doubtful, has to a certain extent been fixed by bilingual texts and lists; the comparative study of the grammar, by Oppert, Lenormant, and others, leads to the usual classing of this primitive tongue as Turanian, the only question in dispute being whether the Finnic, Ugrian, or Turkic languages present the closest comparison. The comparison of the numerals seems

to me to confirm the recent conclusion of Dr. Hommel, and it appears that while comparable with Finnic and Ugrić speech, Akkadian is even closer on the whole to the Turkic. Take, for instance, the Akkadian *Dimmir* or *Dingir* "god," or *Tin* "life"—the words are evidently nearer to the Turkic *Tangri* and *Tin* than they are to the Finnic *Yumala* and *Leine*; and so in many other cases. As regards grammar, the Manchu Tatar is in some respects nearer than any Finnic grammar to the earliest specimens of Akkadian, and on the whole the Turkic grammar, perhaps, presents most affinity, though like all other languages the Turkic has developed and advanced.

Akkadian is thought to have become extinct by about 1500 B.C., though the evidence seems to me only to show that it was little understood at that time by Assyrian writers, who regarded the language, however, with reverence and interest. It is through their translation of magical documents and hymns, that the Akkadian first became known to modern scholars; but even now it cannot be said that we have more than a very imperfect knowledge of the language, and it is impossible for even a specialist to dogmatise on the subject. According to Prof. Sayce's vocabulary, there are less than 100 certainly known words out of some 1,500 sounds.

The Turanian language of Media, known through the trilingual inscriptions of Darius at Behistun, first read by Norris, and deeply studied by Dr. Oppert, is stated by the latter great authority to approach most closely to the Turkic group. We as yet only possess about 200 words of this tongue; but as these are written syllabically, there is less doubt about their pronunciation than is sometimes the case in Akkadian. The Medic language is not the same as the Akkadian, though in syntax and in vocabulary it presents a very marked connection. Considering the difference of some 2,000 years in date, and 400 miles in distance, there can be no real doubt that the two languages are of the same stock, and probably belonged to the same original race. I am aware that I may be reminded that race and language are not synonymous, but such a distinction, when exaggerated, appears as likely to mislead as does the contrary assumption.

The third language above mentioned is the Etruscan, which, since Dr. Taylor in 1874 laid the basis of a scientific study, has generally been regarded as Turanian. In vocabulary it compares with the Finnic, Ugrian, and Turkic languages; and I find that out of some 250 known words, a large proportion are comparable with the Akkadian.

The question which it is now proposed to raise, is whether or no the early languages of Syria, and of Asia Minor, which are

traceable in the intervening regions between Mesopotamia and Italy, are not properly to be examined on the supposition that they belong to the same group of early Turanian tongues, to which the three already noted are to be ascribed; and whether our information concerning racial types, manners, and religion, does not serve to support the same conclusion. It is a very large subject, and the material available cannot be condensed into one short paper, or even into a pamphlet. I will, however, endeavour to put a few leading facts before you for consideration, treating first of Syria, and afterwards of Asia Minor.

For the last twenty years or more it has been known that, as early as 1600 B.C., at least, there were two races in Syria and Palestine known to the Egyptians. One of these was a Semitic race, speaking a language akin to Hebrew and Phœnician, and represented with Semitic features on the monuments. From their town-names, including many of the cities enumerated in the Book of Joshua, we learn that the Semitic nomenclature of Palestine is older than the Hebrew invasion under Joshua—a discovery which fully agrees with the statements of the Book of Genesis. It is not, however, with this Semitic population—the existence of which is proven beyond dispute—that we are now concerned, but with that other population, the contemporary existence of which, especially in the north between Damascus and Aleppo, is equally undoubted. The names of the towns conquered by Thothmes III, about 1600 B.C., in this region, are (as Chabas pointed out) not Semitic and not Aryan. When I found reason to suppose that they were probably Turkic, I made a comparison of the sounds with the Akkadian and with the Turkic languages, and the results appear to me to show beyond reasonable doubt, that these town-names are to be so interpreted. Several very distinctive Turko-Tatar words form often repeated elements of these names, among which I may mention as perhaps most clear: *Tami* for a “building,” *Su* for “water,” and *Tep* for a “hill.” In this respect, therefore, the Syria of 3,500 years ago differs little from the Syria of to-day, when the same mixed nomenclature, Arab and Turkoman, is recognisable in the geographical names.

It is not on this list alone, however, that we need rely; for the personal names of seventeen chiefs of Northern Syria, mentioned in papyri of the time of Rameses II, tell the same tale. The chief tribe of non-Semitic race in Northern Syria was that of the *Kheta* or *Khati*, which, by common consent, is identified with the Biblical Hittites. Their power extended from Aleppo to Galilee, and in earlier times they appear to have extended their migrations to the very south of Palestine. We possess the names of seventeen of these Hittite chiefs—either personal or

else titles such as rulers received in Persia, in China and in other countries, distinctive of rank.

It was through observation of these personal names that I first became convinced of the Turanian origin of the race, and of its affinity to the Akkadian. The words *Tur*, *Sar*, *Nazi*, *Lul*, *Essebu*, *Lar*, and *Tarkon*, or *Tarka*, which occur as parts of the names of Hittite chiefs, are not at all unique words. *Tur*, *Sar*, and *Essebu* are words used in Akkadian for "chief" or "prince"; *Lul* is a word widely spread and used by the Hunns to mean "chief"; *Lar* is a familiar Etruscan word for chief; *Tarkon* is the Etruscan Tarquin, and survives in various Turkic dialects, and in the old Mongol (Buriat) *dargo*, as meaning the "chief of a tribe." These words and many others are clear evidence of the character of the Hittite population. *Nazi* is a Susian and Akkadian word which is spelt syllabically, and signifies a prince.

My comparisons have been carried from China to Etruria, and from Finland to Chaldea; from the earliest days, 3,000 B.C., down to the present day; and the net result is, that the Turko-Tatar languages serve best to explain both the geographical and the personal names of the Hittites.

In making these researches I have to thank Dr. Isaac Taylor for indicating the best sources of information, such as the Buriat vocabulary of Castren for Mongolian, and Böhtlingk's work on Yakut for the Turkic, in addition to the works of Donner and Vambéry, and his own Etruscan researches.

In addition to these linguistic indications, which, as we shall see, are fortified by many other considerations concerning race, custom, and religion, we have monuments in Syria itself which present a system of hieroglyphics distinct from, though akin to, the other known systems of antiquity. That these inscriptions are written in an agglutinative language I propose to assume, because it is not now disputed by any scholar who has given careful attention to the subject.¹ That this language belongs to the same group with the Medic and Akkadian seems to me, in the first place, indicated by what has just been said as to the nomenclature of the Kheta, who inhabited the country where these texts are found; and secondly, by the recovery of the sounds belonging to many of the emblems.

The recovery of the sounds was due to an observation by

¹ Professor Sayce admits the Hittite language to have been agglutinative. For this reason it seems to me unsafe to compare it with the Vannic language which was inflexional, and as Professor Sayce now calls the Hittites "Mongols," there is no evident objection to the supposition that this language was Mongolian also.

Professor Sayce. He pointed out in 1876 that the old syllabary used by the Greeks of Asia Minor and of Cyprus, stood to the so-called Hittite hieroglyphics in the same relation as that of the hieratic to the hieroglyphic in Egypt. Here then, in the early Greek inscriptions, we possess sounds which in Greek are sounds only, but which in the original language of the Syrian hieroglyphics may, I think, have been monosyllabic words, having a meaning which was quite lost when the signs were applied, simply as emblems of syllables, to another language—a process which we know to have occurred in other cases.

To Professor Sayce we also owe the recovery of a short bilingual well known as the "Boss of Tarkondemos"; and in 1887 I found that the so-called Hittite emblems on this boss could by aid of the syllabic sounds, be read as Akkadian. I thus obtained the words *Ma*, "country," *Ku*, "king," and *Me*, "many," applying, the first to an emblem for country, the second to a royal tiara, the third to a series of strokes, such as stand for plurals in other systems. The picture value of the two first emblems was pointed out by Professor Sayce.

That *Ma* is Akkadian for country, *Ku* for king, and *Me* for the plural, I am assured to be correct by four of the best special scholars in Akkadian; but on their opinion alone I do not rest, because the same may be proved by consulting the living Ugric and Turkic languages. In Manchu Tatar we still have *Chu*, for a lord, as well as in other languages of the Mongolian group. The bilingual appears to me—as far as it goes—strongly to support the contention as to the general type of the language.

From this discovery I proceeded to investigate all those commonly recurring emblems of which the sound is recoverable, and of which the meaning and usual position in the texts are indicated by a careful comparison. I have thus, I believe, been able to fix the pronouns and case suffixes, and to determine some of the commoner verbs, and in every case I find the Akkadian and Medic to furnish the most reliable key, although the living languages may be called in to control the results of Cuneiform study. The case is thus rendered so strong that it cannot, I think, be undermined even by such errors of detail as I may have made; and my conclusions have been confirmed by the study of Mr. Bertin's valuable grammars published since my discovery; while the vocables have been overhauled for me through his kindness, and that of Mr. Pinches of the British Museum, one of our safest Akkadian specialists.

Turning from the question of language to that of racial types, it is, perhaps, sufficient to say that the authentic portraits of the Kheta on Egyptian monuments show a Mongolian type very similar to that of the Turkic and Mongol tribes of Central Asia

in our own times ; and that the hair is in many cases dressed in a pigtail like that of the Tatars, which was imposed on the Chinese at the time of the Tatar conquest. The general absence of beard is also an indication of importance, plainly indicating a Turanian type. The high tiara and the shoe with curled toe (like the Etruscan *Tutulus* and *Calceus Repandus*) are both details of costume surviving to a late historic period in Italy among the early tribes, and in Western Asia among Turanians. Another detail of interest is the sort of axe or hammer held by some of the Cappadocian deities, and also by Sethluns in Etruria, and frequently by Charun, the Etruscan and Sardinian god of Hades. On coins of the Carian kings and towns in the 4th century B.C., the same instrument is held by a male figure. It also occurs on coins of Tarsus and Mylassa, and is sculptured at the latter Carian town on a door lintel. In Turkestan the *Ai Balta*, or "hammer of honour," was a mark of dignity down to the present century.

We know something of the religion of the Kheta from their invocation of the gods in their treaty with Rameses II. They adored the sun and moon, the mountains, rivers, clouds, and the sea. This animistic belief is common to all the tribes of Central Asia. Their gods are heaven and earth, the sacred mountain, the sacred river, the wind, the fire, and, among shore-side tribes, the sea also. The Akkadians had similar gods, including the "spirit of heaven" and the "spirit of earth." The Turanians do not appear to have adored the planets, which were so important in the pantheon of the Semitic peoples.

The civilisation of the Kheta was far advanced. They had walled towns, chased metal work, chariots and horses, skilled artificers. They could carve in stone, and could write in hieroglyphic character. All this wonderful cultivation they possessed while Israel as yet was hardly a nation, and the Bible account of the Canaan overrun by Joshua is fully confirmed by monumental evidence.

One other indication of custom may finally be noted as tending in the same direction. The Kheta married outside their own tribe—at least in some cases. Thus in the Bible Esau and Solomon had Hittite wives, and in Egyptian history a Hittite Princess wedded Rameses II. This custom is not distinctively Aryan. The Aryans married within the limits of the tribe (or as archæologists say they were endogamous not exogamous) preferring their relatives to strangers ; and down to the present time this custom holds among the Iranians of the Caucasus. Turanian social ideas have always apparently differed very much from those of Aryans or Semites ; since exogamy, polyandry and the tracing of descent from the mother are widely

spread customs among them even as far east as China. Many are the Turanian tribes ruled by women, or among whom women have great authority. The Salique law was not a Turanian idea.

If then from the preceding considerations it be concluded that the non-Semitic race in Syria was Turanian, and akin to the Turkic and Mongol stocks, and thus to the Medes and Akkadians further east, it becomes legitimate to compare the name of the Kheta with that of the great nation of the Khitai in Central Asia. The historic home of that people appears to have been in the high and healthy region of Kashgar, one of the most fertile portions of Turkestan, well watered, well pastured, the fit cradle of an energetic people. Where the Khitai first came from is matter of doubt. The tribe in question is distinguished as "black" or "western" Khitai, because another tribe of Khitai or Kitans lived in northern Mongolia and near Lake Baikal, where perhaps they left their mark in the town Chita marked on modern maps. Chinese authors regard this as the original home, but these are late authorities compared with Ptolemy the celebrated geographer, who speaks of these Khitai as even then dwelling in the Kashgar region above noticed.

The Western or Kara Khitai were the predecessors of the Mongols, and in the 11th century, A.D., they spread over the whole of Turkestan and across the Oxus. It appears that the celebrated Prester John was a prince of this people, and they only disappear from history when their power was broken by Chinghiz Khan and his Mongols. It is from these Khitai that the well-known mediæval name of Cathay is derived, for they conquered northern China and ruled the Mongols and the Manchus. They were bowmen and charioteers, they owned fields and built houses and planted mulberries. They had a mythology as fanciful and poetic as that of the Aryans, they wore armour and were acquainted with gold. They revered a sacred throne and carried with them a tent-temple, or tabernacle, in their wars. A few survivors bearing the name still exist, it is said, south of the Chu river. The language of the Khitai as investigated by Mr. Howorth is akin to Mongolian and to the Turkic dialects; and I may note that words are found in this language which also occur in Akkadian, and which in some cases occur also in the Kheta geographical names already mentioned.

In many other respects these Khitai resembled the Kheta of Syria. They had horses and chariots. They were skilful draughtsmen, and brought with them to China a written character of their own. They adored the spirit of heaven and the spirit of earth, the sacred mountain and other atmospheric

divinities. It may be said that it is a far cry from Syria to Kashgar; but distance is nothing to the Mongol. Age after age the Turanians of Central Asia have poured forth as Scythians, Hunns, Uigurs, Khitai or Mongols, penetrating to the shores of the Mediterranean and reaching Europe through Russia and Hungary. It is not possible to say, in the early times of which we are speaking, whether the migration had its centre in Turkestan or near the Caspian; but there appears to me to be no scientific objection to an identification of the Kheta, and the Khitai, since both are independently known to be a Tatar people.

Leaving for the present the history of the Kheta of Syria we may now turn our attention to Asia Minor. Here we find no traces of the name Hittite at all; nor does any ancient writer speak of a Hittite Empire or of a Hittite population in this region. On the other hand we have direct—though fragmentary—information from the monuments, which proves to us that a civilisation similar to, or identical with, that of the Kheta, existed in Cappadocia, in Caria and in Lydia, at a period quite as early as that already considered. Few as are the indications, they all point in one direction, and serve to give the connecting link between the Medes and Akkadians on the east, the Kheta on the south, and the Etruscans on the west. Professor Sayce has pointed out that the personal names of the Kings of the Gamgams, and of other tribes further west in Asia Minor, are to be compared with the Kheta personal names.¹ These facts, therefore, all agree with what has been already said of the Kheta language.

It is, perhaps, to this non-Aryan population in Asia Minor that Herodotus applies the name barbarian; and with them he groups the Pelasgi in Greece. The general consensus of ancient authority also derives the Etruscans from Asia Minor as relations of the Lydians. We have seen that the Etruscan language is Turanian, and this race was known to the Greeks as Tyrrhenians. There is no reason therefore to doubt that in Lydia a people of Ugric affinities must have very early existed.

A few words of the Lydian and Carian languages have also been preserved for us by classic writers; and although such

¹ Professor Sayce's lists include Vannic and Persian names as well as those resembling the Hittite, and these must be carefully sifted since the populations were certainly very mixed. Such names as Argestis (at Van), Kundsapi (in Komagene) and Kustaspi (or Hystaspes) seem to be Aryan, and the names of Vannic Kings generally might be so explained. The distinctive Hittite names for kings do not occur in Vannic, but among the Gamgams, the Cilicians, and some kings of Milid.

information is not of the most authentic, since it is very late and since copyists' errors may have crept into the unfamiliar sounds, yet in several cases these words seem clearly to be of Turkic character. Thus in Carian we have *Kōs* for sheep, which recalls the Turkish *Kozi*, "a lamb," which occurs also in Buriat for ram; and *Taba* for a rock recalling the widely used Turkic *Tapa*, *Taba* or *Tepe* for a hill top, and the Zirianian *Tup* meaning "a ridge." In the later Lydian many words seem to be Aryan, but others are Turanian. Thus *Lailas* for a "tyrant" is I think to be compared with the Hittite *Lel*, the Akkadian *Lil* or *Lala*, the Hunnic *Luli* for "Chief," and so in other cases which there is no reason here to detail.

Another indication which connects the Kheta very strongly with Lydia and Caria, is the existence in those regions of the syllabary which has been found to be derived from the old Kheta hieroglyphics. Nor is it only the syllabary which survives, for hieroglyphic texts accompanying rock-hewn figures have been found on the southern and western shores of Asia Minor, which without doubt belong to the same system with that of the Kheta. The great rock sculptures of Pteria in Cappadocia, are of the same character, and are accompanied by the same kind of hieroglyphics. Thus then there is no doubt that a race and a civilisation similar to that of northern Syria existed in early times from Armenia to the Bosphorus.

Sir Charles Wilson has added several new monuments to our list, and more remain to be found. Nor is it at all improbable that, on the frontiers of Assyria, bilinguals may yet be recovered which will serve clearly to elucidate the language of the so-called Hittite monuments.

There is also to be found in Asia Minor a class of antiquities which serves to connect this early civilisation with that of Babylonia; namely, the seal cylinders which have been recovered in Lydia and Cappadocia, and which in general character recall those discovered in Mesopotamia. These little cylinders in hard stone, engraved with mythological subjects, and in some cases having hieroglyphic emblems like those of the Hittite texts, are believed to have been worn as amulets. They differ only from the early Akkadian cylinders in the character employed in writing, since they have no cuneiform symbols. I have collected representations of twelve of these cylinders, which when rolled on plaster of Paris produce beautifully sharp impressions in relief. Mr. Greville Chester has lately discovered in Asia Minor several more of the same type, as well as two valuable seals, one of which has a much worn Hittite inscription. From these cylinders we obtain a very fair idea of the religion of the race; for it will not, I suppose, be doubted that

winged warriors, bull-headed men, hawk-headed cherubs, and other such figures are intended to represent gods and genii. In some cases these figures stand erect on various animals, such as the deer, the horse, the lion, the rabbit. In other cases, the winged sun occurs as in Assyria. The goddesses of these cylinders are two, one having the lion, the other the dove for her emblem, clearly representing Nana, the mother goddess, and Istar, the Turanian Venus, to whom these emblems are attributed in many parts of Asia. The representation of gods erect on animals is not peculiar to these cylinders or to the Cappadocian bas-reliefs, or to the coins of Asia Minor. At Bavian, two Assyrian gods are so represented, and at Malthai, 75 miles north of Mosul, the seven great gods appear standing on the lion, the dog, the horse, the winged bull, the deer, &c. The same symbolism is not unknown in Egypt, and the Indian gods stand each on its peculiar animal or *vehan*. In Phœnicia a similar art is found only distinguishable by the alphabetic lettering of the seals and cylinders. It should be noted that the deer, the ass, the horse, and the bull, are sacred animals of the Turanians sacrificed to the gods. Thus the Khitai above noticed, sacrificed deer, oxen, and horses, while the "horse chief" and "bull chief" are well-known Chinese deities. I believe it to be possible to work out the Asia Minor pantheon, and to identify almost every deity with one of those adored by the Akkadians, which as we know from Akkadian litanies included sun, moon, wind, water, fire, and the goddesses of light and of the earth.

The scattered notes found in ancient writers give us occasionally an additional indication pointing in the same direction. Thus we know that the Tibareni of Pontus practised the curious custom of the *couvade*, according to which it became the duty of the father of a new-born child to take to his bed and attend to the infant, while the mother went about her house work and attended to their wants. This is a very widely spread custom in many parts of the world, but, as far as I know, was never practised by either Aryans or Semitic peoples. Marco Polo mentions it in China, and Chinese writers speak of it as peculiar to some of the aborigines of the country. It also is known among the Basques in the south-west corner of France, and these people are of Turanian origin. In Asia the *couvade* appears to distinguish the Tatar or Mongol peoples, and its discovery among the Tibareni agrees, therefore, with all our other evidence.

The great Philistine race in southern Syria was in all probability of the same stock though mingled with a Semitic people. The head-dress of the Philistines, according to Egyptian pictures, is similar to that of the Teukrians, and their beardless

faces appear to be non-Semitic. There are many town and personal names in Philistia, mentioned in the Bible, which seem to be non-Semitic, and have never been translated in Hebrew. Hitzig believed the Philistines to be Pelasgi, and the Bible classes them with certain Egyptian tribes. It is not possible here to diverge to the question of the Turanians in Egypt, but their early existence there is becoming pretty generally recognised. The Philistines were an uncircumcised people, and circumcision is not a Turanian custom. Schrader expresses the opinion that the name of the Philistine god, Dagon, known in Babylonia as Dakan, is not Semitic, but is to be referred to an Akkadian etymological origin. In this connection, it is interesting to note that even in the eighth century, B.C., the Philistine city of Ashdod is mentioned as a city of the Hittites in an inscription of Sargon. This fact which agrees with the Bible account of Hittites in the south of Palestine, and with the survival of the Hittite name in the modern villages, Hatta and Kefr Hatta in Philistia, is a monumental rebuke to those prejudiced persons who have striven to show a discord which does not exist between the Biblical and the monumental accounts of the sons of Heth. One interesting particular I would note in speaking of this branch of the Syrian Turanians, namely, the objection which the Philistine priests had to treading on a threshold. The objection still holds among Syrian Moslems, whatever be its origin, but among the Mongols this became a very important superstition. The ambassadors sent to Mangu Khan were carefully instructed, as we learn from various writers of the 13th century, not to tread on the threshold; guards were set to prevent the occurrence, and one unfortunate European lost his audience and was stripped of his clothes because he stumbled on the threshold as he went in. Thus the old Philistine superstition of "hopping over the threshold" connects them with Turanian races of the East.

In suggesting the existence in Lydia and Caria of an early Turanian population akin to the Medes on the east, and to the Etruscans on the west, I do not, of course, ignore the fact that there were other elements of population in Asia Minor. We know of Phœnician and of Early Greek colonies. In Lycia we have a short text in Greek and Phœnician, and we have long inscriptions, in some cases bilingual in Greek and in a language akin to the early Persian of the monuments and to Zend.¹ It is a question to a great extent of date, since the rude

¹ The study of Phrygian (see Appendix) shows that early Aryan languages existed in Asia Minor, besides Greek and Persian. It appears to me that not only the Phrygian monumental texts at the tomb of Midas, but probably also the recently found texts of Lemnos, and the so-called "Carian" graffiti in Egypt,

sculptures and hieroglyphics which we are considering, are older than the 14th century, B.C., whereas the Lycian texts just mentioned, date about 500 B.C., and the population a thousand years earlier may have been of different character, considering the incursions of Cimmerians, Phrygians, Assyrians, Persians, and Greeks. But Herodotus tells us that before the rise of the Persians, the Medic power marched with Lydia, the Halys being the border, and I would suggest that just as in the inscriptions of Darius, a Turanian and an Aryan language stand side by side, so in Asia Minor an early Turanian race existed side by side with more than one Aryan stock, and sent forth to Italy the Turanian Etruscans whom all the ancients regarded as of Lydian origin.

There is a question which should be here mentioned, in order to make our inquiry more complete, although the result is mainly negative. Lenormant proposed to avail himself of the Caucasian languages in studying the old texts of Lake Van, which Prof. Sayce has deciphered, that is to say, of the small group of so-called Lesghic languages, belonging to the peoples on the slopes of the Caucasus—the best known literary example of which is the modern Georgian. But in order to judge how far this modern language may be of assistance, it is evidently first necessary to ask what Georgian is. The literature of this language is not traceable earlier than Byzantine times at most, so that more than 2,500 years elapse between the times of which we are treating, and the earliest known examples of the Georgian language. In personal appearance the Georgians (of whom I have seen many on pilgrimage to Jerusalem) are a Turanian people, with some mixture probably of other blood—Aryan, and perhaps even Semitic. The Georgian grammar compares with Turanian (as indicated by the absence of gender, the position of the plural, the use of suffixes, and the syntax), but like Turkish the language has advanced much further than those of Central Asia; and it has attained to a rudely inflexional condition. It is also comparable in many respects (especially in the case endings of the nouns) to the old Persian of the Behistun texts. It is found that even in the earliest known Georgian books, a large proportion of the words are of Aryan origin. They appear to have existed early in the language, and are akin to words of the Iranian languages, and in some cases occur in Armenian. At the same time the commonest words in the language, such

together with early texts in Italy, belong to such dialects of early Aryans. Independent study has also led me to believe that the language of the Vannic inscriptions (which Dr. Mordtmann compared with Armenian) is a very early Aryan language, akin to the Phrygian on one side, and to the monumental Persian on the other, and comparable with Zend, and with Armenian.

as "father," "son," "morning," "city," "man," "god," with common verbs such as "burn," "bend," "rub," "take," "think," "slay," "drink," "present," and "go," are plainly connected with the Mongolian and Tatar languages, and have often undergone only very slight changes.

Georgian then is a mixed language, a modern language, and one to use which without careful sifting would be as unscientific as it would be to rely on modern Turkish, with its enormous foreign vocabulary and its advanced grammar. When Georgian is sifted the result apparently brings us round to the same study previously followed at greater advantage, through the purer dialects of Central Asia, and the ancient languages of Media and Chaldea.

The Caucasus, indeed, is a rubbish heap of mixed languages and broken tribes. To it have fled those weak or defeated peoples whom more vigorous races drove from the plains; nearly 1,500 years ago there was a great independent Jewish kingdom in the Caucasus, mingled with a Turkic population and with Aryan tribes. Turkic, Iranian, and Semitic peoples still form its mixed population, and the Lesghic dialects have, no doubt, been materially influenced by this mixture of race. It is generally recognised that the early homes of powerful races are found in the rich plains, beside the great rivers whose courses their migrations so often follow. A rugged region like the Caucasus is the refuge of dying tribes, not the cradle whence they issue victorious.

The preceding notes have, perhaps, indicated that the question of the nationality of the early non-Aryans in Syria and Asia Minor has been examined on a broad basis. Of all the North Turanian languages—Chinese, Mongolian, or Finnic—the Turkic languages of the region between China and the Caspian appear to throw most light on the subject. The Lesghic dialects are too modern, and too much subject to a variety of foreign influences, to be of great value; and their study has not been found to lead to any appreciable result. Thus no scholar has succeeded through Georgian in interpreting any Hittite noun or verb, and the Georgian words for "king" and "country" do not agree with the probable sounds on the short bilingual. As, in short, Georgian has been tried and has failed, whereas Akkadian and the Turkic dialects may be tried with important results, I submit that this aspect of the question has not been neglected. Georgian, as we have seen, would be as dangerous a guide to the student of the older languages, as would be the Armenian or the Osmanli-Turkish.

Before quitting the question of the Hittite monuments, I would say one or two words as to their decipherment. In the

first place, whether Georgian or Akkadian be the true comparison (for we may, I think, lay aside all Aryan and Semitic inflexional languages as impossible of application) it is equally clear that the syntax of the texts will place the verb at the end of the phrase. Misled by the familiar Egyptian syntax, and by comparison of a Hittite noun sign with an Egyptian verb sign, almost every student of these texts has supposed them to begin with the verb. The consequence has naturally been that their attempts to identify the particles have been vitiated by this error in syntax, natural as such an error may have been.

As regards the subject of the texts it is a pure assumption that they are historic. Some, indeed, have long been recognised as probably votive. Historical texts in Asia belong to a late period, as compared with the ancient religious, magical, and votive inscriptions of the Akkadians, Etruscans and others. In Egypt, history bears a small proportion to ritual mythology and prayer; and so, generally speaking, in the ancient world, spells and invocations, records of gifts to temples, long hymns in praise of the gods, precede the era of annals and historic records.

To sum up our enquiry. We have seen that monumental traces exist in Mesopotamia, in Media, in Asia Minor, and in Syria, of a great Turanian stock more closely akin to the Turkic and the Ugrian than to any other. We have seen that wherever the old centre of civilisation may have been, whether on the south side of the Caspian as many now suppose, or in Central Asia as used to be believed, the fact remains that the Tatars from Turkestan are of the same stock with the Kheta, the Lydians, Carians, and Cappadocians, and with the Etruscans or Tyrrhenians of Italy. It is but an earlier edition which we are considering of that great advance which in the 13th century A.D. brought the Mongols to the Mediterranean and to Hungary.

Far away to the west, in the Pyrenees, the remnant of the old Iberian stock—of the same Asiatic origin—remains among the Basques. It is traced in the Tyrol and among the north Italians, as well as among Sabines and Tuscans. In Egypt the same people early found a place. Wherever they went they erected great cities of unsquared stone, and brought with them the arts of painting, of writing, of metal work in gold, silver, and bronze. It is on this basis that Chinese civilisation has arisen, and far from being barbarians, the Turanians were the first civilisers of Western Asia, and the first to spread the arts and sciences of the old world along the southern coast of Europe. Forgotten for a time, while Aryans and Semites absorbed our attention, they now begin to claim their rightful place in the history of human civilisation originating in Asia.

One Hundred Hittite Words,

Compared with Akkadian, Medic, Susian, and Etruscan, and with Turkic and Mongol words of archaic living languages.

- A, "water," Akkadian, *a*; Susian, *a*; Yakut, *u*; Wogul, *ia*, "water."
 A, participial suffix, Akkadian, *a*; Yakut, *a*, participial suffix, and *ä*, "to be."
 AB, "house," "abode," Akkadian, *ab*; Osmanli, *ا, ev*; Altaic *eb, ev*; Chagataish, *oba, ova*, "house."
 AI, Akkadian, *E*; Medic, *E*; Susian, *Ua*; Chagataish, *oy*, "house."
 AKA, "chief," Akkadian, *Aga*; Osmanli, *آقا, آقا*; Yakut, *ichchi*; Chagat, *ege*; Uigur, *ige*, "lord"; Yakut, *agha*, "father," *asa*, "grandfather."
 AKER, Etruscan, *ager*, "field"; Chagataish, *kir*; Lapp, *aker*, "field," (also an Aryan word).
 AMAR, Akkadian, *Amar*, "circle"; Uigur, *evirmek*, "to make round."
 AN, "god," Akkadian, *an*; Medic, *an*; Etruscan, *an, un*; Susian *an*; Osmanli, *ان* "holy."
 AE, IR, "man," Akkadian, *eri, ur*; Buriat, *ere*; Yakut, *är*; Osmanli, *ا, er*; Medic, *Ruh*. Common to all Tartar dialects with the sense "strong," "male."
 ARI, "river," Akkadian, *aria* (Lenormant); Osmanli, *ايرمك* Yakut, *ürüya*, "stream"; Hungarian, *ar*, "stream"; Basque, *ura*, "water"; Yakut, *örüs*, "river."
 ARN, "ravine," Chagataish, *arna*, "cleft."
 ATA, "chief," "father," Akkadian, *adda, ad*, "father"; Medic, *ati, atu*; Osmanli, *اتا*; Chagataish, *ata*; Uigur, *ata*; Yakut, *ese*; Buriat, *esega*; Kirghiz, *ada*, "father."
 ATR, court, Etruscan, *Atrium*; Tschuwash, *odar*, "sheep fold."
 AUN, Akkadian, *un unu*, "city"; Etruscan, *on*; Tcherkess, *unneh*, "house."
 AUL, Khitan, *wolutu*, "camp"; Osmanli, *اولو, "courtyard"*; Tcheremiss, *ola*, "town"; Etruscan, *vol*, "town."
 BEK BOG, Uigur, *bekük*, "fortress"; Malamir, *bukti*, "shrine"? Buriat, *boko*; Yakut, *bogho*, "strong."
 BU, Akkadian, *pu*, "pool."
 ENU, "lord," Akkadian, *enu unu*; Manchu, *wang*, "prince"; Chagataish, *inak*, "prince."
 EN or NI, "saying," "prayer," Akkadian, *En*, "prayer"; Medic, *na*, "say"; Yakut, *uñ*, "ask"; Buriat, *anir*, "voice"; Uigur, *on*, "call"; Altaic, *ün*; Chagataish, *ön*, "sound"; Osmanli, *ön*, "voice."

- ESSEBU, "chief," Akkadian, *Esebu*, "prince."
- GA, "oh," vocative prefix, Akkadian, *ga*; Yakut, *cha*, interjection.
- GA, adjective affix, Akkadian, *ga*, adjective affix; Medic, *iki*; Susian, *ak*.
- GU, "word" "say," Akkadian, *gu*; Buriat, *uge*; Yakut, *ös*; Chagataish, *chau*; Uigur, *chau*, "call," "speech," "word"; Buriat, *goi*, "say," "ask."
- INIEL, p.n. c.f. Uigur, *yeñil*, "conquest."
- KA, "for," "to," Akkadian, *ku*; Medic, *ikki*, "to"; Susian, *iki ka*, "with"; Turkish dative, *ka*; Buriat ablative, *aha*; Yakut, *gha*, dative.
- KAL GAL, "great," Akkadian, *gal*; Susian, *khal*; Buriat, *kolo*, "wide"; Yakut, *khan*, "great," *khalin*, "thick"; Chagataish, *kalin*, "great"; Kirghiz, *kalen*, "thick," Osmanli, قالين, "big," "thick"
- KAN, GAN, "enclosure," Akkadian, *gan*, "enclosure"; Manchu, *yuan*, "garden"; Yakut, *khonu*, "field."
- KAR, "fortress," Akkadian, *kar*; Mongol, *hur*, "enclosure"; Buriat, *ger*, "house"; Alt, *kori*, "to fortify," *korum*, "fortress."
- KER, Akkadian, *gubbu*, "heap"; Chagataish, *köb*, "heap"; Buriat, *gubi*, "mountain"; Wotiak, *cappa*, "a grave hill"; Hungarian, *kup*, "to heap up."
- KAN, "this," Akkadian, *gan*, "this"; Etruscan, *ken*, "this"—a prefix; Buriat, *ken*, "who"; Yakut, *khan*, "who."
- KHAL, "city," Medic, Susian, Malamir, *khal*; Akkadian, *kal*, "fortress."
- KHAT (KHETA, adjective), Hittite, c.f. *Khitai* (tribe). In Mongol and Yakut the name is applied to the Chinese.
- KETI, "with," Akkadian, *kit*, "with"; Medic, *kutta*, "also"; Yakut, *kitta*, "with."
- KU, "king," Akkadian, *uk* and *ku*; Susian *ku* "king"; Manchu, *chu*, "lord"; Cantonese, *chue*; c.f. Akkadian, *uk*, "great"; Buriat, *ike*, "great"; Yakut, *koyu*, "thick," *uigu*, "broad," *us*, "master," *usa*, "high," see AKA. Chagataish, *okti*, "honour," Uigur, *ükis*, "high"; Akkadian, *ku*, "high."
- KUR, mountain, Akkadian, *kur*; Medic, *kurkha*; Lapp, *kor*; Tcheremiss, *korok*.
- LAB, Akkadian, *lab*, "brave"; Azerbaizan, *lab*, "brave, strong good"; Buriat, *lab*, "good"; Osmanli, الب, "brave."
- LI LU, adjective affix, Akkadian, *li* (Lenormant), adjectival affix; Hungarian *ul*; Osmanli, لي, adjectival affix for adjectives of possession; Yakut, *li*, adverbial affix.
- LU, "yoke," Akkadian, *lu*, "yoke"; Chagataish, *olmek*, "to bind"; Uigur, *ilmek*; Yakut, *il*, "to join," or "tie."
- LUL, LEL, chief, Akkadian, *lala*, *lul*, *lil*, "ruler"; Hunnic, *luli*, "chief"; Altaic, *ulula*, "to become great."
- MAN, "chief," Akkadian, *man*, "king"; Yakut, *maña*, "great"; Kirghiz, *manap*, "leader," "elder."

- MAS, Akkadian, *mash*, "warrior."
 ME, country, Akkadian, *ma*, "land"; Medic, *ma*, locative; Susian, *ma*, "in"; Yakut, *mä*, "there"; Wogul, *ma*; Zirianian, *mu*; Finnish, *maa*, "earth," "land."
 ME, "to be," Akkadian, *ma*, "be"; Buriat, *ama*, "life."
 ME, plural affix, Akkadian, *me*; Susian, *me* (Sayce).
 MEKE, verbal affix, Turkic, *mek*; Medic, *meske*.
 METI, verbal affix, Akkadian, *meta*, "being"; Osmanli, *اع*, affix for names of actions.
 MO, "I," "me," Akkadian, *mu*; Medic, *u*; Susian, *ma*; Etruscan, *ma*; Samoyed, *me*; Buriat, *bi*; Yakut, *min*.
 MUR ? Akkadian, *murū*, "city."
 NAP, Akkadian, *nab annap*, "god"; Medic and Susian, *nap*; Samoyed, *nup*, "sun"; Hungarian, *nap*, "sun."
 NAPIRURI, Susian, *napiururi*, "divine."
 NAZI, "prince"; Susian, *nazi*, "prince."
 NE, "this," "he," Akkadian, *na*, "this," "he"; Susian, *ni*, "his."
 NE, "of," genitive affix, Akkadian, *na*; Medic, *na*; Susian, *na*; Osmanli, *ن*, genitive; Buriat, *in*, "of."
 NEKE, "belonging to," Buriat, *nik*; Etruscan, *nak*; Hungarian, *nek*, "belonging to"; Ostiak, *nak*, "to."
 NELI (see LI), Etruscan, *nal*, personal affix.
 NO, or MU, negative. Akkadian *nu*, "not"; Medic, *inne*; Osmanli, *أ*, "nor"; Manchu, *wu*; Cantonese, *mu*, "not."
 PAKHIAN, or BAKHIAN, proper name, Akkadian, *pakh*, "king"; Osmanli, *بک*, *bek*, "chief"; Kirghiz, *big*, "chief" (see BEK).
 PATUS, or BATUS, Akkadian, *patesi*, "ruler"; Uigur, *batiz*, "high," "mighty"; Georgian, *batu*, "prince."
 PAP, Osmanli *بابا*, "father"; Buriat, *babe*; Akkadian, *abba*.
 PEIS PIS, chief, Akkadian, *pis*, "hero"; Uigur, *bash*; Yakut, *bas*; Altaic, *pash*; Osmanli, *باشا*, "chief."
 PE, charm, Akkadian, *paa*; Chagataish, *bai*; Turkish, *böyu*; Yakut, *ab*, "charm"; Buriat, *bolo*, "to enchant"; Manchu, *fu-lu*.
 PIL, "hill," Etruscan, *falæ*, "mountains"; Buriat, *boldek*; Samoyed, *filio*, "high"; Ostiak, *pel*; Andi, *pil*, "hill."
 PU, "growth," Akkadian *pu*, "long"; Osmanli, *پوی*, "growth"; Chagataish, *boi*, "growth," *böi*, "grass"; Tchuwash, *pü*, "growth," "height."
 RA, "power"? See AR. Akkadian, *ra*, "enlarge."
 RA, ER, incorporated particle "to," Akkadian, *ra*; Buriat, *r*, "to"; Basque, *ra*, "towards"; Yakut, *ara*, "on the way"; Osmanli, *ار*, "between."
 RE, "flow," Akkadian, *raa*, "flow" (see ARI).
 RI, Name of a deity, Akkadian, *Ri*, a goddess, *Ri*, "bright"; Chagataish, *örü*, "bright"; *örüng*, "light."

- SA, sickle; Abase, *sa*, sword; Tcherkess, *seh*, "knife."
 SE, Akkadian, *sa, se*, "give," "have"; Buriat, *as*, "give."
 SANG SUN, Medic, *sanu*, "powerful"; Osmanli, *شان*, "dignity."
 SAP? compare Medic, *sapi*, "obey," *sapir*, "decree."
 SAR, "chief," Akkadian, *Sar*; Turkic, *Tsar*, "chief."
 SI, "eye," Akkadian, *si*, "eye," "see"; Medic, *siya*, "see";
 Ostiak, *sai, sei*; Samoyed, *saeu*, "eye."
 SU, "river," Buriat, *oso*, "water"; Osmanli, *سو*, "stream,"
 "water"; Chagataish, *sun*; Tchuwash, *shu*; Kirghiz, *su*.
 SUKI, swamp, Akkadian, *suk*, "swamp"; Kirghiz, *sük*, "flow-
 ing"; Buriat, *sokoi*, "bog."
 TA, "stick," "beat," Akkadian, *da*, "drive"; Manchu, *ta*, "beat";
 Cantonese, *ta*, "beat."
 TA, "height," Siberian, *tai tau*, "mountain"; Osmanli, *داغ*;
 Susian, *ta*, "great"; Medic, *ti*, "great."
 TAK DUK, c.f. Akkadian, *tak*, "stone"; Yakut, *tas*; Osmanli, *طاش*
 "stone."
 TAMA, "building," Akkadian, *tami*; Khitan, *tama*, "enclosure"
 Chagataish, *tam tim*, "building."
 TAR, chief, see TUE.
 TAB, valley? Chagataish, *tar*, "narrow"; Osmanli, *دره*, *dereh*,
 "valley."
 TABKA, "chief," Etruscan, *Tarchu, Tarchi* (Tarquin); Siberian,
Tarkhan; Buriat, *dargo*; Tschuwash, *torgan*; Uigur, *tar-
 khan*, "chief."
 TABKA, deer, Akkadian, *darag*; Assyrian, *turakhu*, "antelope";
 c.f. Buriat, *turgun*, "swift."
 TASS, Akkadian, *tis*, "king," *tassak*, "hero"; c.f. Yakut, *tüs*,
 "firm," "solid."
 TI, "arrow," Yakut, *it*, "shoot"; Chagataish, *at*, "shoot."
 TI, a prefix, Etruscan, *eth*, prefix; Medic, *it*, prefix for locative.
 TI, suffix, Medic, *ta*; Akkadian, *da*; Etruscan, *th*, termination
 for abstract words; Buriat, comitative suffixes, *tui, tei*;
 Yakut, *ta*, accusative.
 TIKE, TIKA, Akkadian, *tik*, "all," or perhaps Uigur, *tek*, "like."
 TISA, Etruscan, *Thasa*, adverbial termination, but see Buriat,
tüsa, "against."
 TE, "growth," Akkadian, *ti*, "live"; Medic, *ta*; Buriat, *da*,
 "raise up"; Osmanli, *اتمک*, *it (mek)*, "to sprout."
 TEPE, "hill," Altaic, *töbe*; Tchuwash, *tübe*; Mongol, *dobo*;
 Osmanli, *تپه*, *tepe*; Turkoman, *tapa*, and Etruscan, *tepe*,
 "hill," "mound."
 TO, take or make? Akkadian, *tu*, "make."
 TUR, chief, Uigur, *töre*, "prince"; Akkadian, *tar* or *tur*;
 Osmanli, *دارا*, *dara*.
 TUR, camp, abode, Yakut, *tur*, "stay"; Akkadian, *tur*, "abode";

Samoyed, Siberian, and Mongol, *tura*, "tent"; Esthonian, *tare*, "abode."

ZAK, Akkadian, *zig*, "building," "high place."

ZAKAR, apparently *zigar*, "monument" (probably Semitic).

ZI or ZO, Akkadian, *zi*, "spirit"; Chagataish, *is*, "blow," "wind."

ZU or OS, pronoun? Akkadian, *zu*, "thou"; Mongol and Manchu, *si*, "thou." The sound of the Hittite sign is, however, doubtful; it may be *o* or *no*.

ZUNEKE? "thine" (see NEKE); Buriat, *sinike*, "thine."

ZI-AN, compare the Akkadian *zi-ana*, "spirit of heaven." *An-zi* also occurs on a Hittite text.

Asia Minor Words.

Mentioned by Greek Writers.

Carian—

KÖS, "sheep," Osmanli, قوزي, *kozi*, "lamb"; Buriat, *kozi*, "ram"; Kirghiz, *kw*, "sheep"; Hungarian *kos*, "ram."

TABA, "rock," see Hittite *tep*.

GELA, "king," see Hittite *kal*; Chagataish, *kalga*, "lord."

SOUA, "tomb," Etruscan, *suth*.

GLOUS, "robber," Buriat, *kulu*, "steal."

ALA, "horse," Hungarian, *lo*; Turkic, *at*, "horse."

Lydian—

LAILAS, "tyrant," see the Hittite *lul*.

MÖS, "the earth;" Esthonian, *meisa*; Hungarian, *mezö*, "land," "earth."

TARGANON, "branch," Esthonian, *tarkan*, "to sprout forth."

SARDIN, "year;" Medic, *sarak*, "time"; Turkic and Mongol, *sal*, *sil*, "year."

TEGOUN, "robber"; Yakut, *tüökün*, "cheat," "thief."

Cilician—

ABAKLES, "high priest"; Buriat, *bo*, "priest," see Hittite *kal*.

TARKONDIMOTOS, a king's name, see Hittite *Tarka*.

The Asia Minor words are in some cases, however, of Aryan origin as is shown by the following:—

Phrygian—

BEKOS, "bread;" Persian *baj*, "food."

BAGAIOS, "God;" old Persian, *Baga*; Slav, *Boga*, "God."

KIMEROS, "chamber;" Armenian, *gama*, "vault"; Zend, *kamara*, "vault"; Greek, *kamara*; Latin and Italian, *camera*, "chamber."

Lydian—

ANKÓN, "corner;" Armenian, *angiun*, "corner."

KAPITHE, "measure;" Armenian, *chaph*, "measure."



KIRGHIZ TATAR.



UZBEK TATAR.



AKKADIAN.



AKKADIAN



HITTITE CHIEF.



CAPPADOCIAN.



ETRUSCAN WOMAN.



ETRUSCAN MAN

C.R.C.
del.

Explanation of Plate I.

- Fig. 1. *Kirghiz Tatar*. From Schuyler's *Turkestan* (Vol. i, p. 42), engraved from a photograph.
- Fig. 2. *Uzbek Tatar*. From same source (Vol. ii, p. 28).
- Fig. 3. *Akkadian*. From photograph of a bas-relief at Tell Lo. (De Sarzec. Plate III).
- Fig. 4. *Akkadian*. From photograph of a statue-head at Tell Lo. (De Sarzec. Plate XII).
- Fig. 5. *Hittite Chief* (with pig-tail). From Karnak. From photograph from Mr. F. Petrie's cast (No. 156).
- Fig. 6. *Cappadocian* (with pig-tail). From photograph, of bas-relief at Keller, kindly lent by Mrs. Barnes.
- Fig. 7. *Etruscan Woman*. From bronze in British Museum.
- Fig. 8. *Etruscan Man*. From terra-cotta figure on sarcophagus in British Museum.

DISCUSSION.

Dr. BEDDOE had noted Major Conder's statement that the Georgians showed signs of Turanian or Mongoloid affinity in their physical type. He thought people were too apt to take their idea of a Turanian type too exclusively from the Kalmuks, and perhaps from extreme examples among them. A physical type more Turanian than Aryan was quite consistent, as in the Georgians, with a high average of beauty. A large aquiline nose was not uncommon among the Turkomans and Yuruks, though their blood was but little crossed, so far as we could judge, with that of any Aryan stock. The beard might be very late in development, yet ultimately attain considerable proportions. The wearing of the "pigtail" by the Hittites he thought very important; it was only straight coarse hair that lent itself fully to that mode of coiffure. The features of the Tokkari, as well as of the Hittites, he thought Turanian. If Major Conder could bring linguistic or other evidence to bear on the Turanian origin of the Pelasgi, it would help them to explain a prevailing physical type among the modern Greeks, which was not Aryan, and was not that handed down to us in alleged portrait-statues and which could hardly have been brought in by the Slavs, who were pretty pure Aryans.

Mr. G. BERTIN said that Major Conder in his interesting paper seemed to have shown that a Turanian population (to use the term generally accepted, though perhaps not satisfactory)—a population akin to the Akkadians of Babylonia—inhabited Syria and Asia Minor and used a special system of writing, which has been called "Hittite." This conclusion is not surprising now that the cuneiform studies have demonstrated the presence of Akkadian kingdoms at a most ancient date (before B.C. 6,000). From cir-

cumstantial evidence it appears also that the use of the "Hittite" writing is much earlier than was thought before, and must be anterior to the Babylonian and Egyptian invasions of Syria. The "Hittite" script seems to have been derived from early Egyptian picture writing, perhaps collaterally with the Babylonian before it became cuneiform; it lasted to a rather late date, but was ultimately superseded by the Phœnician alphabet. As to Asia Minor the Turanian populations extended there probably at the time of the Akkadian invasion (B.C. 6,500 *circa*), at a late date they were superseded by Aryan tribes, coming from Europe, for, from the mountains of Armenia to the Persian Gulf, no Aryan tribe appeared before the fall of Nineveh.

Mr. LEWIS enquired whether Major Conder connected the dolmens and circles which were mentioned in his works as existing in Western Asia with the "Turanian" or any other race or races, and, if so, which?

Mr. BOUVERIE-PUSEY asked Major Conder if he was not right in supposing that tribes of Asia Minor had contributed auxiliaries to the king of the Hittites in his war against Rameses the Great; he also asked what Major Conder thought of Professor Sayce's view that the notion of the Amazons was derived from Hittite priestesses armed with the battle-axe, and whether there is any evidence of the existence of such priestesses.

MAJOR CONDER in reply said that he was glad that the views expressed in his paper met with so favourable a reception from the President and members of the Institute. As regards the points raised he was aware that Mr. Bertin had brought forward important evidence of the early civilization of the Semitic race in Chaldea as shown by star names, &c., but he doubted if we knew enough to determine the origin of the civilization of Mesopotamia. It seemed, however, certain that the Turanians were the first to spread this civilization in Asia Minor and Etruria as well as in Syria. He agreed that the script in question was older than the Phœnician alphabet or than the Babylonian invasion of Syria about 1450 B.C., and believed that the so-called "Hittite" monuments must be at least as old as 2000 B.C., perhaps much older. Lenormant had long ago pointed out the existence of a Turanian population in Asia Minor, and Major Conder believed that about 500 B.C. there were in addition to Semitic colonies four races in Asia Minor, 1st Greek, 2nd Phrygian with a language of Aryan type the basis of modern Armenian, 3rd Lycian, with a language somewhat like Zend, 4th the Lydian-Carian race, Turanian and perhaps nearest the Turkic. As regarded rude stone monuments he was inclined to believe that in Western Asia they were the work of Turanians as was what Pausanias called "Cyclopean" masonry accompanied by false arches which existed wherever the Turanians were known, in Media, Syria, Asia Minor and Italy. The distribution of rude stone monuments in Syria (of which he

had inspected some 700 examples) seemed to show that they were destroyed within the region of the influence of the Kings of Judah as were also the bas-reliefs and rude statues of the Turanian Canaanites. As to the use of bronze, gold and silver, it was certain that those metals, with lead and iron, were all known to the Akkadians, as shown by cuneiform texts. With respect to the alliance of the Kheta with tribes of Asia Minor there was monumental evidence that such alliance did occur in face of Egyptian invasions, but it was not known whether such alliance was more than temporary, and Major Conder considered that this gave no real ground for extending the name Kheta to any tribes beyond the limits of Northern Syria where alone do they seem to have been known to either the Egyptians or the Assyrians. The proposal to identify the Amazons with priestesses of the goddess Ma mentioned by Prof. Sayce appeared to Major Conder to have no foundation. He was very glad to find that the President gave his consent to the view that the race represented on the monuments which accompany the so-called "Hittite" hieroglyphs was Turanian and observed that the portraits of the Kirghiz Tatars much resembled the Kheta and that the Tatar physiognomy of the Etruscans had been pointed out by Dr. Isaac Taylor and Sir C. T. Newton. The peculiar hat worn by the Philistines and the Takruï on the Karnak monuments also appeared to be represented on a monument discovered by Sir C. W. Wilson at Damascus which was of the most archaic character. Major Conder believed the President's view to be possibly correct, making the Pelasgi to be Turanians, and cited the word *Tepæ* for "hills," said by Varro to be Pelasgic, and resembling the Turkish *Tepe*, Mongol *dobu*, Finnic *typa* "hill." Major Conder was also glad to have the President's support in the question of the racial character of the Georgians and other tribes of the Caucasus. As regarded the Cappadocians, it appeared certain that the same race which has left these peculiar hieroglyphs at Carchemish, Aleppo and Hamath, also existed in Cappadocia, where the same script is found on the monuments. In conclusion Major Conder noticed that Prof. Sayce lately wrote from Egypt concerning a letter in what the professor believed to be a "Hittite dialect," with Akkadian verbal forms, and remarked that in his latest work Prof. Sayce calls the Hittites "Mongols." Major Conder hoped that the discovery by German explorers of bilinguals, said to throw light on the Hittite language, might serve to further elucidate the subject when published.

MARCH 12th, 1889.

PROF. FLOWER, C.B., F.R.S., *Vice-President, in the Chair.*

The Minutes of the last meeting were read and signed.

The election of the MARQUIS DE NADAILLAC, as a Corresponding Member, was announced.

The following presents were announced, and thanks voted to the respective donors :—

FOR THE LIBRARY.

- From the AUTHOR.—Natural Inheritance. By Francis Galton, F.R.S.
- Note on the Lapps of Finmark. By H.H. Prince Roland Bonaparte.
- La Nouvelle-Guinée. 3e Notice, Le fleuve Augusta; 4e Notice, Le golfe Huon. By H.H. Prince Roland Bonaparte.
- Handskelett und Hyperdaktylie. Von J. Kollmann.
- Geografia Etnologica e Storica della Tripolitania, Cirenaica e Fezzan. By Ferdinando Borsari.
- From PROF. DR. H. SCHAAFFHAUSEN.—Die XIX., allgemeine Versammlung der deutschen Gesellschaft für Anthropologie, Ethnologie und Urgeschichte zu Bonn, den 6. bis 10. August, 1888.
- From the ROYAL SCOTTISH GEOGRAPHICAL SOCIETY.—The Scottish Geographical Magazine. Vol. v. No. 3.
- From the SOCIETY.—Proceedings of the Royal Geographical Society. Vol. xi. No. 3.
- Proceedings of the Society of Biblical Archæology. Vol. xi. Part 4.
- Journal of the Society of Arts. Nos. 1893, 1894.
- Journal of the China Branch of the Royal Asiatic Society. Vol. xxiii. No. 1.
- From the EDITOR.—Nature. Nos. 1009, 1010.
- Science. Nos. 315, 316.
- Revue Scientifique. Tome xliii. Nos. 9, 10.
- Bullettino di Paleontologia Italiana. Tomo iv. N. 11 e 12.

EXHIBITION of an ARTIFICIALLY-DEFORMED SKULL from
MALLICOLLO.

By PROFESSOR W. H. FLOWER, C.B., F.R.S., V. P. Anth. Inst.

PROF. FLOWER exhibited the head of a native of the Island of Mallicollo in the New Hebrides, artificially deformed, and with the face restored with a composition made of vegetable fibres and gum, exactly as in the specimens previously described by

him in the *Journal of the Institute*, vol. xi (November, 1881). It is to be noted, however, that those specimens which were monumentally prepared were apparently all males, while in this one feminine characteristics predominated. It was presented to the British Natural History Museum by Mr. Henry Anson, who has sent the following note in reference to the practice of skull deformation in Mallicollo:—"The inhabitants of this island afford the only example of this process of skull compression out of thousands of people from the different islands that came under my notice as Protector of Immigrants during a period of six years in Fiji. It is curious also that the practice obtains only amongst a certain section of the inhabitants of this large island, its limits being determined as far as we know by geographical position. The people having compressed skulls do not appear to suffer in intellect from the practice, but there is no doubt that their health is seriously prejudiced thereby when suffering from the fevers which are common to such people, the mortality being greater amongst them than amongst their round-headed fellow countrymen, those with compressed skulls being subject to severe delirium on slight provocation. I was never fortunate enough to meet with an islander who could inform me of the supposed origin of the practice."

DISCUSSION.

DR. CODRINGTON said that there were two places in Melanesia in which the skulls of infants are artificially deformed; one in the Island of Three Hills, one of the New Hebrides group, and near to Malikolo, the other in the interior of Fiji. He had seen himself natives of the first-named place with deformed skulls, and had been told that the deformation was effected in infancy; but he did not know the method by which it was effected. His authority with regard to Fiji was that of the Rev. Lorimer Fison.

DR. HICKSON observed that in some districts of Minahassa in North Celebes, the custom still persists of flattening the heads of the children by means of a board called the "taleran" bound on to the forehead. Every morning when the child is bathed the board is loosened and immediately afterwards fixed up again. This process of head manipulation lasts for fifty or sixty days after birth. The only other district in which the practice occurs in the Malay Archipelago is Birool, another province of North Celebes. In early times it is stated the flattening of the head was a prerogative of nobility.

Mr. C. H. Read remarked that he had seen, in the Borneo section of the Colonial Exhibition, an instrument stated to be used for compressing the skull. It consisted of an oblong piece of hard wood, with projections at the two ends. From end to end was a broad strap, which seemed to be intended to pass around the head,

while a narrower band was attached to it at right angles, as if to pass over the top of the skull. Thus the pressure would be either upon the forehead, or at the opposite side of the skull. Mr. Read did not remember to have seen any skulls from Borneo so deformed.

The following note was then read by the Secretary :—

NOTE on the use of "ELK" TEETH for MONEY in NORTH AMERICA.

By HENRY BALFOUR, Esq., M.A., F.Z.S.

AMONG the various natural objects described as passing for currency in different savage races, I have not seen it recorded that "Elk" teeth are so used by natives of North America. This particular form of money consists of the canine or "eye" teeth of the Wapiti (*Cervus Canadensis*, Schrab), which goes by the name of "Elk" in those regions. The canines are alone used, and of these there are but two in each animal. They pass as currency amongst the Shoshone and Bannock tribes of Idaho and Montana, and probably, no doubt, other tribes also; passing as a substitute for coin amongst the natives themselves, and not between Natives and Whites. They represent at present a value of 25 cents of American money; but, with the increasing scarcity of Wapiti, it is reasonable to suppose that the value will rise, if these teeth retain their function as currency. There being considerable difficulty in obtaining a quantity of these products of hunting, and from the fact of each animal only supplying two canines, it is easy to see that a definite value can be set upon such trophies, and how they may have passed into a recognised form of currency. As is so frequently the case with savage money, these "Elk" teeth are used as ornaments; they are frequently pierced with a small hole, and sewn on to clothes, pouches, &c., to form decorative trimmings. I am indebted to my friend, Mr. J. W. Young, for specimens (some of which are exhibited), as well as for information concerning them.

NOTES on the MODERN SURVIVAL OF ANCIENT AMULETS AGAINST the EVIL EYE.

By E. B. TYLOR, Esq., D.C.L., F.R.S., V. P. Anth. Inst.

Dr. TYLOR exhibited a series of the brass ornaments hung to the harness of cart and waggon horses in England, and called by saddlers "face-brasses." In the course of collecting amulets against the evil eye, he had received by the kindness of Mr. Neville Rolfe, of Naples, a set of brass harness-ornaments, including crescent moons, there used avowedly for this purpose. The correspondence of these with the brass crescents (with and

without a star or sun) which are still used in England, and with others in South-eastern Europe, proves conclusively that they are all evil-eye charms, the Latin *phaleræ*. The old English crescents already mentioned indeed match those represented on Trajan's column and other monuments. Taking this form as the beginning of the English series, and as having survived into our own time, it can be traced through a series of modern degradations consequent on loss of meaning, into mere ornaments decorated with a horse's head, a beer barrel, or a portrait of the Queen.

Dr. Tylor went into some evidence as to the origin of the moon-symbol in ancient magic, and hoped to be able to treat the subject methodically in a future paper.

DISCUSSION.

Mr. G. M. ATKINSON remarked that for some years back he had collected and drawn some 300 different forms of these horse decorations. He divided them roughly, first, into two classes—*Marks of Ownership*, as shields, crests, monograms, trade marks, &c.; and *Symbols*, the most important, and the commonest of these being a flat disc on the top of the head between the ears, which represents the sun, and a crescent on the forehead, for the moon. These are combined with stars, national emblems (as rose, shamrock, and thistle), acorns, hearts, lion, horse, and horse-shoes. A great variety of such forms combined still survive. These are also worn on the breast of the horse, on the martingale, generally in odd numbers, 3, 5, or 7, and are found also on the sides, usually on the left side just behind the shoulder. On the top of the head, smaller, but similar, symbols are found, the most frequent being little swinging bells; these are called "flyers," and tufts of hair are sometimes attached to them. The crescent form is also used on the harness of camels and elephants. It is found with the Roman antiquities in the British Museum, and in Mediæval times, in the Nativity groups, tapestries, and pictures, &c. Mr. Atkinson hopes to exhibit his collection of sketches at some future meeting of the Institute.

Mr. W. GREATHEED thought the crescent-moon ornament might be referred to the cult of Diana believed to have been carried on up to a late date on the site of the present St. Paul's Cathedral.¹ If Diana was also the great huntress, huntsmen and others, to whom horses were valuable auxiliaries, would be likely to place them under Diana's protection by the use of her symbol. In the

¹ "Some have imagined that a temple of Diana formerly stood here, and when I was a boy, I have seen a stag's head fixed upon a spear (agreeably enough to the sacrifice of Diana) and conveyed about within the church with great solemnity and sounds of horns. And I have heard that the stag which the family of Bawd in Essex were bound to pay for certain lands used to be received at the steps of the church by the priests in their sacerdotal robes and with garlands of flowers on their heads. Certain it is this ceremony savours more of the worship of Diana and of Gentile errors than of the Christian religion." Camden's "*Brit. Middlesex*." See too Dean Milman's "*History of St. Paul's*."
—W. G.

circle of worshippers this would ensure for them a general care and attention which would tend to avert the "evil eye," that is a secret malicious injury and even the premeditative gaze of the designing culprit.

Mr. WALTER COFFIN thought that if no other origin were known for the prophylactic virtues so commonly attributed to the horse-shoe, the close resemblance in form to the larger specimens exhibited of the models of conventional lunar crescents might suggest the possibility of some relation between very similar uses.

Mr. C. H. READ did not think that the frequent occurrence of the crescent upon horse-trappings could be held to connect the horse with Diana, as being sacred to that goddess, at least in the absence of some more direct evidence. Referring to a figure which Dr. Tylor had drawn upon the board, Mr. Read remarked that it seemed to represent the boat of the Egyptian Rā, or the sun, the boat being somewhat of the gondola form, with the flat disc of the sun standing in the middle. There did not seem to be any intention to represent the crescent moon under the form of a boat. Mr. Read deprecated the formation of a theory of evolution upon the evidence of so limited a series of these modern phalæ, and one in which so many of the intervening links were entirely wanting.¹

Mr. WALLHOUSE subsequently sent the following note:—

"With regard to the moon-shaped amulets against the evil eye described by Dr. Tylor at the meeting of March 12th, it may be mentioned that lunulæ or crescents formed of thin plates of metal, sometimes gold, are worn by children on the western coast of India, suspended upon the breast with the points upwards. Also respecting the 'Phœnician hand,' that symbol is used by Mussulmans throughout Southern India: impressions in red paint of a hand with outspread fingers are everywhere to be seen upon the walls of mosques, masjids, and Mussulman buildings. Standards, too, in the shape of hands, to which are given the names of Mohammedan martyrs, are carried in procession at the Mohurram festival. In Ireland an arm and hand appear on the armorial bearings of the very ancient family of O'Sullivan, and an oath by the 'hand of O'Sullivan' is not to be broken by any one of the name; the old legend of the family runs:—

'Nulla manus
Tam liberalis,
Atque generalis
Atque universalis,
Quam Sullivanis.'

The figures of a mermaid and a galley appear with the hand on the armorial bearings, and the old family names refer to the sea and navigation, possibly pointing to a Phœnician origin."

The following paper, illustrated by the exhibition of specimens and sketches, was then read by the Author:—

¹ Some interesting references to the use of crescent ornaments on animals, &c., will be found in "Archæol. Journal," Vol. xvii, p. 146.—C. H. R.

On ANTIQUITIES from HUASCO (GUASCO) CHILI.

By C. H. READ, ESQ., F.S.A.

[WITH PLATES II AND III.]

THE specimens that I have the pleasure of exhibiting this evening form part of an interesting addition recently made to the Christy Collection; they were obtained from a firm of Liverpool merchants trading to South America, to whom they had been forwarded for sale by a correspondent in Chili, as a collection which had taken some years to form.

They are believed, however, to have all been found at one place, *i.e.*, Peña Blanca, near Huasco, 28° 30' S. Lat.

Unfortunately, before the collection was offered to us, a selection had been made from it for the Museum at Liverpool. I mean that it is unfortunate, only as diminishing the scientific value of the series, and not that we grudge the Liverpool Museum what it has obtained. I felt so much interest in the specimens belonging to the Christy Collection that I asked the Committee of the Liverpool Museum to allow me to see their portion of the collection.

The Committee kindly granted my request and I am thus able to describe the whole of the collection. I will take first the specimens at the Liverpool Museum.

They comprise sixteen objects made of bronze or copper,¹ as well as a rough lump of the metal, which may tempt one to infer that the implements were made on the spot. The largest of these is a thin oblong piece of copper $4\frac{1}{2}$ inches by $2\frac{3}{8}$ inches, with a sharp edge along one of the longer sides, and a small squared hole, probably for attachment to a handle, at $\frac{3}{8}$ -inch distance from the opposite side (Pl. II, fig. 1). This might be called a razor, the thinness of the metal rendering it capable of taking as keen an edge as the material will allow, and it is at any rate as well fitted for the purpose as are the analogous implements used by the Lake dwellers of Switzerland and France. Next are four objects of the celt or chisel class; one of them is of exactly the form of a flat Irish celt, but of diminutive size, 2 ins. long, fixed into a wooden handle, and bound with cord (fig. 4). The handle is imperfect, and the wood of which it is formed is very dry and friable from age; two of the others are similar in form, and are at present without handles, but having a long tang which may possibly have been fixed in a handle (fig. 2); the fourth, which is much oxidised, is of a different form; the blade in this instance is extended on either side of the stem, at a right angle, like the letter T upside down (fig. 3). These forms and especially the last, are well-known Peruvian types, and the

¹ Whether the metal of all the objects is copper, I cannot say, but many of them are certainly of that metal, and made by hammering.

British Museum already possesses one of each type from graves at Arica, and, there are several examples in our Peruvian series of the cutting implements, with a long narrow blade and the handle projecting at right angles from the middle of the back. These tools, I imagine, may have served for cutting up leather for garments, or, for instance, the leather sandals frequently found in graves in Peru.

There are only three fish-hooks of bronze, of simple form and without barbs (figs. 12 to 14), and in this they resemble the Peruvian examples. The late Dr. Charles Rau, in his excellent work on "Prehistoric Fishing," p. 324, quotes a statement of Squier, that he found with a mummy at a place a little south of Lima, a net, a number of copper sinkers, and some copper hooks, "barbed like ours." Dr. Rau could not discover where these hooks were preserved, and expresses considerable doubt as to the accuracy of the description, and I must confess that all the specimens that I have seen from Peru are unbarbed.

One of the bronze objects does not appear to me to be of the same period as the rest. It is a penannular ring, with an angular projection at one side, and might well serve as an earring (fig. 8). I conjecture that it is a native earring of modern date and perhaps of European make. This is to some extent confirmed by the presence in the collection of two small amulets of stone in the form of a clenched hand (fig. 5, 6). Amulets of this form are common in Italy at the present day, and have been there in use from Roman times, as charms against the evil eye. There can, I think, be no question that the specimens from Peña Blanca are, at any rate, not of pre-Spanish times, and they may be much more modern. The rest of the objects of bronze consist of seven small square plates $\frac{3}{4}$ inch across, with a central hole, and bent down on each side, so as to form a quartrefoil. These may probably have been sewn on a dress as ornaments.

The only other specimens worth notice, are two fish-hooks of shell, several small beads of turquoise and shell, a vessel of pottery, painted in colours, and a lip ornament of stone, precisely similar in form to those worn by the ancient Mexicans. The Peruvians were more addicted to ornaments for the nose than for the lip, and although several of the existing tribes of Indians in Brazil wear ornaments through the lip somewhat resembling the ancient Mexican, it is interesting to find so close a likeness at such a distance to the south.

The two fish-hooks are of a form commonly found wherever these are made of a single piece of shell, viz., a broad flat hook, more or less circular in outline (figs 9, 10). This shape results from the mode of manufacture, which is well shown in a series of figures in Dr. Rau's work (fig. 212); the first figure shows a plain circular piece of shell, the next has a hole broken through the

middle, the third has the edges ground, one side of the circular ring thus formed is broken through, and one of the ends is polished to a point, while the other is fashioned to allow of its being fastened to the line. The perfect hook from Peña Blanca is absolutely of the same form as those figured by Dr. Rau, as from the Island of Santa Cruz, on the Californian coast.

It may at first sight seem unlikely that a people having knowledge of metal should use hooks made with great labour from an apparently inferior material. It should be remembered, however, that hooks made from a brilliantly tinted nacreous shell, such as *haliotis*, or the pearl oyster, serve not only as hooks but as bait at the same time, just as English anglers use spoon-bait. The Maori fish-hook is often found lined on one side with a piece of bright *haliotis*, and the Solomon Islanders go still further, and make the shank of the hook in white shell, in the form of a small fish with two small discs of shell to represent its eyes. A fisherman furnished with hooks of this description would be in a much better plight if without bait, than if he had the most deadly of metal fish-hooks.

I have now noticed, in more or less detail, the portion of this collection in the Liverpool Museum. I should mention that the portion obtained for the Christy Collection is by far the larger of the two, and though it contains no object of bronze, and the specimens of pottery are unpainted, yet it forms a series by no means without interest. I have brought here a sufficient number to illustrate the whole of what we possess, and it will therefore be unnecessary to enter into any detailed description of the individual specimens.

The three vessels of pottery are somewhat unusual; the simple vase is remarkable for its rude make; the one with the handle (Pl. III, fig. 1) is also of an uncommon type and bears some resemblance to a European jug, but is, I think, of the same period as the third vase (fig. 2), as it is of similar clay and of an equal degree of finish. The shape of this last, however, is the most curious feature about it, and I should have been puzzled to account for its form but for the occurrence of much larger ones of the same kind on Ometepe Island, Nicaragua, where they were discovered by Mr. F. Boyle and Mr. Jebb in 1866, and examples are now preserved in the British Museum. These large pots were used as burial urns in New Granada, and the burnt body having been placed inside with such implements as seemed good to the survivors, a bowl-shaped vase was placed as a cover. It would not be surprising to find smaller vases of the same form associated with the larger ones, as indeed is the case; but the locality where the vase before us was discovered is separated from Nicaragua by a vast extent of country, and as far as I am aware they have

never been found in Peru. I would call attention to the little knobs which ornament this vessel. In the Nicaraguan urns there is generally a rude representation of the human figure attempted, by applying strips or knobs of clay to represent the features and limbs, which are here reduced past recognition. This seems to me therefore a precisely similar case to that of the vases from Cyprus, where a complete human figure is found on the vases, and in the modern examples it is reduced to a few raised dots.

Among all the objects comprised in this collection, I was most pleased with the interesting series of bone fish-hooks, of which I have brought several examples here this evening. I should perhaps state that I am responsible for their present form. When they arrived at the Museum the barbs were not placed with the shanks, but after some little consideration it seemed to me an obvious conjunction. It will be seen that these implements, the barbs especially, are very well made, and if, as I think, they were used for fishing, that must have been the chief pursuit of the community that used them. The barbs have evidently been attached by means of twine, and short lines have been scored on each barb and on the back of the shank to give the cord a firmer grip. The killing power of many of these hooks is increased by the lower point of the shank being as sharp or sharper than the barb itself, and this might be adduced as evidence that they were heads of javelins, and it is possible that some of them were so used. As against this theory I would point out that the largest specimen in the series (fig. 1), has the lower end of the shank divided into a fish tail which would, if anything, add to its power as a hook, but would certainly diminish its efficiency as a javelin. And further, in the fish-hooks from Peru, which are the nearest to this type that I know, the point of the shank is sharp and the barb is bound on in the same way as these must have been.

It is unfortunate that Dr. Rau confined his work on fishing-apparatus to the north half of the American Continent, and beyond a few notes in the Appendix, did not mention any ancient South American specimens. I do not know of any others of the same material which

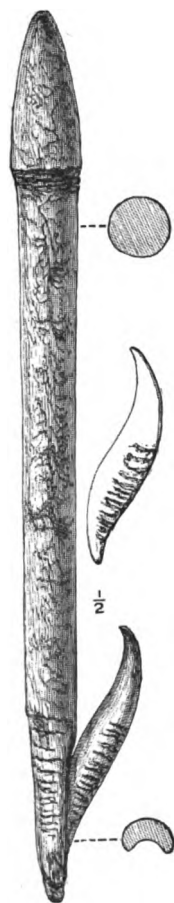


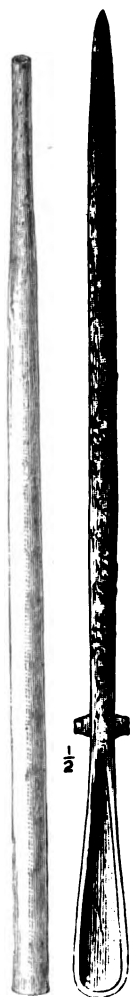
Fig. 1.
Fish-hook of bone,
from Huasco.

can compare with these before us in perfection of workmanship or in elegance of outline.

Among the other articles of bone are several spoons, some tubes apparently of bird bones, some instruments in form like marrow scoops, and a number of piercers, many of which have spatulate ends.

One is always tempted to suspect Spanish influence in examining South American collections containing objects which have European analogues. This has passed through my mind with regard to these spoons, and although their forms are not entirely unlike some which have been in use in Europe, yet I think the condition of the bone betrays a certain antiquity, at least as great as that of the other objects (fig. 3). The bird bone tubes are finished smoothly at the two ends (fig. 2), and I think were probably used to drink up some decoction, like the maté of Paraguay. The scoop-like objects I cannot assign to any definite use, unless indeed they are marrow scoops. The piercers present no unusual features, and were probably applied to any use.

The stone implements comprise arrow-heads, scrapers, and borers, as well as some implements that, if found in England, we should call knives. These are generally carefully chipped and have an edge all round. The arrow-heads are all of known types, though we are more accustomed to them further north, *e.g.*, in Arizona, and they resemble those from that state both in their delicate finish, and in the selection of pieces of stone of brilliant or attractive colours. The borers are implements with broad flat butts, usually, though not always, rudely finished, and having a long point, quadrangular in section and carefully chipped on all sides (Pl. II, fig. 11). These Dr. Rau seems to have considered as tools for the making of shell fish-hooks, though they seem much too slight for the purpose. The only other objects worth remark are two utensils of stone, one of them possibly a net weight, the other a small grinding stone for colour, or for the finishing of bone implements. A lump of ochre was among the Liverpool Museum series, and this may possibly be the colour slab of the ancient artist.



Figs. 2 and 3.
Tube and spoon
of bone, from
Huasco.

Description of Plates II and III.

All the specimens figured in these plates were obtained from Peña Blanca, Huasco, Chili.

Plate II.

- Fig. 1. Thin oblong knife, or razor, of copper, having a fairly keen edge on one side; near the back is an oblong hole, possibly for the attachment of a handle.
- Fig. 2. Copper chisel, formed by hammering. It was, no doubt, originally fixed in a handle, like Fig. 4.
- Fig. 3. Cutting implement of copper or bronze, now much oxidised. This form is commonly found in Peruvian graves.
- Fig. 4. Chisel of copper, in make resembling Fig. 2. The wooden handle much decayed; the binding is of fine cord.
- Figs. 5, 6. Two amulets of stone, in the form of a right hand clenched. This form of amulet has been in use in Europe, as a charm against the evil eye, certainly since Roman times, and it exists to this day in Southern Italy, as well as in other places. It is believed to have a phallic significance. It may be that these specimens, as well as Fig. 8, are of a later date, or at any rate of European origin.
- Fig. 7. One of seven square plates of copper, bent into a pyramidal form, with a quatrefoil outline; a hole through the centre; perhaps an ornamental stud for the dress.
- Fig. 8. A penannular ring of bronze, cast. This seems different in character from the rest of the find, and resembles the earrings worn by the modern Indians of Patagonia.
- Figs. 9, 10. Two fish hooks of shell, of simple form. Fig. 10 is imperfect at the point, but shows the teeth at the back of the shank for attaching the line.
- Fig. 11. Borer of chert; flat butt; the point carefully chipped into a quadrangular form. Implements of this form are believed to have served to drill the central hole in making fish hooks of shells, such as Figs. 9, 10.
- Figs. 12, 13, 14. Fish hooks of copper, of simple form, without barbs.

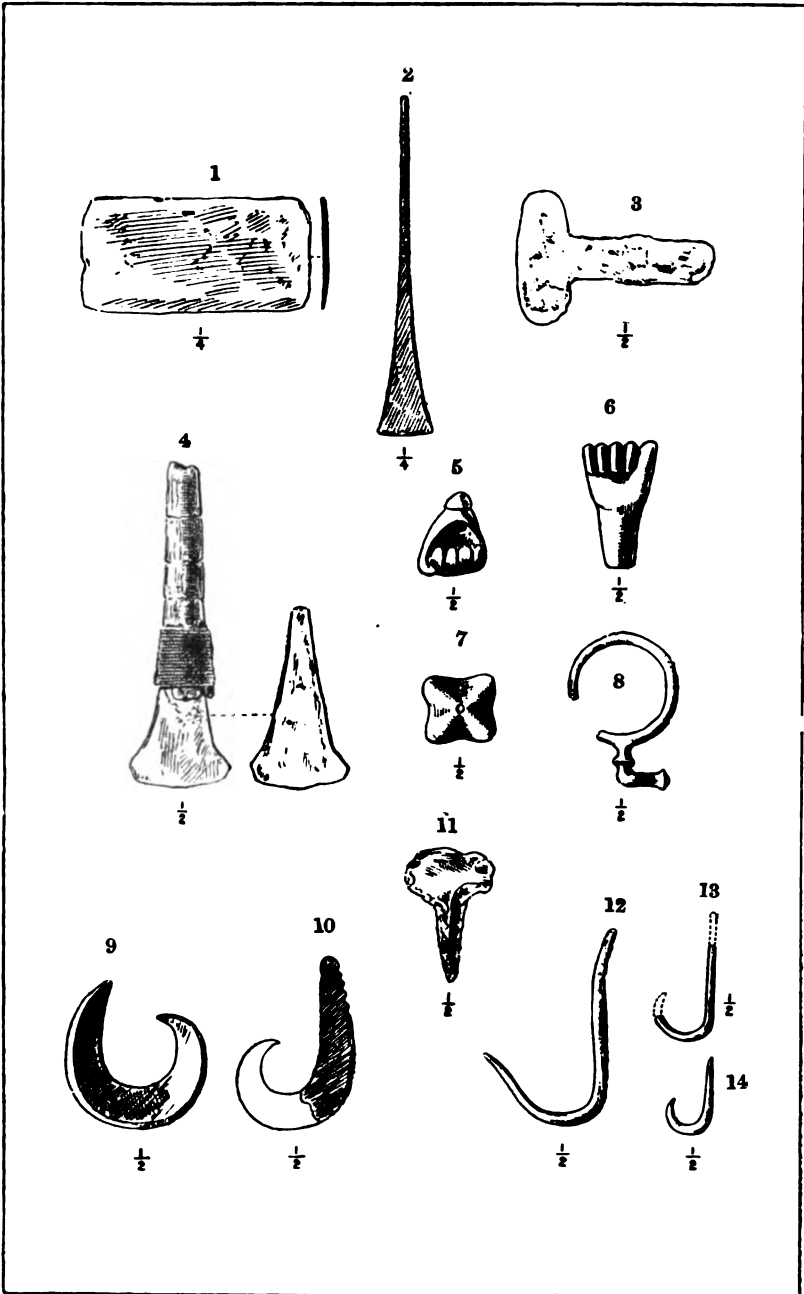
[All the specimens figured in Plate II are in the Museum at Liverpool.]

Plate III.

Fig. 1. Pottery jug.

Fig. 2. Pottery urn.

[These vessels, and the objects represented by Figs. 1, 2, and 3 in the text are in the Christy Collection of the British Museum. The blocks used in Plate III, and those with the letter-press, have been presented to the Anthropological Institute by Dr. A. W. Franks, C.B., F.R.S.]



OBJECTS FROM PEÑA BLANCA, HUASCO, CHILI.

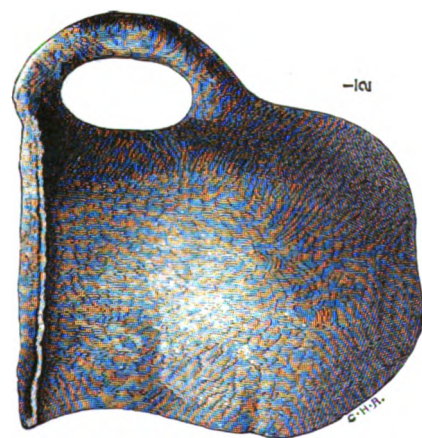


FIG. 1.

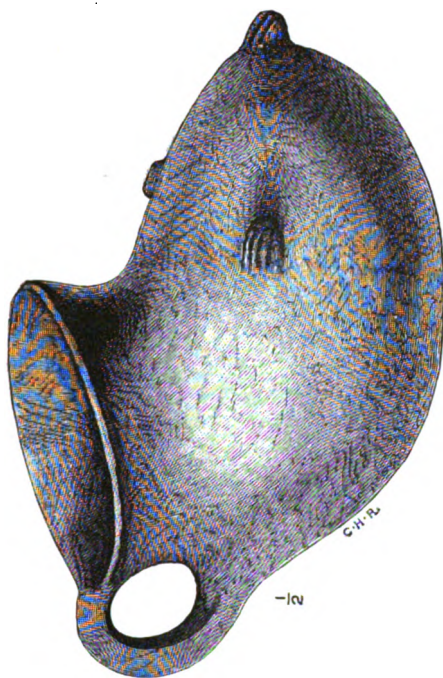


FIG. 2.

ANCIENT POTTERY FROM PEÑA BLANCA, HUASCO, CHILI.

MARCH 26TH, 1889.

E. W. BRABROOK, Esq., F.S.A., *in the Chair.*

The Minutes of the last meeting were read and signed.

The following presents were announced, and thanks voted to the respective donors:—

FOR THE LIBRARY.

- From SIR RAWSON W. RAWSON, K.C.M.G.—*Materiali per l'Etnologia Italiana* raccolti per cura della Società Italiana di Antropologia ed Etnologia riassunti e commentati dal Dott. E. Raseri.
- From the AUTHOR.—*Social History of the Races of Mankind. Third Division; Aoneo-Maranonians.* By A. Featherman.
- *Navajo Gambling Songs.* By Dr. Washington Matthews, U.S.A.
- *A Remarkable Eskimo Harpoon from East Greenland.* By John Murdock.
- From the PUBLISHERS (Messrs. Trübner and Co.).—*Serious Crime in an Indian Province.* By Eustace J. Kitts, B.C.S.
- From the UNITED STATES GEOLOGICAL SURVEY.—*Mineral Resources of the United States.* Vol. v.
- *Bulletins.* Nos. 40–47.
- From the ESSEX FIELD CLUB.—*The Essex Naturalist.* Vol. ii. Nos. 11, 12.
- From the ACADEMY.—*Bulletin International de l'Académie des Sciences de Cracovie. Comptes Rendus des Séances de l'année 1889.*
- From the SOCIETY.—*Proceedings of the Royal Society.* No. 276.
- *Journal of the Society of Arts.* Nos. 1895, 1896.
- *Bulletin de la Société de Borda, Dax.* 1889. Premier Trimestre.
- From the EDITOR.—*Nature.* No. 1012.
- *Revue Scientifique.* Tome xliii. Nos. 11, 12.
- *Bullettino di Paletnologia Italiana.* Tomo v. N. 1 e 2.
-

EXHIBITION of PHOTOGRAPHS of MEGALITHIC REMAINS from
JAPAN.

By W. GOWLAND, Esq., F.C.S.

MR. W. GOWLAND exhibited photographs of megalithic remains from Japan, selected from a series made during his explorations of the dolmens and tumuli of that country in connection with an investigation into their history, geographical distribution, forms and contents, conducted by him in conjunction with Mr. W. G. Aston, Japanese Secretary of the British Legation in Tokyo. The dolmens and tumuli are generally found on the low hills which bound the plains, more particularly those of the chief rivers. They also occur on the plains, but are less numerous there. The tumuli are of two chief forms: 1st. A simple approximately conical mound generally elongated in the direction of the entrance of the dolmen; occasionally with terraced slopes and surrounded by a moat. 2nd. A double form of mound which is that of the imperial tombs of a certain era, and almost always possesses terraced slopes, and a moat, and frequently contains a dolmen. The tumuli of the first class are usually about 10, 15 or 25 feet in height, and generally each contains a dolmen. Those of the second class are much larger, being usually 400, 600 or 800 feet or more in length at the base, with a breadth of about two-thirds of their lengths, and a height varying from 25 to 50 feet or more. The dolmens consist generally of rudely rectangular chambers entered through a gallery of varying length. They are usually built of undressed stones of large size rudely laid together without mortar. A few only are of hewn stones. The roof of the chamber is almost always megalithic, in some consisting of a single stone. Their dimensions are variable, the galleries ranging from a few feet to 10, 15 or 24 feet in length, reaching in one example to 60 feet, and the chambers from 9 feet, in the smaller to 16, 18 or 22 feet in the common type. Some few are longer. Their entrances almost invariably are directed southwards, in a few rare cases westwards. Their contents are human bones (fragmentary), pottery, iron swords, spear and arrow heads, horse bits and metal ornaments of horse trappings and of armour, glass, stone and metal beads and vermillion. Some contain hewn-stone sarcophagi, and a few only sarcophagi of terra-cotta.

Some of the photographs represent rock-hewn tombs containing sarcophagi cut in the rock at the end or side of the chamber; and one a tumulus without a dolmen but with a stone sarcophagus projecting from its summit.

Only the chief features of the megalithic remains were described, an account of them in detail being reserved for a future joint paper by Mr. Gowland and his co-worker, Mr. W. G. Aston.

EXHIBITION of DRAWINGS of RUDE STONE MONUMENTS EAST of JORDAN.

By MAJOR C. R. CONDER, R.E.

MAJOR CONDER sent for exhibition some drawings of megalithic remains; and the Assistant-Secretary read the following extract from a letter on the subject addressed to the Secretary of the Anthropological Institute:—

"I send herewith drawings (seventeen plates) of some of the dolmens and other monuments which I discovered in the country east of Jordan, for exhibition on occasion of the subject being considered by the Institute.

"These drawings which I made all to the scale of 5 feet to the inch (except the first plate) are about to be published with full descriptions in the 'Memoirs of the Survey of Moab' (300 pp. quarto), now in the press, for the Palestine Exploration Fund.

"A general account of these discoveries will be found in my volume called 'Heth and Moab,' published by the Society; but the full account is reserved for the memoir above mentioned. The number of the examples which I investigated in 1881-2 exceeds 700 in all."

DISCUSSION.

Dr. MUNRO, referring to a question asked by Miss Buckland as to whether or not it was a fact that the megalithic monuments were situated near the sea, thought that there was some evidence to be derived from the study of their geographical distribution in Europe which supported the theory that the dolmen-builders were a seafaring people. Starting in the east these monuments were found in Syria and he was glad to find that one of the papers to-night was a valuable contribution to this part of the subject. Their existence in Palestine had been long known, but the details of their structure and distribution were very meagre. Major Conder's illustrations showed, however, that they were widely distributed to the east of the Jordan, and appeared not only identical in point of structure to those of Western Europe, but had some other special features in common, as, for example, cup marks. Passing westwards, these rude stone monuments were found on some of the islands and shores of the Mediterranean, especially in the Caucasian districts to the east of the Black Sea and the north-western shores of Africa. They were also found in Spain and Portugal, France, the British Isles, and the Scandinavian shores of the Baltic as far east as Pomerania. To the west of the Elbe they ran up a short way into the interior, and had a special development in Oldenburg and the Drenthe in Holland; but it was a very

remarkable fact that no dolmens were found in Central Europe. It was often maintained that in Western Europe these megalithic monuments were due to the Celtic people, but considering the geographical area to which they extended, he did not think this opinion could be maintained. However obscure the origin of the Celts was—and the little that was known pointed to Central Europe as the scene of their development in late pre-historic times—there was no possibility of making the area of their evolution in space and time to coincide with that of the megalithic monuments. In fact the two areas appeared to cross each at right angles.

The following Paper was then read by the Author, who exhibited, in illustration, a collection of nine cork models of the monuments under description, constructed by himself on a uniform scale of five feet to one inch:—

On RUDE STONE MONUMENTS in the COUNTRY of the CARNUTES
(DEPARTMENT EURE ET LOIR, FRANCE).

By A. L. LEWIS, Esq., F.C.A.

THE country round Chartres is considered to have been that territory of the ancient Carnutes which, according to Cæsar, was the centre of the Druidic religion in Gaul;¹ and it has, I believe, been suggested as an argument against any connection between the Druids and the rude stone monuments that, whereas the latter are found in the greatest abundance on the west coast of Brittany, the Druidic centre of operations was, according to Cæsar, near Chartres. The fact, however, is that the Department of the Eure et Loir (of which Chartres is the chief city) has been full of rude stone monuments, so many of which still remain that it stands tenth with regard to the frequency of dolmens out of 88 French departments in a list published by M. de Mortillet in the "*Materiaux pour l'Histoire Primitive et Naturelle de l'Homme*," 1876, p. 318.²

¹ "Once a year they assemble at a consecrated place in the Territories of the Carnutes, whose country is supposed to be in the middle of Gaul." Cæsar, Book 6-13, Duucan's Translation.

1. Aveyron (South)	325
2. Morbihan (Brittany)	269
3. Ardèche (South)	230
4. Lozère (South)	135
5. Finistère (Brittany)	127
6. Côtes du Nord (Brittany)	83
7. Dordogne (South)	81
8. Hérault (South)	79
9. Vienne (Central)	77
10. Eure et Loir	65

1,471

These ten departments contain 1,471 out of 2,314 dolmens known to M. de Mortillet, or nearly two-thirds. Five out of the first eight are in the south of France and contain 850, or more than one-third of the total, and three are in Brittany and contain about one-fifth of the whole. The average of dolmens to a department is 26-7, or, as nineteen departments are stated not to contain any dolmens, 33-4 is the average, reckoning only those departments in which dolmens are known to exist. In either case the Eure et Loir with a total of 65 is far above the average. The dolmens of the Eure et Loir being also smaller and therefore more easily destroyed than those of the Morbihan, and the country now more cultivated, it is probable that the difference in number was originally not so great as would appear from M. de Mortillet's table.

My attention was particularly drawn to the remains in this district by an archæological guide book to France, published apparently about forty years ago, and compiled from various archæological works, reaching back in some cases perhaps as far as the last century, so that many things mentioned in it are not now to be found, while others have been unearthed which were not known at the date of its publication; the evidence of this old guide book (which for convenience I will hereinafter speak of as "Richard") as to monuments that formerly existed is, however, in some cases, of considerable value.

The country in which the remains I am about to describe are situated is a tolerably level plain, devoted largely to the growth of corn, and with few trees or buildings, these being concentrated mostly in the small winding valleys cut by the Eure, the Loir, and their tributaries, near the banks of which are also to be found most of the dolmens and standing stones. Many of the roads naturally follow the courses of the rivers and the windings of their valleys, but high roads have been made across the plain in almost straight lines between the various places of importance, as will be seen on looking at the maps now exhibited. An inspection of these maps will also show a number of places called Garennes or Varennes, both of which words are translated by the English word warren, showing that the old Celtic "gw" sound was once prevalent in this district, and that in some places one element in it has dropped out, while in other places the other element has dropped out, as in our own words ward and guard.

My first journey was to a village called Gellainville, about four miles south from Chartres, where, according to Richard, 12 blocks of rough millstone were arranged in an oval, of which the largest diameter was 21 metres, and outside which were other stones ranged without any particular order, but which I hoped might be found to conform to the general rules of the outlying

stones of our own circles ; a small engraving of this circle, given by Richard, showed that a cross had been placed on one of the stones, and I hoped that this might have saved the circle from destruction. Dr. Topinard, whom I saw in Paris, said, however, that, if the circle still existed, he should have heard of it from M. de Mortillet, and he thought, therefore, that it must have been destroyed, and this appears to be the case, unless, indeed, some remains of it may be found in an impenetrable little thicket near the railway crossing, where I was told there were some stones, and into which I crept for a few feet, finding one small stone, but seeing no others, nor should I have been able to make a plan if I had seen any. I showed the engraving



"CROMLECH DE GELLINVILLE (CHARTRES)."
(Facsimile of engraving in "Richard.")

to various peasants, including (in the absence of their master) some old servants of the Curé, to whose house I went as a last resource; the only result was that I was directed to some crosses, but they were on modern pedestals, so I departed reluctantly across the plain to Corancez, a village three or four miles further south, round which, according to Richard, were numerous remains.

Half a mile south from Corancez there still exists a ruined dolmen or "Pierre Couverte," the capstone of which is 15 feet long from north to south, and $10\frac{1}{2}$ wide; three of the stones which supported it remain in position, and two have fallen inwards; these formed two sides of the chamber, the other two sides of which have been removed, so that the capstone rests on the ground on the east side. This dolmen would seem to have been a sepulchral chamber, about 15 feet long, 10 wide, and 3 to 4 high inside; part of the mound which enveloped it still remains. While I was measuring and sketching this dolmen my son examined the loose soil under it, and found two small pieces of bone, which I now exhibit, and concerning which Professor Flower says:—"The smaller bone is from a human hand (fourth

left metacarpal), the other probably a piece of a human humerus, but in too fragmentary a state to be certain." It seems to me more likely that these are the last remains of some one interred in this tomb (whether of the great personage for whom it was constructed or another), than that they have drifted into it accidentally. From some heaps of stones by the side of the road from the dolmen to the village my son picked a perfect and well-chipped boring implement and two very good flakes of flint which I also exhibit. Richard mentions various remains between Corancez and Morancez, a village between it and Chartres, but, although I made various enquiries, all I could find was a solitary stone lying flat on the ground in a wood. The names of some of the places in the neighbourhood, however (as for instance, Berchères les Pierres and Pierre Pesant) support the testimony of Richard as to the former existence hereabouts of notable stones.

My next point of departure was Maintenon, about a mile south from which, on the left of the road to Chagné and St. Piat, are three groups of stones, in a line almost north and south. These are called by Richard Pierres de Gargantua, but I could not find that the people have any special name for them now. The most northerly group consists of two standing stones, respectively 8 feet and $3\frac{1}{2}$ high, about a yard apart, and forming, as they stand, a slightly curved line, perhaps a small segment of what may have been a circle; that side of the larger stone which would in that case have been the inward side, and which faces slightly east of north, has upon it irregularities and cavities which struck me as forming a figure resembling that which, when it occurs on Breton monuments, is called the "Aschia," or axe, but the stone is of so rough a nature, and the figure (if figure it be) so worn, that I could not determine whether it were really natural or artificial; no other stones remain to show whether there were a circle here or not, nor are any mentioned by Richard, who describes these two, saying that the larger is called the Pierre Droite, and was formerly about 10 feet high, with a pointed top, which had been broken, and it is in fact now about 8 feet high, with a flat top, on which a cross may possibly have been placed at some time or other. The second group, about 260 feet to the south, is a ruined dolmen, the capstone of which (14 feet long, by 12 wide, and $1\frac{1}{2}$ thick) has broken in two, and sunk in the middle, being upheld by two supports about $2\frac{1}{2}$ feet high at the south-east end, and one at the north-west end; its axis appeared to have been about 55 degrees west of north, but, in consequence of its having fallen and being occupied by bushes of an uncomfortably stiff nature, I could not get inside it; Richard calls it "le Berceau," and speaks of five supporting

stones, so that there are possibly two so overgrown that I did not see them; there are remains of the tumulus which, no doubt, completely covered it. The third monument of this group is about 360 feet further south, and appears to be the last remains of a sepulchral chamber, two of the uprights of which remain in position, seven feet apart, the capstone (20 feet long, by 6 to 8 feet, by $1\frac{1}{2}$ to 2 feet, the breadth and thickness varying irregularly), rests upon these, the south east end of it resting also on the ground, and the north-west end rising 8 or 9 feet in the air in consequence; its axis appears to have been about 40 degrees west of north; Richard describes it, in the language of the French antiquaries of the old school, as an "inclined dolmen," but does not give any special name to it.

My last base of operations was Bonneval, a small but picturesque town on the banks of the Loir, about 20 miles south from Chartres, which is described by Richard as being in the midst of a large number of rude stone monuments. The chief group of these Richard says is at St. Maur, about three miles south-east, and there I found the remains of three sepulchral dolmens and some other stones, and from the ploughed land around them I picked some flakes of a cherty kind of flint which I now exhibit. The first of these dolmens which is reached from the village of St. Maur consists of a capstone (10 feet, by 6 feet, by 3 feet) supported about three feet from the ground on three other stones, the north-east side is closed by a stone (7 feet long, 4 feet high, and 2 feet thick) which Richard says was formerly a capstone, but which, for anything I could see to the contrary, was in its original position; but both this and the second dolmen, which is about 275 feet south-west from it, are so surrounded with hard thick bushes that it is difficult to make out all the details of their construction, even where the evidence of those details has not been destroyed. The second dolmen appears to have possessed two chambers close to one another, the capstones of which have both slipped to the ground on the side nearest to each other; the largest and most northerly capstone is $10\frac{1}{2}$ feet long, $7\frac{1}{2}$ feet wide, and 2 feet thick, and four of its supporters, which are from 3 to 4 feet high, remain; the smaller capstone is 7 feet long, 6 feet wide, and $1\frac{1}{2}$ foot thick, and three of its supporters also from 3 to 4 feet high, are in position; the axis of these chambers is about east and west, and that of the first mentioned is about north-west and south-east. The third dolmen is 460 feet west from the second, and would seem to have been, when complete, a large chamber, about 4 feet high inside, and 9 or 10 feet square, roofed by two capstones (each from 8 to 10 feet long, 6 feet wide, and 2 feet thick) of which that to the south-west remains supported by three uprights, while others

standing or lying round complete the wall of the chamber on the south-west side; the north-east capstone has fallen and broken in two, and its overthrown supporters lie under and round it; two upright stones also stand outside the wall of the chamber—one on the north-west and one on the south-east side. Richard says it is surrounded by fifteen large stones, but I think this number includes all those which formed the walls of the chambers, and supported the roof; if not, there must have been a circle round the chamber at so small a distance as to be covered with it in the tumulus of which there are still some very slight remains; a row of upright stones has however been found buried in a tumulus in Brittany. About 460 feet from this third dolmen are two stones, 4 to 5 feet high, which seem to be in a straight line, nearly east and west with the third and first dolmens; and, about 180 feet north from these two stones, seven others lie in a heap, which may be the ruins of a dolmen *in situ*, or may have been piled up there to disencumber the land; a line drawn from them to the second dolmen mentioned would pass very near the third, if not absolutely through it; there is a prostrate stone between the second and third dolmens, but not in line, and there may be one or two other odd stones about the neighbourhood.

The most perfect remain which I visited is on the opposite side of Bonneval, at a place a mile and a half away called Ouzenin, and is itself called la Planche de Beaumont, and Richard states that, according to tradition, legal sentences were formerly delivered there. This monument is what the French antiquaries have called a circular dolmen, and consists of eight supporting stones, of which only one has fallen, while the others uphold a huge capstone (15 feet by 12 feet, by 2 to 4 feet thick). The chamber formed by these stones is about 11 feet in diameter, and 3 feet high, there is a very slight trace of the mound in which in all probability it was once enveloped, but the inside of the chamber is not lower than the ground outside; the capstone and many of the others, both of this and of the other monuments described, are of a kind of conglomerate, containing great lumps of bad flint, and it is probably because of the poor nature of the stone that these monuments are smaller than those of Brittany and other places. They differ also from many of those in Brittany or elsewhere in being merely chambers without any gallery leading to them.

In a field on the way from Bonneval to the Planche de Beaumont are about twenty large stones, which seem to form an irregular circle, with, perhaps, the remains of an avenue; but as they are all prostrate, and as the ground is under cultivation, it is possible that many of them have been moved from their

original position. I picked up the scraper, now exhibited, in the field in which these stones lie. Two miles and a half beyond the Planche de Beaumont is the village of Alluyes, where are a fine church, the remains of an old castle, and, beyond these, by the banks of the river, the remains of a dolmen, consisting of the capstone (15 feet long, 6 to 9 feet wide, and 3 feet thick), one side of which rests on the ground, the other being held up by one supporting stone (3 feet high, by 3 feet by 1 foot), while another supporting stone of similar dimensions lies flat on the ground; its axis is about east and west, and the ground beneath is lower than that outside. About 160 feet north from this is a stone (2 feet high, by 3 feet by 1 foot), on a small mound, with a shallow trench 6 feet wide round it, inclosing a square space of about 25 feet each way; there are also some other small trenches and banks, which may, however, have been made to guide or to check a flow of water, as the river is close by.

In the fields between Alluyes and Bonneval, in which I searched for other monuments on my way back to the latter place, there are various collections of large stones, which look as though they were the remains of some of the other monuments mentioned by Richard, removed and piled together to clear them from the land.

I have now exhausted the list of the monuments which I actually saw but not that of those which exist or have existed in the Department. Of these I annex a list which I have compiled from the materials in my possession, but which is I fear far from complete.

List of Rude Stone Monuments in Department of Eure et Loir mentioned in Richard's "Guide du Voyageur dans la France Monumentale," about 1850 (marked R.), Joanne's "Geographie d'Eure et Loir," 1887 (marked J.),¹ and the French War Office Map, 1883 (marked M.).²

Allaine. A fine dolmen called Grosse Pierre, two uprights and capstone, 2 m. 40 × 2 m. 24 × 1 m., with a hole in it; and six uprights, without capstone, belonging to another dolmen. (R.)

¹ One of a capital series of guides to the French Departments published by Hachette at one franc each.

² In some cases Richard and Joanne put the same monument near two different places, it being between the two, and Richard's descriptions are rather indistinct, so that I may have made some mistakes in compiling the list. Joanne has, I think, also copied from older authors, just as our own local guide-book writers do (the original source of their descriptions being sometimes to be found in publications of the last century), so that it may be doubted whether all the remains he mentions still exist, and the map, like our own Ordnance Map, is uncertain in its selection; of the two sheets I bought, one shows none of these monuments and the other does not show all, even the Planche de Beaumont being omitted from it.

- Allayes.** Monuments mégalithiques à la Garenne des Clapiers (J.). These appear to be an "inclined dolmen," and four peulvens, or small upright stones, 1 m. 45 to 3 m. high (R.). Pierre Druidique between Alluyes and Montboissier (formerly called Houssay) (M.). This appears to be an "inclined dolmen," 4 m. \times 3 m. \times .85 and 1 m. 65 high (R.). Dolmen, near Bassecour, and various peulvens and stones between Montboissier and Locmarice (R.).
- St. Avit les Guespieres.** Megaliths (J.). Monument Druidique, 1 kilo. south-east from (M.). Dolmen, three stones supporting a fourth 3 m. \times 2 m. (R.).
- Bazoche les Hautes.** Dolmen (J.).
- Berchères l'Évêque** (query Berchères les Pierres). Menhir (J.).
- Berchères sur Vesgre.** Megalithic stone (J.).
- Blévy.** Megalithic stone (J.).
- Bonneval.** 2 kilos. east from, various stones and an inclined dolmen. 1 kilo. north-east at Bel Air, a number of stones (possibly those mentioned by me as being perhaps part of a circle on road to Planche de Beaumont) (R.).
- Le Boullay Thierry.** Peulven (J.).
- Brezolles.** Megalithic stones (J.).
- La Chapelle Fortin.** Dolmen de la Grosse Pierre (J.).
- Châteaudun.** Between it and Molitard an inclined dolmen 3.33 m. \times 2 m. \times .65 m. on two supports. Between it and Brou, at St. Lubin d'Isigny, a peulven called Pierre de Merlise, 3 m. high. Near mill of Vilprovers, a circular dolmen 3 stones 1 m. 15 high supporting a capstone, and one not reaching up to it (R.).
- Civry.** Dolmen (J.).
- Cocherelle.** Inclined dolmen (R.), see Montreuil (J.).
- Corancez.** Megalithic stones (J.). A much mutilated dolmen, &c., 140 metres from it an upright stone (R.). (See account of dolmen *ante*).
- Dampierre sur Avre.** Megalithic stones (J.).
- Ecluzelles.** Demi-dolmen and peulven called "Pierre des Druides." (J.).
- Fontenay sur Conie.** "Pierre Druidique" 1 kilo. south-east from, two "Pierres Druidiques" 2 kilos. north-east from (M.).
- Gellainville.** Megalithic monument (J.). Ellipse of 12 stones, largest diameter 21 metres, other stones outside (R.). This does not appear to exist now, see *ante*.
- Grandville-Gaudreville.** Two dolmens called (1) Le Loup de Thionville or Grosse Pierre; and (2) Gres de Linas (J.).
- Illiers.** "Pierre Druidique" 2 kilos. south from (M.).

St. Jean Pierrefixte. Megalithic monument and St. John's fountain (J.). N.B. The name of this commune appears to be derived from the megalith, and the fountain or spring was probably an attraction before St. John was heard of in this country. A. L. L.

Loigny. "Pierre Antique," 1 kilo. south from (M.).

St. Maixme Hauterive. Megalithic stones (J.).

Marboué. Peulven at St. Lubin d'Isigny (J.). (See Châteaudun).

Marçon. Megalith (J.).

St. Maur. Peulven, two dolmens, and berceau, or altar; also Fort Lamotte (J.), Monuments Celtiques (M.). Peulven, three dolmens, and near Château of Memillon, a mound with ditch and stones, called Fort Lamotte (R.). See description of dolmens *ante*.

Méréglise. Megalithic stone (J.), "Pierre Druidique," 1 kilo. north-east from (M.).

Mérogor, Mézieres. A number of stones between these where legal sentences were delivered (R.).

Mervilliers. Demi-dolmen, called du Mesnil (J.). Le Mesnil marked on (M.), apparently as a place. Inclined dolmen, called Pierre de Mesnil, $4\frac{1}{2}$ m. long, one end buried (R.).

Montainville. Dolmen (J.). A circular inclined dolmen, two capstones (3 m. \times 2 m. \times '65) and several supports (R.).

Montboissier. Megalithic monuments near farm of L'Ormorice (J.). "Pierres Druidiques" (M.). Stone 2 m. 65 high at L'Ormorice and sundry stones mentioned under Alluyes (R.), and see Moriers.

Montreuil. Dolmen at Cocherelle, four stones overturned (J.).

Morancez. Megalithic monuments, of which the stones have for the most part been used in making roads (J.). Pierre Piqué, $2\frac{1}{2}$ mm. high, and a number of flat stones; three large slabs in a garden, and another dolmen in a garden, consisting of five uprights supporting part of capstone, the other part being broken off and lying on the ground, called the Pierre Tournante; flat stones between Morancez and Corancez, and four stones at L'Abbaye de l'Eau (R.). The statement of (J.) explains why I could not find these. A.L.L.

Moriers. Dolmen de la Pierre Couverclée (J.). Inclined dolmen, 3 m. 35 \times 1 m. 65, with one upright, in field of Grosse Pierre, Pierre Couverclée (Montboissier), inclined dolmen in middle of field, 3 m. 33 \times 2 m. 33 \times '65 (R.). It is not quite clear to me whether these are two dolmens, or two descriptions of the same one. A.L.L.

Neuvy en Dunois. Dolmen de la Couvre Claire (J.), Pierre Druidique, 1 kilo. north from (M.).

Nottonville. At extremity of park of Château de la Brosse a dolmen called Palet de Gargantua (J.). Pierre Druidique (M.), also mentioned by (R.).

Peronville. Megalithic stones (J.).

St. Piat (Changé). Megalithic monuments (J.). Menhir called Pierre fitte, dolmen called le Berceau, two upright stones, and dolmen (see description of these *ante*). Dolmen called Chapelle du Martyre, dolmen called Pierre fritte, near Mévaisin (R.).

Plancheville (south of). Four or five large stones called Pierres Main Verte, where people go to render homage to the Chapter of Chartres Cathedral (R.).

Prudemanche. Megalithic stones (J.).

Prunay-le-Gillon. Dolmen (J.).

Saumeray. Ruined dolmen (J.). Ruined dolmen on left bank of Loir, on road from Illiers to Bonneval; at Montemain an inclined dolmen (one stone 2 m. 60 × 2 m. 30, resting on two others; towards Alluyes a peulven and some other stones (R.).

Thimert. Megalith (J.).

Toury. Dolmen (J.). Dolmen, capstone 3½ metres long, resting on one stone, 1 m. 15 high, called Pierre de Gargantua (because thought to be erected by this giant) (R.).

Trizay les Bonneval. Near mill of Fricot a gigantic dolmen 14 metres round (J.). Planche de Beaumont near mill of Fricot (R.). See description *ante*.

Ver les Chartres. Megalithic stone of Pierre Pesant (J.). A very large dolmen, much mutilated and buried nearly to level of platform (R.). Pierre Pesant marked on (M.), but on enquiry I was told there was no stone there, and that it was only the name of the place. A.L.L.

Vert en Drouais. Megalithic stones (J.).

Villiers St. Orient. "Pierre Druidique" 2 kilos. south-west from (M.).

Vitray-en-Beauce. Near Beauvoir, a megalithic stone (J.). "Pierre Celtique" (M.).

Voves. Dolmen de la Pierre Levée (J.), "Pierre Druidique" 2 kilos. south from (M.). I was told that this was one stone supported by another (presumably a capstone with only one supporter left), but too far for me to get to while waiting for train. A.L.L.

Ymeray. Pierres megalithiques (J.).

Ymonville. Pierre megalithique (J.), 2 kilos. south from, Pierre Druidique (M.). An inclined dolmen, two upright stones one metre high supporting capstone 2 m. × 1 m. 78 (R.).

MR. J. JACOBS then read the following Paper:—

On the COMPARATIVE ANTHROPOMETRY of ENGLISH JEWS.

By JOSEPH JACOBS and ISIDORE SPIELMAN.

(WITH PLATE IV.)

In the present paper, we give the results of a number of anthropometric observations on English Jews of various classes carried out on lines as far as possible parallel to Mr. Galton's classical experiments at the International Health Exhibition, 1885. The measurements were made in the first instance at the Jewish Working Men's Club, Great Alie Street, E., the Committee of which was kind enough to grant us the use of a room for several weeks, which was fitted up, as nearly as circumstances would permit, in a manner similar to Mr. Galton's Anthropometric Laboratory at South Kensington. Considerable interest was shown by the members of the Club, of both sexes, a large number of whom submitted themselves to the somewhat wearying process of being tested and measured.

After some time the laboratory was moved to the West End where a number of the Jews and Jewesses inhabiting that quarter were good enough to go through it and submit to the various tests. The results were in each case written in duplicate on a printed form, one copy being torn off and presented to the examinees as some slight return for their kindness.

Great assistance was given throughout by Mr. and Mrs. Ernest Franklin, while Mr. Lissack, the Honorary Secretary of the Club, facilitated our work in every way in his power.

Our apparatus was modelled after those used by Mr. Galton at the Health Exhibition in order that our comparisons might be as correct as possible.

The measurements and tests taken were:—

Height standing without shoes.

Height sitting.

Keeness of sight.

Judgment of eye.

Colour sense.

Hearing ; highest audible note.

Breathing power (spirometer, graduated cubic inches).

Strength of stronger hand.

Strength of pull.

Weight in ordinary indoor clothing.

Chest circumference.

Colour of eyes and hair.

Besides these we took measurements of the length and breadth of head, for the most part with ordinary callipers graduated

on the French scale; but towards the end of our investigations we devised an instrument which might be adopted by anthropologists.

We found that this head measurement could be more conveniently taken when the "subject" is in a sitting position and directly after the sitting height is obtained. The apparatus consists of a flat piece of board about 12" x 9". Directly beneath this, two guides are suspended about 9" apart, so that the widest head may easily go between them. A metal socket moves up and down on each of these guides and is made to fit tightly by means of springs. Attached to the sockets is a frame of steel wire $\frac{3}{16}$ " thick, and which is held in a perfectly horizontal position. This wire is bent in such a way as to make the "tour of the face," resting like a spectacle frame without eye-holes, upon the lower socket of the eye.

The measurement is taken thus:—The board is brought down horizontally upon the vertex of the head of the person sitting, so that the head comes between the guides. The sockets carrying the frame are then brought down the guides until the curved part of the frame rests upon the lower socket of the eye, and the sides of the frame are level with the orifice of the ear. This compels the head to be held in the requisite position for taking this measurement, and the reading upon each guide (which is graduated in centimetres and millimetres) should be identical. The wire may be pressed towards the ear when measuring narrow heads and without losing the horizontal position.

Altogether, by the methods described above, we took on an average 21 measurements on each of 423 individuals; altogether, 8,863 measurements, a number sufficient to give trustworthy results, as the persons tested were themselves average samples of the two chief classes into which English Jews may be considered as divided. These may be described as "West End Jews," the better nurtured inhabitants of the West End and descendants for the most part of Jews who have been long settled in this country, and "East End Jews," the less fortunately situated Jewish dwellers at the East End, the parents of whom in many cases were born abroad. As far as possible it was desirable to get out results for each of these classes separately, and for the most part we have done so. By this means we are enabled to make our results bear directly on one of the burning questions of anthropology, that of nurture *v.* nature, to use Mr. Galton's convenient phraseology. For the "West End Jews" are ultimately derived from exactly the same race and class as the East End Jews, so that differences of race are totally eliminated, and we are enabled to trace the influence of nurture pure and simple. The problem of deter-

mining purely "racial characteristics" will be considerably simplified if we can in this way determine what may be described in contradistinction as "nurtural characteristics." It is in this connection that our investigations appear to us to have a wider outlook than ordinary anthropometric results.

Our method has been to contrast West End and East End Jews so as to get at the influence of nurture. But besides this, there might be a residuum of race influence which could only be tested by comparison with another race. West End Jews might differ favourably in height from East End Jews and yet all Jews differ unfavourably in height from Englishmen, owing to original difference of race. Another comparison was therefore necessary in order to fully test our results and that was with Englishmen generally.

Here we have Mr. Galton's results before us as a standard, and we have accordingly placed the results for all the Jews examined by us side by side with his results for the English men and women examined at the Health Exhibition. We have throughout adopted Mr. Galton's method of "percentiles" (see "*Journ. Anthropol. Instit.*," xiv, 1885, p. 275) and have given the 5th, 25th, 50th, 75th and 95th percentile in each case. The extremes give what we proposed to call the "range" while the middle number giving practically the "medium" or "average" result, though for some purposes there is a slight difference between the two. Finally we have worked out similar calculations for the 50 or so Sephardic Jews, descendants of the Jews expelled from Spain and mostly descendants of the oldest Jewish residents in this country.

With these preliminary remarks we may now at once present a table summing up our main results. We give also, in Plate IV, a set of curves showing the results of these measurements, and comparing them with Mr. Galton's taken at the Health Exhibition.

The curves commence on the left hand side at the minimum, and end on the right hand side at the maximum capacity, whilst the perpendicular lines, where cutting the curves denote the 5th, 25th, 50th, 75th, and 95th percentile measurements. Of course the most important of these perpendicular lines is the centre one, which shows the mean or average of each class as represented by the curves. We need scarcely add that these curves merely express in graphic form the information contained in Table I.

The black solid curve represents Health Exhibition male measurements.

The bar curve, *all Jewish* measurements for comparison.

The star curve, West End Jews.

The dotted curve, East End Jews.

The dot-and-bar curve, the Sephardim (Spanish and Portuguese Jews).

Comparative Anthropometry of English Jews. By Joseph Jacobs, B.A., and Isidore Spielman.

TABLE I.

Subject of Measurement.	Sex.	"East End" Jews.				"West End" Jews.				Sephardic Jews.				All Jews.				Health Exhibition Measurements (1885).			
		5th	25th	50th	75th	95th	5th	25th	50th	75th	95th	5th	25th	50th	75th	95th	5th	25th	50th	75th	95th
Height standing, without shoes, in inches ...	Male ...	60-2	63-0	64-3	66-0	68-0	60-2	63-0	64-3	66-0	68-0	60-2	63-0	64-3	66-0	68-0	60-2	63-0	64-3	66-0	68-0
Ditto	Female ...	57-3	58-8	59-8	61-2	62-8	57-3	58-8	59-8	61-2	62-8	57-3	58-8	59-8	61-2	62-8	57-3	58-8	59-8	61-2	62-8
Height sitting, from seat of chair, in inches	Male ...	31-2	33-0	34-4	36-1	38-0	31-2	33-0	34-4	36-1	38-0	31-2	33-0	34-4	36-1	38-0	31-2	33-0	34-4	36-1	38-0
Ditto	Female ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Span of arms, in inches ...	Male ...	63-0	65-0	67-0	69-0	71-0	63-0	65-0	67-0	69-0	71-0	63-0	65-0	67-0	69-0	71-0	63-0	65-0	67-0	69-0	71-0
Ditto	Female ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Weight in ordinary indoor clothing, in lbs.	Male ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ditto	Female ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Breathing capacity, in cubic inches ...	Male ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ditto	Female ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Strength of pull, as archer with bow, in lbs.	Male ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ditto	Female ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Strength of squeeze of stronger hand, in lbs.	Male ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ditto	Female ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Keenness of sight, reading distance, in inches	Male ...	0	13	19	25	29	7	19	29	35	38	13	19	25	38	39	7	19	29	35	38
Ditto	Female ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

NOTE.—Ages and Units as in Mr. F. Galton's Measurements.
5th, 25th, 50th, 75th, 95th per centiles.

The lighter curves denote the corresponding female measurements in each case.

It will be observed that the black curve is almost invariably at the top of each table both in minimum and maximum measurements, and frequently in the mean measurement; but Mr. Galton's Health Exhibition visitors are beaten in two places: their maximum is inferior in weight to the *Sephardic* Jews, and in keenness of sight to:—The maximum of all Jews and Jewesses, Sephardim and West End Jews. The East End Jews are there, as in all of our measurements, inferior to all but those of the females.

The *Sephardic* Jews are the highest in maximum in weight measurement. They are the *highest* also in keenness of sight test, and their mean is good in both cases. In strength of squeeze they are the highest in the mean, and lowest in minimum and maximum. In strength of pull, they are the highest in minimum, and lowest in mean and maximum. In span, their average is the lowest, but recovers towards the maximum. In height, they retain the 3rd place in maximum, minimum, and mean, the Health Exhibition males and "West End" Jews being superior. In breathing capacity, the same is the case.

The *West End* Jews are highest in average in keenness of sight test, as well as in span of arms. In height, sitting and standing, they retain an even position directly after Health Exhibition male measurements.

The *East End* Jews are practically the lowest everywhere in minimum, maximum, and mean.

The *Jewesses* are superior to the *Jews* in keenness of sight, both in average as well as in minimum and maximum. In this test they are above the Health Exhibition males and females, the "All Jews" maximum, and the East End Jews. The *Jewesses* are above the Health Exhibition females in minimum, maximum, and mean of strength of squeeze. They are, however, inferior to them in breathing capacity. They are again superior in weight to their Health Exhibition sisters; but inferior in height, sitting and standing, and in span.

The general result of this table is tolerably clear. English Jews in general compare unfavourably in almost all anthropological measurements with the class of Englishmen who visited the Health Exhibition. But if we take the West End Jews, who were probably of very nearly the same class as the Exhibition visitors, the inferiority vanishes almost entirely. Thus, to take an example, while the mean height of "All Jews" was only 65 inches, against 67·9 inches for Mr. Galton's subjects, an inferiority of nearly 3 inches, the West End Jews averaged

67·5 inches against 67·9 inches, an almost inappreciable difference. It is obvious that nurture has made the difference between the heights, both of West End and East End Jews, and between Jews and Englishmen. Are we then to dismiss height altogether from our tests of race? Is it only a difference of nurture that makes the contrast between the Hottentot and the Patagonian? Not altogether, as we can see by scrutinising a little more closely the figures we are discussing. The "means" are much the same among the well-nurtured Jews and the visitors of the Health Exhibition, but "the range," as we have called it, is different. Thus, to take the upper limit, while Englishmen pure and simple reached 72·4 inches, all Jews reached 70 inches and West End Jews reached 70·4 inches.

Here we have seemingly an instance where long continued bad nurture through many generations shows its influence on the measurements of well-nurtured descendants not by reducing the average, but by restricting the range and preventing any very great variations from the artificially reached average.

If this example could be taken as typical, the real test of races is rather to be found in the extreme cases than in the mean. As a matter of fact this is practically the way in which popular judgments about races is made. And yet even in the very case before us we have observed a striking instance of the permanence of race types, even in so variable a thing as height, which seems at first sight to depend only on nurture. In Mr. Jacob's paper on "The Racial Characteristics of Modern Jews" (*Journal*, Vol. xv, 1885, p. 34), he gives the measurements of height for nearly 13,000 Jews, which average 161·2 millimetres or 63·47 inches. This is remarkably near the 63·75 inches which is given in our table as the mean height of all the English Jews examined by us. Altogether it would appear that while anthropological measurements depend on nurture, social conditions tend to preserve the same kind of nurture in various races, and so keep the racial measurements constant. If any change of the conditions of nurture occur, pre-existing conditions of bad nurture tend to lower the "range" in well-nurtured descendants rather than to depress the average. The extremes, say the 95th per centile, are thus more trustworthy racial tests than the average or mean.

Applying this test to our general results, we find inferiority all along the line in the general results of English Jews as compared with other Englishmen, except in two particulars, viz., weight in Jewesses and keenness of sight in both sexes. It is curious that while the average weight of Jewesses is 9 lbs. below that of other Englishwomen, the highest weight reached is 5 lbs. more in the cases of the Jewesses, a confirmation of the

popular impression of the superior solidity of the Jewess. Turning to keenness of sight, we find again that while the Jewish average is inferior, the higher limit is superior to the extent of 1 inch in the case of males, and of no less than 4 inches in the case of females. A "Jew's eye," in its literal sense, seems therefore a valuable possession so far as keenness of sight, though in its appreciation of colour it is far from being so valuable, as we shall see.

Having discussed such of our results as can be compared with Mr. Galton's, we may now proceed to give the additional information we have obtained and compare them with the results of Mr. Jacob's paper just referred to. Thus taking the colour of hair and eyes, we may compare the results reached as regards English, German, Austrian, and Russian Jews, and may contrast them with the Jews of Spanish descent known as Sephardim.

Colour of Eyes and Hair.

TABLE II.

	Eyes.			Hair.			
	Blue.	Grey.	Brown.	Blonde.	Brown.	Black.	Red.
	per cent.	per cent.	per cent.	per cent.	per cent.	per cent.	per cent.
English Ashkenazic Jews ...	11.1	30.1	58.8	25.5	52.5	21.8	0.7
English Sephardic Jews ...	21.3	11.9	66.8	11.9	61.6	26.5	0.0
Prussian Jews ...	18.7	27.8	53.5	32.4	55.5	11.6	0.5
Austrian Jews ...	23.5	30.6	45.9	27.0	56.4	17.0	0.6
Russian Jews ...	23.0	24.1	52.9	23.2	59.2	18.1	4.5

It will be observed that the number of blue-eyed English Jews is very small, viz., only 11 per cent. (as indicated by the centre line of figures). The Sephardim show 21 per cent. Taking the blue and grey eyes together as *light coloured eyes*, they reach as much as 37 per cent., as against an average of about 50 per cent. in comparison with their foreign brethren, Prussians, Austrians, and Russians.

The main point in the results concerning hair is the higher proportion of absolutely *black* hair among *all English Jews*, than among those of Prussia, Austria, and Russia. The Sephardim have the largest amount of *black* and the smallest of *blonde* hair, and we did not find any example of *red* hair among them.

Considering the absence of any absolute standards for these colours, the results are tolerably uniform, except as regards two points which are probably connected together, the less proportion of blue eyes and the greater proportion of black hair among English Jews as compared with their foreign brethren.

This may possibly be explained to some degree by the fifth class of Jews, which we have included in the above table. The Sephardim or Jews descended from the refugees from Spain after the expulsion in 1492, are generally darker in complexion, and have darker hair than other Jews, as can be seen from the above table, or still more decidedly from the table given by Dr. Beddoe at the end of his paper on the "Ethnological Characteristics of the Jewish race" (*Ethnol. Trans.* 1869). Now our measurements included nearly 50 Sephardim, and doubtless others who had Sephardic blood in their veins, so that the black hair of English Jews may be referred to the greater admixture of Sephardim, who do not exist elsewhere to any extent in Northern Europe (except in Holland).¹ On the other hand, the paucity of blue eyes among English Jews cannot be accounted for on this ground, as the Sephardim do not differ materially in this respect from the rest of Jews. We suspect that a confusion of nomenclature has crept in here, and that we were perhaps more rigid than the foreign observers in restricting the term blue to the purest shade of that colour.

While on this point, we may bring in our results as to the colour blindness of English Jews, which is perhaps the most marked characteristic we have reached. This was tested by an instrument exhibiting strips of wool, among which are four with a green shade, and the subject has to select these by placing pegs opposite to them. However the fact is to be explained, the Jews in our experiments showed a remarkable inability to undergo this simple test, as is shown by the following table, which gives the percentage of failures.

	East End.	West End.	All.	Sephardim.
Jews	14·8	3·4	12·7	13·4
Jewesses	—	2·1	2·0	0

Previous inquirers have observed the inferiority of the Jewish race in this respect, but the results reached far exceed any

¹ It is to be remarked, however, that this admixture is only of recent date, both branches of the Jewish race having been practically endogamous.

previously reached, which average about 4 per cent. for Jews, whereas our results are more than three times as large. It is possible that in a few instances the directions given were not understood, and the mistakes were rather misunderstandings. But it was too obviously plain in many instances where the subject declared that he could not see any difference between brick-red and pea green, and the fullest allowance for misunderstandings would not reduce the percentage to anything under 10 per cent. The causes of this startling defect are probably to be found in the long continuance of Jewish life in cities, where so much less colour and especially so much less green is to be met with. Of its effects we may refer to two: the absence of any painters of great ability among Jewish celebrities, and the want of taste shown by Jewesses of the lower grades of society in the choice of materials for dress, &c. Where there is so large an amount of total colour blindness, there must also co-exist a still larger proportion of dulled sense of colour and a general lack of interest in the delights of colour, especially in its more refined forms. It seemed to us worth while calling attention to this defect, as it is probable that early training can in some measure overcome it, and it is clear that colour lessons should form part of every Jewish child's training.

We may now pass to another measurement in which Jews are generally credited with inferiority and not without reason. We refer to the girth or circumference of chest which is regarded by some anthropologists as of such importance that they calculate from this the "index of vitality." Unfortunately, we cannot in this case compare with Mr. Galton's results, but it is at any rate reassuring to find that English Jews in this respect compare somewhat favourably with their foreign brethren; their average being 35 inches against 80 cm., or 31·5 inches for 8,000 foreign Jews. Here again the influence of nurture is shown by comparing the measurements for East and West.

Percentiles.	East End.	West End.	All.	Sephardim.
5th, 50th, 95th ..	32-35-39·5	34-36-5-41	32·5-35-40	34-36-39·5

It may be observed that in this important characteristic the Sephardic Jews do not show to any advantage, as it must be confessed they do in most of the measurements in Table I. Except in span and breathing capacity, the Spanish Jews show a slight but marked superiority over their Ashkenazic co-

religionists as the rest of Jews are called. It is a point worthy of notice that the three points of Sephardic inferiority, span, girth, and breathing capacity, have to do with the lungs, and would seem to indicate a lower "index of vitality" among the Spanish Jews. They certainly seem to be dying out, and no longer possess the pre-eminence among Jews that they once did. It would be worth while inquiring whether phthisis is to any appreciable extent more frequent among them than among other Jews.

We now pass from these bodily measurements to those of the head on which we have collected materials greater in number than any observer who hitherto dealt with Jewish craniometry on the living subject. We may sum up the whole material at present available in the following table, in which we have kept to the older names and proportions (mesocephalic = 77·8 — 80).

No.	Index.	Dolicho-	Meso-	Brachy-cephalic.	Observer.
67	82·2	19·4	26·9	53·7	Dybrowaki.
100	83·2	3·0	11·0	86·0	Blechnmann.
313	83·5	4·8	10·9	84·3	Kopernicki.
363	80·0	28·3	23·3	47·4	Jacobs and Spielman.
51	—	17·0	34·0	39·0	Sephardim.

From this it would seem that English Jews are far more long-headed (dolichocephalic) than those on the Continent. This may be partly explained by the fact that our results include some Jewesses and a few lads whose undeveloped crania would tend to lower the average.

But there is, we believe, another explanation which will account for the phenomenon without supposing any deterioration on the part of English Jews, if deterioration it is to be long-headed physically. There might be two men whose cranial index was 75, but the one might have a skull 15 × 20 centimetres, the other 18 × 24. It is obvious that the latter has a larger receptacle for his brain, though he may have the same cranial index. A better test of this "capacity" would be to adopt the plan followed by Mr. Galton in his treatment of Dr. Venn's craniometrical results with regard to Cambridge students. He multiplied height, breadth, and length of skull together, and thus obtained what might be termed a measure of the "knowledge box" of his subject.

Unfortunately, we were unable to take the height of skull,

and could not therefore make the full correction. But we have multiplied together length and breadth, and thus obtained what we might call the "foundation" index of our subjects' skulls. On arranging these as before with the mean between minimum and maximum, and contrasting these with results of the cranial index, we obtain some very light-giving results, which are of sufficient interest to deserve some minute attention being paid to them.

"Foundation Index" of Jewish Heads (5th, 25th, 50th, 75th, 95th per centiles).

TABLE III.

	5th	25th	50th	75th	95th
All English Jews and Jewesses	24·9	26·6	28·0	30·2	32·0
Sephardic Jews	25·8	27·6	28·7	30·4	32·2
West End Jews over 22 years of age	28·5	29·2	30·4	32·0	32·0
West End Jews under 22 years of age	27·5	28·3	29·6	30·0	32·3
East End Jews over 22 years of age	25·2	27·5	27·9	29·2	32·0
East End Jews under 22 years of age	24·0	26·6	27·7	29·2	31·5
West End Jewesses	25·2	26·8	28·5	29·6	32·0
East End Jewesses	24·6	26·1	27·5	28·5	29·5

Here we observe that while the cranial index of the West End Jews indicates dolichocephalism, and, therefore, it would seem inferiority, their "foundation" index would seem to go on all fours with their presumed superiority in intellectual capacity. We find, too, that this index increases slightly with age, that it is inferior among females in the West End, but only slightly so among females in the East. So far then as any knocking at the skull can give any clue of the value of what is within, the "foundation" index would seem to answer that purpose much better than the cranial index, and is much simpler to get at than Mr. Galton's tridimensional "knowledge box." We append a table which gives at once by merely reading off in centimetres length and breadth of skull, both "cranial" index and "foundation" index.

"Cranial" and "Foundation" Indexes given in centimetres.

Length.	Breadth.						
	14	14½	15	15½	16	16½	17
17	82·3	85·4	88·2	91·3	94·2	97·0	100·0
	23·8	24·6	25·5	26·4	27·2	28·0	28·9
17½	79·9	82·8	85·5	88·5	91·3	94·2	97·1
	24·5	25·4	26·2	27·2	28·0	28·9	29·7
18	77·7	80·5	83·4	86·2	88·9	91·6	96·4
	25·2	26·1	27·0	27·9	28·7	29·7	30·6
18½	75·7	78·3	81·0	83·7	86·4	89·2	91·9
	25·9	26·8	27·7	28·7	28·6	30·5	31·4
19	73·6	76·3	79·9	81·7	84·3	86·7	89·5
	26·6	27·5	28·5	29·5	30·4	31·3	32·3
19½	71·8	73·7	76·9	79·5	82·1	84·6	87·2
	27·3	28·3	29·2	30·4	31·2	32·2	33·1
20	70·0	72·5	75·0	77·5	80·0	82·5	85·0
	28·0	29·0	30·0	31·0	32·0	33·0	34·0
20½	68·3	70·7	72·0	75·7	78·0	80·0	82·7
	23·8	29·7	30·7	31·8	32·8	33·8	34·8

Example:—To find cranial index of skull 15 cm. broad by 19 cm. long, look down vertical column headed 15 and along horizontal line opposite figure 19, and read off cranial index 79·9 and foundation index 28·5 (really 285 square cm.).

These seem to us the main points of interest elicited during the progress of our inquiries, and we now have the pleasure of submitting them to the Anthropological Institute for comment and discussion.

Description of Plate IV.

This Plate represents in graphic form the results given in Table I. The black vertical lines represent the 5th, 25th, 50th, 75th and 95th percentiles. The various curves cross these at points showing the measurements reached by 95, 75, 50, 25 and 5 per cent. of the subjects measured. The letters attached to either end of each curve indicate the different classes whose measurements are given.

HM (continuous thick curve) = Health Exhibition results for males.

HF (continuous thin) = Health Exhibition results for females.

AJM (thick bars) = All Jews.

AJF (thin bars) = All Jewesses.

WJM (heavy stars) = West End Jews.

WJF (light stars) = West End Jewesses.

EJM (heavy dots) = East End Jews.

EJF (light dots) = East End Jewesses.

S (dots and bars) = Sephardim or Spanish Jews.

Thus to take an example: if we arranged 100 of each of these classes in a row from the shortest to the tallest, the seventy-fifth in each company would have the height shown by the measurement indicated by the corresponding curve at the seventy-fifth percentile of the lowest set of curves; *e.g.* the seventy-fifth of the East End Jews would be exactly 66 inches, of the Sephardim exactly 68, and so on with the rest.

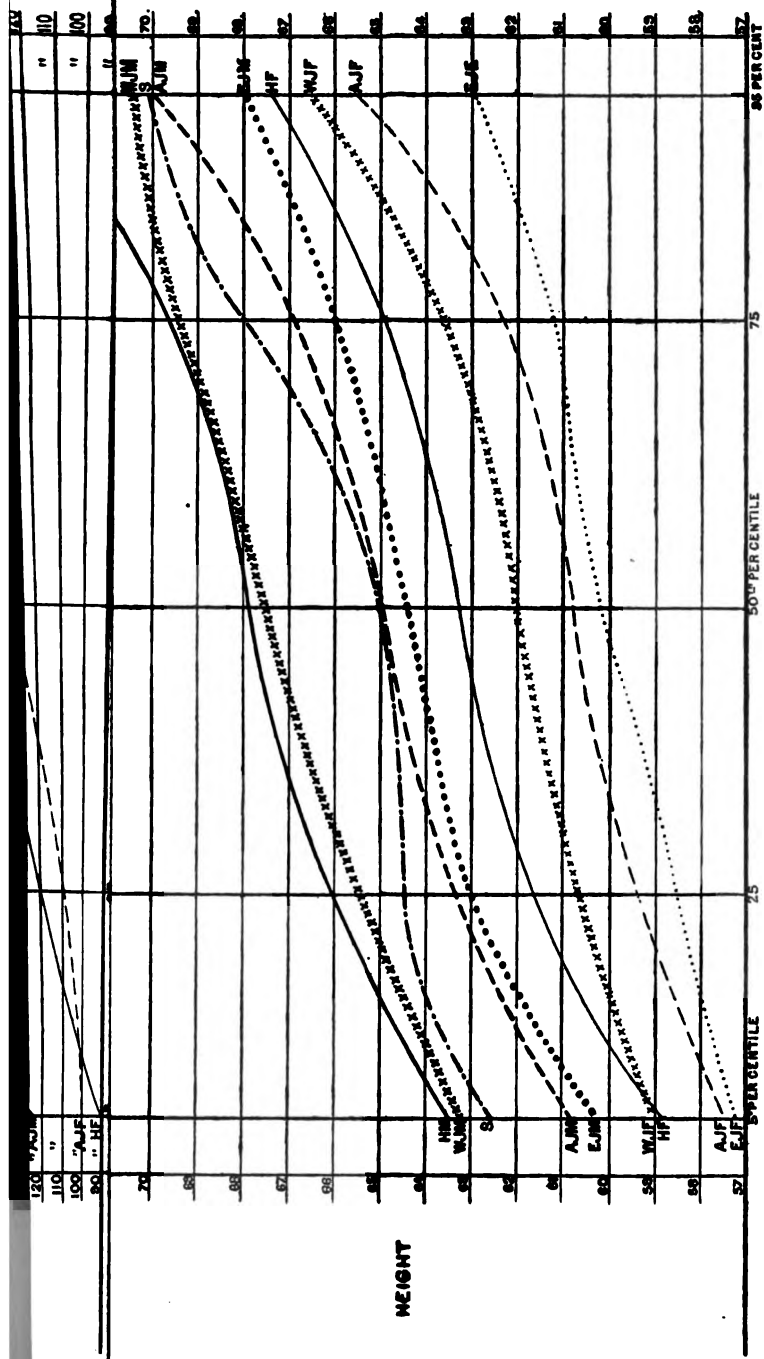
DISCUSSION.

Mr. BEABROOK said that, as he had been Secretary to the Anthropometric Committee of the British Association for several years, it was a satisfaction to him to find that the conclusions of that Committee as to the importance of nurture were borne out by the patient and painstaking investigations of the authors of the paper. With regard to the comparison between Mr. Galton's Health Exhibition statistics and those in the paper, it was to be borne in mind that those who visited the Exhibition and presented themselves for measurement would in the main be healthy persons in good spirits with money in their pockets, and would therefore be rather above than below the average of persons of the same class of life, and while the same might be true in some degree of the Jews referred to in the paper it would not be so to the same extent. This consideration might slightly modify the differences observed. It was in his recollection of the conclusions to which his Committee came that they found the tests of strength by pulling to give doubtful results, and he was therefore disposed to set those aside; but the other observations of Messrs. Jacobs and Spielman appeared to him to be very interesting and valuable.

Prof. RUPERT JONES asked if the measured visitors of the Health Exhibition referred to may not have included a sufficient number of Jews and Jewesses to have modified the value of the results when taken merely as for English people.

Dr. PHENÉ and Dr. GARSON also joined in the discussion.

Mr. JACOBS in reply mentioned that very few, if any, Jewish visitors of the Health Exhibition visited Mr. Galton's Laboratory. It was possible that the class of Jews which had been termed in the paper "West End Jews" were slightly better nurtured than the average visitor of the Exhibition.



GRAPHIC REPRESENTATION OF THE RESULTS OF MESSRS. JACOBS AND SPIELMAN'S MEASUREMENTS OF ENGLISH JEWS COMPARED WITH MR. GAYTON'S MEASUREMENTS AT THE HEALTH EXHIBITION.

ANTHROPOLOGICAL MISCELLANEA.

RACE AND LANGUAGE.

(Journ. of the Anthropol. Inst., vol. xviii, page 439).

Either Mr. Holmes has misunderstood the Duke of Argyll, or the Duke, Captain Burt.

The passage apparently referred to is as follows :—

“The Irish tongue was, I may say lately, universal even in many parts of the Lowlands; and I have heard it from several in Edinburgh, that before the Union, it was the language of the Shire of Fife, although that county be separated from the capital only by the Frith of Forth, an arm of the sea, which from thence is but seven miles over; and, as a proof, they told me, after that event (the Union) it became one condition of an indenture, when a youth of either sex was to be bound on the Edinburgh side of the water, that the apprentice should be taught the English tongue.”—*“Letters from a Gentleman in the North of Scotland.”* London, 1822. Page 158.

In that edition, there is a footnote, expressing doubt as to the correctness of the statement; but disproof would obviously be hard. Folk-speech usually lingers long after the official language has changed. James IV. is an authenticated instance of a man in Fife speaking Gaelic. He seems to have understood King-craft better than some recent writers who have pictured the later Kings of Scots siding completely with one portion of their subjects.

From a variety of sources comes evidence that Gaelic was spoken in Galloway till about the middle of the 18th century. The whole question of speech-changing in the British Isles is most interesting, but wants viewing achromatically. In Scotland, we may begin by debarrassing ourselves of that “great magic transformation scene” which some associate with a refugee Saxo-ness; and, throughout the Union, we must recognise that change of speech, or even change of sovereignty, implies no change of race.

WALTER M. T. CAMPBELL.

1st June, 1889.

NOTE by MR. A. W. HOWITT, *as to DESCENT in the DIERI TRIBE.*

A letter from Mr. Howitt to Dr. Tylor, September 21st, 1888, contains the following remarks, which are communicated to the Anthropological Institute at the writer's desire. It should be explained that Mr. Frazer's communication ("Journ. Anthropol. Inst.," vol. xvii, p. 185), was sent in correction of a statement by Mr. Howitt ("Journ. Anthropol. Inst.," vol. xiii, p. 457), that descent in the Dieyerie tribe is uterine. Mr. Howitt now produces evidence that his original statement was correct.

"You may remember a notice which was sent by Mr. Frazer to the 'Journ. Anthropol. Inst.,' conveying a statement by Gason that with the Dieri the sons take the father's murdu and the girls that of the mother. When I saw this I could hardly believe my eyes, because my own knowledge was against this, as well as the statements made to me by the missionaries in the Dieri country. I thereupon wrote to the Lutheran Mission at Kopperamana, requesting that further enquiries might be made. The reply was that the Dieri said all the children, both girls and boys, take the murdu of the mother and not of the father. In order to further check the statement, I again wrote to the missionary asking him to enquire from the Dieri concerning a certain man who was the head man of the tribe when I knew it, and of whom Gason has written much in giving me information about the Dieri. This man I knew to have been of the Manyura (*Portulaca oleracea*) murdu. In reply I hear now that: (1.) His murdu was Manyura; (2.) His mother's murdu was Manyura; (3.) His father's murdu was Warnyati (Emu).

"I also learned from a correspondent who is well acquainted with the tribe which adjoins the Dieri in the south-west that with them the children are all of the same murdu as their mother. He sent me a list of a number of the tribespeople which showed this conclusively. I am now quite sure that Gason has made a mistake, but I must say for him that it is about the only one I have found out, except a few inaccuracies in some of the less common relationship terms."

SEPULCHRAL CHAMBERS *in TUMULI in FINISTÈRE.*

We have received, through Admiral Tremlett, particulars of the discovery in tumuli by M. de Chatélier of two unopened sepulchral chambers of peculiar construction. The first is at Panker, Plon-balanec, Finistère, and is a chamber, 3 metres long, 1 metre 54 broad, and 2 metres 60 high, the walls being of uncemented masonry and the roof consisting of a single large slab; round the bottom of the chamber is a ledge or bench of dry masonry, about a foot wide and high; which had supported thick planks of oak forming a floor, this was thickly covered with oak leaves, amongst which were the

incinerated remains of one body, two small bronze daggers, and a small two-handled urn, which had originally been covered with a coarse cloth, particles of which still adhered to it. The second is at Kergounion, near Guissény, Finistère, and is also of uncemented masonry, covered with a single stone; the chamber is 2 metres 40 long, 1 metre 45 broad, and 1 metre 45 high; it had an oak floor but not a ledge of masonry to support it, and there was also an oak ceiling covered with clay at about two thirds of the height of the chamber; the floor was covered with sea sand on which reposed a skeleton: near its waist were a bronze dagger and two bronze plaques, near the head was a vase with four handles, and on the forehead a circle of bronze; the skull had been trepanned, and the operation had apparently been successful. We do not remember any other instance of a wooden ceiling being found under a capstone in a chamber of this kind or dolmen.

A. L. L.

INTERNATIONAL CONGRESS of PREHISTORIC ANTHROPOLOGY and
ARCHEOLOGY.

The Tenth Session of the "Congrès International d'Anthropologie et d'Archéologie Préhistoriques," will be held in Paris, at the Collège de France, from August 19th to 26th, under the Presidency of Professor A. de Quatrefages.

The following is the Programme of subjects for discussion:—

Question I.—Creusement et remplissage des vallées, remplissage des cavernes, dans leurs rapports avec l'ancienneté de l'homme.

Question II.—Périodicité des phénomènes glaciaires.

Question III.—L'art dans les alluvions et dans les cavernes. Valeur des classifications paléontologiques et archéologiques à l'époque quaternaire.

Question IV.—Relations chronologiques entre les civilisations de la pierre, du bronze et du fer.

Question V.—Relations entre les civilisations de Hallstadt et des autres stations danubiennes et celles de Mycènes, de Tirynthe, d'Issarlik et du Caucase.

Question VI.—Examen critique des crânes et ossements quaternaires signalés dans les quinze dernières années.—Éléments ethniques propres aux divers âges de la pierre, du bronze et du fer, dans l'Europe centrale et occidentale.

Question VII.—Survivances ethnographiques pouvant jeter quelque lumière sur l'état des populations primitives de l'Europe centrale et occidentale.

Question VIII.—Jusqu'à quel point les analogies d'ordre archéologique et ethnographique peuvent-elles autoriser l'hypothèse de relation ou de migrations préhistoriques?

Other questions besides those in this programme may be discussed, but notice of bringing such subjects forward should be sent in advance to the General Secretary of the Organizing Committee, Dr. E. T. Hamy, 40, Rue de Lübeck, Paris.

The subscription is fixed, as on former occasions, at twelve francs. Those who desire to join the Congress should send this amount to the Treasurer, the Baron de Baye, 58, Avenue de la Grande-Armée, Paris.

FRENCH ASSOCIATION *for the* ADVANCEMENT OF SCIENCE.

The "Association Française pour l'Avancement des Sciences" will hold its annual session from August 8 to 14, under the Presidency of Professor H. de Lacaze Duthiers. The usual custom of meeting in the provinces will this year be departed from, in consequence of the Exhibition, and the session will be held in Paris. The offices are at 28, Rue Serpente, Paris, and M. A. Fournier is the Secretary.

The BRITISH ASSOCIATION.

The fifty-ninth annual meeting of the British Association for the Advancement of Science will be held at Newcastle-upon-Tyne, commencing on Wednesday, September 11, under the Presidency of Professor W. H. Flower, C.B., LL.D., F.R.S., &c. The Section of Anthropology (Section H) will be presided over by Professor Sir W. Turner, M.B., LL.D., F.R.S., L. & E. The Vice-President of this section is Professor G. H. Philipson, M.A., M.D., D.C.L., F.R.C.P. The Secretaries are Mr. G. W. Bloxam, M.A. (Recorder); Dr. J. G. Garson, Vice-President of the Anthropological Institute; and Mr. J. Rutherford Morison. Communications, accompanied by the necessary abstracts for publication in the Report, should be sent as early as possible to the General Secretaries, British Association, 22, Albemarle Street, W.

PROFESSOR WEISMANN'S ESSAYS.

It is now four years since Mr. A. E. Shipley called attention in the "Nineteenth Century" to Prof. Weismann's Essays on Heredity. In response to the interest which has been aroused a collection of the essays has been translated under the care of Mr. E. B. Poulton, of Oxford, and will form the second volume of the "Series of Translations of Foreign Biological Memoirs," which the Clarendon Press is publishing.

CONTENTS—continued.

	PAGE
Notes on the Modern Survival of Ancient Amulets against the Evil Eye. By E. B. TYLOR, Esq., D.C.L., F.R.S., V.P. Anth. Inst.	54
DISCUSSION.—Mr. G. M. ATKINSON, Mr. W. GREATHED, Mr. WALTER COFFIN and Mr. C. H. READ	55
On Antiquities from Huasco (Guasco), Chili. By C. H. READ, Esq., F.S.A. (With Plates II and III.)	57
MEETING of MARCH 26th, 1889. E. W. BRABROOK, Esq., F.S.A., in the Chair.—List of Presents	63
Exhibition of Photographs of Megalithic Remains from Japan. By W. GOWLAND, Esq., F.C.S.	64
Exhibition of Drawings of Rude Stone Monuments East of Jordan. By MAJOR C. R. CONDER, R.E.	65
DISCUSSION.—Dr. MUNRO	65
On Rude Stone Monuments in the Country of the Carnutes (Department Eure et Loir, France). By A. L. LEWIS, Esq., F.C.A.	66
On the Comparative Anthropometry of English Jews. By JOSEPH JACOBS and ISIDORE SPIELMAN, Esqs. (With Plate IV)	76
DISCUSSION.—Mr. BRABROOK, Prof. RUPERT JONES, Dr. PHENÉ, Dr. GARSON and Mr. JACOBS	88
ANTHROPOLOGICAL MISCELLANEA—	
RACE AND LANGUAGE. By COL. WALTER M. T. CAMPBELL	89
NOTE BY MR. A. W. HOWITT, AS TO DESCENT IN THE DIERI TRIBE	90
SEPULCHRAL CHAMBERS IN TUMULI IN FINISTÈRE	90
INTERNATIONAL CONGRESS OF PREHISTORIC ANTHROPOLOGY AND ARCHÆOLOGY	91
FRENCH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE	92
THE BRITISH ASSOCIATION	92
PROFESSOR WEISMANN'S ESSAYS	92

The Council desire it to be understood that in giving publicity to the Papers read before the Institute, and the discussions thereon, they accept no responsibility for the opinions or statements of individual members.

CONTENTS.—No. 68, AUGUST, 1889.

	PAGE
MEETING of FEBRUARY 12th, 1889. JOHN BEDDOE, Esq., M.D., F.R.S., President, in the Chair.—List of Presents - - - - -	1
On Human Remains, discovered by General Pitt Rivers at Woodcuts, Rotherley, &c. By JOHN BEDDOE, M.D., F.R.S., President - - - - -	2
DISCUSSION. —MR. F. GALTON and the AUTHOR - - - - -	11
A Demonstration of Centres of Ideation in the Brain from Observation and Experiment. By BERNARD HOLLANDER, Esq. - - - - -	12
DISCUSSION. —DR. BEDDOE, DR. FERRIER, MR. WAKEFIELD, MR. G. BERTIN and the AUTHOR - - - - -	24
MEETING of FEBRUARY 26th, 1889. JOHN BEDDOE, Esq., M.D., F.R.S., President, in the Chair.—List of Presents - - - - -	26
Exhibition of Instruments (1) for Testing Perception of Differences of Tint, and (2) for Determining Reaction-time. By FRANCIS GALTON, Esq., F.R.S., V.P. Anth. Inst. - - - - -	27
The Early Races of Western Asia. By MAJOR C. R. CONDER, R.E. (With Plate I) - - - - -	30
DISCUSSION. —DR. BEDDOE, MR. G. BERTIN, MR. LEWIS, MR. BOUVERIE-PUSEY and the AUTHOR - - - - -	49
MEETING of MARCH 12th, 1889. Prof. FLOWER, C.B., F.R.S., Vice-President, in the Chair.—List of Presents -	52
Exhibition of an Artificially-deformed Skull from Mallicollo. By Prof. W. H. FLOWER, C.B., F.R.S., V.P. Anth. Inst. - - - - -	52
DISCUSSION. —DR. CODRINGTON, DR. HICKSON and MR. C. H. READ	53
Note on the Use of "Elk" Teeth for Money in North America. By HENRY BALFOUR, Esq., M.A., F.Z.S. -	54

[OVER.

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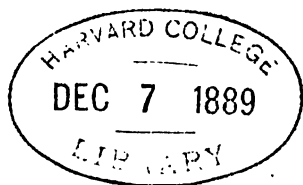
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THE JOURNAL
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APRIL 9TH, 1889.

Professor FLOWER, C.B., F.R.S., *Vice-President, in the Chair.*

The Minutes of the last meeting were read and signed.

The election of F. HAVERFIELD, Esq., M.A., of Lancing College, was announced.

The following presents were announced, and thanks voted to the respective donors:—

FOR THE LIBRARY.

From Messrs. TRÜBNER & Co.—Trübner's Record. No. 243.

From the AUTHOR.—Note on a case of Elephantiasis Arabum. By R. W. Felkin, M.D.

— The Nēgri Sēmbilan, their origin and constitution. By Martin Lister.

— Sul Cranio di un Idiota. By Michele Centonze.

— L'Osso Bregmatico (Antiepilepticum); Studio di Michele Centonze.

— Tauromachia. By Giulio Barroil.

— Sagn og Fortællinger fra Angmagsalik, samlede af G. Holm.

VOL. XIX.

I

From the AUTHOR.—*Ethnologisk Skizze af Angmagsalikerne af G. Holm.* 1887.

From the ACADEMY.—*Bulletin International de l'Académie des Sciences de Cracovie. Comptes Rendus des Séances de l'année* 1889.

From the ASSOCIATION.—*Proceedings of the Geologists' Association.* Vol. xi. No. 1. February, 1889.

— *Journal of the Royal Historical and Archæological Association of Ireland.* Vol. viii. Fourth Series. No. 77.

From the ROYAL SCOTTISH GEOGRAPHICAL SOCIETY.—*The Scottish Geographical Magazine.* Vol. v. No. 4. April, 1889.

From the SOCIETY.—*Proceedings of the Royal Society.* Vol. xlv. No. 277.

— *Proceedings of the Royal Geographical Society.* Vol. xi. No. 4. April, 1889.

— *Proceedings of the Society of Biblical Archæology.* Vol. xi. Part 5. March, 1889.

— *Proceedings of the Society of Antiquaries of Scotland.* 1887–88.

— *Journal of the Society of Arts.* Nos. 1897, 1898.

From the EDITOR.—*Journal of Mental Science.* No. 113. April, 1889.

— *Nature.* Nos. 1013, 1014.

— *Science.* Nos. 317–321.

— *American Antiquarian.* Vol. xi. No. 2. March, 1889.

— *Revue Scientifique.* Tome xliii. Nos. 13, 14.

— *Revue d'Ethnographie.* Tome vii. No. 5. Septembre—Octobre, 1888.

EXHIBITION of the SKULLS of a BURMESE DACOIT and of a REBEL CHINESE MANDARIN.

By CAPTAIN E. S. HASTINGS.

ONE of the skulls exhibited was that of Po Tok, a celebrated Burman Dacoit leader, who was a native of Nabuain, a village on the northern border of the Myniggan District, and close to the Ava district. He was the son of the Thugyi, or headman of the village. After his father lost his thugyi-ship, about 1882, Po Tok became a professional dacoit, and at the time of the annexation of Upper Burma, he was recognised as a daring leader. After giving great trouble to the military and police, he was shot in April, 1888. Po Tok was a man of considerably greater genius and audacity than most of his fellow-countrymen,

and he was universally feared for his inhumanity and rapacity. At the time of his death he was about thirty years of age.

The second skull exhibited by Captain Hastings, was that of a military mandarin, a native of one of the northern provinces of China. His real name was not known, but the name of Sze Chuen was given to him by the Burmese from the fact that the bulk of his followers in his last expedition were recruited in that province of Yunan. Sze Chuen had been of high military rank, and a Mandarin of the Blue Button, but was degraded and exiled to Yunan for unauthorized military enterprise. At the request of the Viceroy of Yunan he defended the Chinese merchants in Bhamo from attacks by the Kachins, but having quarrelled with these merchants, he threatened to sack the town. With a following of two hundred Chinamen from the province of Sze Chuen, and five hundred Kachins from the hills, he defended himself, and held Bhamo for a long time against the Burmese. After a siege of several months, during which Sze Chuen was distinguished by much bravery and moderation, he and his lieutenant, finding their position hopeless, disembowelled themselves in the Shind temple. The Burmese commander shot the corpse of Sze Chuen through the head, and then ordered it to be crucified. On the British occupation of Bhamo in December, 1885, Captain Hastings secured the skull. Sze Chuen was about forty years of age at the time of his suicide.

DISCUSSION.

MR. WALHOUSE asked if Captain Hastings was aware of any superstition or beliefs, amongst the Burmese, of influence exercised after death by such characters as Po Tok. In Southern India notorious dacoits and robbers, as well as men of unusually wicked or violent character, who had made themselves feared in their neighbourhood, were believed after death, especially if it were violent or untimely, to become Bhutas (demons or malicious goblins), always intent on working mischief and bringing about misfortune. Sudden illnesses, death, diseases to cattle, blight of crops, and the like, are attributed to them. And in proportion as they were cruel and dreaded in life, by so much are they believed to become powerful and malignant when dead. Many years ago a gang of dacoits spread terror in the southern districts of Madras; the leader was especially ruthless, and when at last he was taken and executed, the popular fear of his Bhuta-malignity was such that for months after nearly half the children born in the region he ravaged were named after him, this being looked upon as a propitiation, and averting his evil influence from a house in which there was a child bearing his name. This belief in an evil influence after death seems somewhat analogous to the vampire superstition of Eastern Europe.

The Rev. W. D. MORRISON remarked, with reference to Captain Hastings' interesting account of the dacoit leader, whose skull he had exhibited, that as yet little or nothing had been done in England to test the accuracy of the contention that in most cases the skulls and physical structure of criminals constitute remarkable points of difference between them and the ordinary man. A school of anthropologists has recently arisen in Italy, which maintains that there is a distinctly criminal type of man who may be known from the normal man by certain definite physical characteristics. This criminal type is said to present anomalies in the structure of the skull, the eyes, the ears, the lower jaw, the arms, &c., and to occupy in the scale of life an intermediate position between the savage and the madman. Atavism and physical degeneracy are accounted the two leading features of this abnormal type. The chief advocate of these ideas is Professor Lombroso, of Turin, and in the last edition of his large work, *L' Uomo Delinquente*, he brings forward an immense number of facts and figures in support of his thesis. Not only in Italy, but also in France and Germany, Lombroso's conclusions have received a considerable amount of support, and a Congress devoted to criminal anthropology is to be held this year in Paris. The speaker had made a considerable number of investigations in this field on Lombroso's lines, but could not say that he had met with the same number of physical anomalies as Lombroso and his disciples had. Mr. Morrison considered that Lombroso's method had two defects. In the first place he compares the physical structure of criminals with the physical structure of soldiers. But soldiers are not a fair test, for they are the pick of the population, and not average types. In the second place he exaggerates the difference of bodily structure between the civilized and uncivilized man. According to Ratzel this difference "is more a difference in mode of life, in mental disposition (*Anlage*), in historical situation, than in physical structure." But the whole question demands fuller inquiry, and it would be most interesting to compare the results of Mr. Galton's anthropometrical investigations at South Kensington with similar results obtained in a similar manner from the examination of undoubted criminals.

Professor FLOWER, Mr. H. H. HOWORTH, and Mr. ATKINSON also took part in the Discussion.

Captain HASTINGS, in replying, said he was not aware of any superstitions connected with Po Tok's death.

The following Paper was read by the Secretary:—

*The MAORIS of NEW ZEALAND.*¹

By EDWARD TREGEAR, ESQ.

Tribes.

1. The natives are divided into tribes and sub-tribes; but the tribe has somewhat of a clannish character, on account of common ancestry. The tribe (*iwi*) is divided into sub-tribes (*hapu*). The principal tribes are *Ngapuhi*, *Arawa*, *Rarawa*, *Ngatiruanui*, *Ngatiraukawa*, *Ngatihaua*, *Waikato*, *Ngatimaru*, *Ngatimamoe*, &c. Some of the tribes have from long defeat dwindled down almost to as small proportions as a large *hapu*.

2. The tribes are not distinguished by differences of dress, nor in the mode of wearing the hair; slight differences do exist, but are not to be called tribal.

3. A very few of the tribal or sub-tribal names are derived from animals or objects; even in these few cases, I think the name has been that of a man; thus *Raukawa*, a plant, then, a man called after the plant *Raukawa*, then the tribe his posterity called *Ngatiraukawa* (*Ngati* = children of, descendants). The *Arawa* tribe are an exception; *Arawa* means "shark," *Waikato* = "flowing water"; but the *Arawas* have no "totem" respect for the shark.

4. The members of a tribe do not regard as sacred the animal or plant from which they may have derived their name, nor do they refuse to kill or eat it.

5. They have plenty of stories as to the origin of tribes, but they are to be found in the published works of Grey, Shortland, White, and others.

Birth, descent, adoption.—7. In ordinary cases or with common women there are no birth-ceremonies, but in cases of difficult parturition a *tohunga*, or priest, is in attendance, and he, together with the woman, repeats the *Karakia* (invocation) of *Hine-te-iwa*; it commences—

"Weave, weave the mat,
Couch for my unborn child,"

or else the invocation commencing "Oh *Hine-te-iwa iwa*, release *Tuhurukuru*." These were celebrated charms of great antiquity.

¹ This paper has been written in reply to the code of "Questions" issued by Mr. J. G. Frazer, and published in the "Journ. Anthropol. Inst.," vol. xviii, p. 431. The paragraphs are numbered to correspond with the original questions.

While the *Karakia* was being chanted, the father had to plunge into the river. If the child is not then born, the ancestral line, up to *rangi* (sky) and *tiki* (Creator), must be invoked, *i.e.*, if a boy is being born; if a girl, the mother's line of ancestors.

8. The mother is not secluded before birth; but she is *tapu* afterwards, until made *noa*, or "common" by ceremonies. The ceremony was performed about a month after birth, the mother being secluded till then, lest she might *tapu* any of the people engaged in *kumara* (sweet potato) planting. There were two different forms of the ceremony:—one was the *tua*; in this form, two fires were kindled ("new-fires" of course—made by friction of wood), one for the gods, one for the priest-chieftainess. Then the *tohunga* (priest) repeated the incantation beginning "Breathe quick thy lung," &c. Fern-root is cooked on the fire for the *atua* (gods); this is waved over the child by the priest, and afterwards placed in some sacred spot. The female tribe-priest (if there is one) waves the fern-root cooked on her fire, and touches the baby in several places, pretends to eat the fern-root, but does not; it is laid in a sacred place. If there is no female priest-chief (*ariki*), a figure is made of weeds to represent her. This removes *tapu*.

In the other ceremony, when the *tuapana* is chanted, it removes the *tapu* from mother and child. A number of clay balls are made by the priest, and little mounds near them; each mound is named for a god, and each clay ball for an ancestral chief. The priest then took a branch of *karamu* or of *kawa*, parted it, and bound half round the baby's waist, chanting the invocation called *tuapana*, beginning "There are the mounds risen up," &c. When this is finished, he sprinkles mother and child with water by means of a branch, and chants again. When the song is finished, he plants the branch, and if it grows the child will be a warrior. Then three ovens are made, one for the mother, one for the priests, one for the gods; food is cooked in them. A number of pieces of pumice are placed in a row, and named for the child's ancestors; then the priests offer food (from the god's oven) to each stone in turn, with the incantation beginning, "There is your food," &c. (the gods ate the "soul" of the food); then the *tapu* was removed, and the mother and child free.

There is no rule as to the mother's food during pregnancy.

9. There is no rule for the husband's conduct, nor is he subjected to any special treatment; there is no trace of the *couvade*, &c.

10. The child is named at the time of the purification spoken of above; this is called *iri-iri*, or baptism, sometimes, but is really more a "churching" than a "christening." However,

sometimes, with a great chief, the father, mother, and head of tribe went with the priest, who waded out into mid-stream with the baby and sprinkled him, reciting the incantation of, "Baptised in the waters of Tu (the war-god). Be thou strong," &c. The priest sometimes, at a particular time, repeats slowly, one by one, the names of the child's ancestors, and if the baby sneezes, that particular name just being recited is chosen; but most Maoris are named from "nickname" sources, such as personal peculiarities of self or parents, local names, "sounding sea," "angry sky," &c. There is never any godfather or god-mother.

11. There are no special observances in regard to infants whose elder brothers or sisters have died previously.

12. Infanticide, though common in Eastern Polynesia, is not so in New Zealand; there is plenty of room for all, and the tribe wanted plenty of boys for war, and girls as breeders. The Maoris idolize children and spoil them dreadfully.

13. When the father and mother belong to different sub-tribes, the father's landed property went to the male children, the mother's to the female, but all the children belonged to both tribes. If a girl married a chief of an utterly strange tribe, she lost claim to her mother's land, unless she could induce her husband to stay with her tribe, in that case she lost nothing, for the tribe gained a fighting man. The rules, however, are very intricate, and cannot be fully discussed in this place.

14. Adoption is sometimes practised, but is not common as in Eastern Polynesia. Children were generally adopted by close relations, such as uncles, &c. When a woman has lost her title to her mother's land by marrying a stranger, her brothers can secure her share for her children by adopting them.

Puberty.—15. There is no special ceremony performed on lads at puberty, except in the case of the eldest son of the head chief of a tribe. He has to be initiated into the secrets of all priestcraft and witchcraft as *Ariki* of the people. A fast is proclaimed, and the people are not allowed to eat, from dawn till after dark. A shed built of palm (*nikau* = *Areca sapida*) branches is made with an equal number of sticks on each side (no odd sticks anywhere), and the makers of the shed must all be chiefs. In this shed the old *ariki* sleeps the first night, and at dawn the young man is sent to him naked. (Naked, for fear garments defiled by having touched food should be present at sacred ceremonies.) The young chief is urged to sleep, and the priest watches for omens (*takiri*) of jerkings. If an arm or leg jerk inwards it indicates luck, but if it jerk outwards the lad cannot be taught. Then the old man repeats the incantation beginning, "From whence come all things," &c., and afterwards

begins to teach secrets. This is what was done in New Zealand; in the old land whence they came legend says they had a *whare-kura* or college in which the young men were taught astronomy, agriculture, &c.—they were very sacred in this. But there has been no *whare-kura* in New Zealand.¹

A young chief had successfully graduated in this college if, on completion of his course, a slave being brought in front of him, he could strike him dead by repeating a charm. It may be that this statement will be disbelieved, but tapu is an awful weapon. I have seen a strong young man die the same day he was tapued; the victims die under it as though their strength ran out as water. Yet I never knew a *great* wizard.

16. There is, at these rites, no pretence of killing the lad and then restoring him to life.

17. During the initiatory rites, women could not go near a young chief; I do not know if seeing was prohibited, but it would certainly be avoided.

18. They do not practise circumcision, nor do they knock out, chip, or file the teeth, bore the nose, distend the ears, insert rings in the lips, or perform any other mutilations of a similar nature.

19. They all tattoo, but not at puberty—the full tattoo of a warrior took place after his distinguishing himself in war. The tattooing of a slave's face was only a vile practice, introduced lately for the sake of selling dried heads (fully tattooed), as European curios; as Maining was told by the trader, "Eds was getting scarce." The patterns were tattooed, not incised. The men are tattooed on face and posteriors—women, a few lines on breast, slight pattern on lips and chin, and (sometimes in old days) on back part of leg (calf). Some women in South Island were tattooed on face like men; very rare. The drawings *made by me* for White's, vol. 1, "Ancient History of Maori," are good guides—the curved pattern (*Mataora*) never varies. There is a good example on pp. 331 and 332 of "Library of Entertaining Knowledge—the New Zealanders." But the real point is that on the brow *just between the eyes* is a difference which is individual, and is the "signum" of each (or was anciently). I say what I think of tattooing in "Ancient Alphabets in Polynesia."

An old legend states that Mataora went down to *Po* (Hades), and was there tattooed by his ancestors, who performed the actual operation on him at his request, because the marks were only *painted* on men's faces before that time, and would wash off. I think there is no truth whatever in the tradition;

¹ I have heard that there was a *Wharekura* at a place called Whanganui, but it was not *the* Wharekura.

tattooing is an extremely ancient practice, and I believe that I can prove etymologically that the *curves* of Maori tattooing are *snake-coils*, which they must have learnt far away from Polynesia—and even these are later than the *Mokokuri* tattoo of triple lines.

20. When men are having their faces tattooed, the priest or the persons sitting by, sing the "tattoo song," beginning "In a group we sit and eat together." The best Maori version, commencing, "*E noho ana, e kai-tahi ana*," may be found in Grey's poems (*Hakirara o nga Maori*), p. 57. If a girl, the song, "Recline, my daughter, to mark thee" (*Takoto ra, e hine*), Grey, p. 58.

A person being tattooed is prohibited from eating fish, unless the fish (sacred to *Tangaroa*, the sea god) is held up to see the tattooing. No gourd or calabash must be eaten, if children have playfully made tattooing marks thereon. The priest and all the people are *tapu* (on account of the blood), during the operation, but the ceremony of making native ovens with hot stones is gone through—priest's oven, gods' oven, oven for the tattooed man. The priest handles one of the hot stones of the gods' oven, thus transferring the *tapu* to their food, which is hung up in a tree. After the eating, all are *noa* (common, not *tapu*).

21. Answered above.

22. I do not think that there is any mark distinguishing tribes, &c., still we do not know everything (probably never will now) about the full signification of *tatau*.

23. I never heard of any ceremonies performed on girls at puberty. I think I should have been sure to have known.

24. *Ibid.*

25. Women were not secluded at menstruation, but they were *tapu*, and would not be allowed to touch food that was being cooked—some of the men might eat it by accident, and that would *tapu* them instantly.

26. They thought that the *menses* contained the germs of unformed infants—the seed of humanity—the germs became the malicious deities called *Kahu Kahu*, of which I will treat under *demons*. If a man touched her he would be *tapu*, if he had connection or ate food cooked by her, *tapu* "an inch thick."

Marriage.—27. There is no absolute law as to marrying within or without one's tribe—that is, no law *personally* affecting the man or woman—only as to the land.

28 and 29. As a general rule the girls had great license in the way of lovers. I don't think the young woman knew when she *was* a virgin, for she had love affairs with the boys from her cradle. This does not apply of course to *every* individual case—

some girls are born proud, and either kept to one sweetheart or had none, but this was rare. When she married it became very different; she was then *tapu* to her husband, and woe betide her if she was guilty of light conduct.

30. Anyone outside brother and sister could marry, although marriage of first cousins was greatly disliked. They seem aware of the weakening effect of the "in-breeding." There are cases in which (especially in legend) even these bonds were broken, but not as proper social practice. A man had to be a very strong and powerful chief who could dare to tamper with daughter, daughter-in-law, sister, &c., and then he earned widespread denunciation for himself and stigma for the offspring.

31. A man, if powerful and wealthy, might have several wives; but as the tribe supported all in food, the mean men would be prevented, in some way or another, from keeping large establishments.

32. There is no polyandry, marriage relations are strict, unless the husband gave consent, as for a guest, &c.; but I know of one instance, and only one in ancient legend, wherein a woman (she was a goddess or demi-goddess), had not only two husbands at the same time, but these two husbands were brothers.

33. Polygamy is caused in some cases simply by the desire for the women, also by early betrothals, and having to take the widow of a deceased brother; alliances with other great chiefs, or a love of display by a show off of a big retinue; as each wife had her separate plantation, *Mara*, the more wives a chief had the more able was he to entertain guests; but there was no one cause in particular; the wives worked, and so did the chief himself, even the greatest.

34. Betrothal of children was common among people of birth. If no betrothal, there was generally a lot of talk and squabbling, every one in the tribe thinking he had a right to interfere, till at last the young couple, if lovers, would flee to the bush until their living together was agreed to. The girl generally began the courting. I have often seen the pretty little love letter fall at the feet of a lover—it was a little bit of flax made into a sort of half knot—"yes" was made by pulling the knot tight—"no," by leaving the "matrimonial noose" alone. Now, I am sorry to say, it is often thrown as an invitation for love-making of an improper character. Sometimes in the *Whare-Matoro* (the wooing-house), a building in which the young of both sexes assembled for play, songs, dances, &c., there would be at stated times a meeting; when the fires burnt low, a girl would stand up in the dark and say, "I love so and so, I want him for my husband." If he coughed (sign of assent), or said "yes"—it was well—if only dead silence, she covered her head

with her robe and was ashamed. This was not often, as she generally had managed to ascertain (either by her own inquiry or by sending a girl friend) if the proposal was acceptable. On the other hand, sometimes a mother would attend and say, "I want so and so for my son." If not acceptable, there was generally mocking, and she was told to let the young people have their house (the wooing-house) to themselves. Sometimes if the unbetrothed pair had not secured the consent of the parents, a late suitor would appear on the scene, and the poor girl got almost hauled to death between them all. One would get a leg, another an arm, another the hair, &c.—girls have been injured for life in these disputes, or even murdered by the losing party.

There was generally a show of force, more or less severe; but after she had been taken away, the parents came to see the pair, and when presents had been interchanged, all were satisfied. If the couple had been betrothed at infancy there was no ceremony but a feast of the relatives and tribes of both, the bride was clothed in new mats and handed over to her husband, by whom gifts were made. "Marriage" was merely *moe-tahi*, "a sleeping together."

35. Often the husband went to live with his wife's people—not, of course, if he was a great chief, or had several wives. If he went to live with his wife's people, he was considered as one of her tribe, and fought on their side—sometimes she would leave him and go back to her own people if he did not.

36. There is no preparation for marriage on the part of either bride or bridegroom, by fasting, bleeding, or any other way.

37. Answered above.

38. The bride is not veiled.

39. Nor is either she or the bridegroom ever represented at the marriage ceremony by a proxy or dummy.

40. There is nothing corresponding to bridesmaids or best men.

41. Nor are any ceremonies observed by bride and bridegroom on the day after marriage.

42. A man cohabits with his wife immediately after marriage.

43. And lives openly with her.

44. The Maoris had no custom which required or permitted that the wife should be touched by any person other than her husband.

45. Men abstain from women at menstruation, pregnancy, after childbirth till the child is weaned, and previous to and during hunting, fishing, and war.

46. As quite an occasional thing a man who had *many* wives would lend one of them to a guest whom he wished to honour greatly. He would not let his first or chief wife be touched,

but one of the inferior ones perhaps. He could let a guest have one of the girls. In Hawaii, whether the woman was married or single, she would have been thought very churlish and boorish if she refused such a slight favour as connection with any male friend of the family.

46A. A widow went to her husband's next brother, unless he chose to forego his right. Her proper course was to strangle herself.

47. They may all speak to and look at each other—there was no restriction.

Disease and Death.—49. They believe that disease is caused by the entry of an evil spirit into the body; or at all events the anger of some deity or demon (*Atua*). Even slight sicknesses were supposed thus to be caused. Said a great chief once, "My *Atua* is a boil."

50. And they try to effect a cure by exorcisms, &c., made by the priest. Rheumatism, however, they cured by means of the many hot springs (charged with sulphur, &c.), in parts of the country. Poisoning with *Tutu* (*Coriaria ruscifolia*) berries they cured by holding the patients over the smoke of weeds and leaves. Poisoning by eating the kernels of *Karaka* (*Corynocarpus levigata*) by burying the patient in the earth up to his neck. Bones were well set in splints of bark; wounds were generally left to themselves after they had extracted any broken pieces of spear or bone; they healed in a manner an European could hardly believe. I have seen a Maori speared with a big rafting spear (an iron-shod pole thicker than the wrist), the point driven through the breast (just under the collar-bone) and coming out at the back—in a week's time he walked fifteen miles crossing a mountain range—the wound being healed.

They also used the bark of the *Kimu* (*Dacrydium cupressinum*) beaten into a pulp as a cure for burns, when placed on the sore. Dysentery and diarrhoea were cured by chewing the leaves of *Koromiko* (*Veronica* sp.) and the *Kawakawa* (*Piper excelsum*).

There was a charm beginning "Return, oh ye gods of the land" (*Te whai kurukuru matahi*), Grey's poems, 430, for burns. The charm for broken limbs begins, "O thou *Tiki*, give me thy girdle as a bandage for this limb," said whilst the priest is binding up the fracture.

52 and 53. The ceremonies at a death were very intricate, and differed in various parts of the islands. Slaves were quietly put into a hole. Chiefs were carried when dying into some shed, as death *tapued* the house. Friends gathered when they heard the *tangi* cry (a loud vibrating wail) from the wives and relatives—then there were cuttings of the face with sharp shells or pieces of flint by the women and of the neck on one side by

the men. The hair was also cut off on one side, and sometimes a few long locks left untouched as a memorial of the departed—this was called *Pakipaki taha*. The burden of the lament was, "Go, go, we follow." The friends, who came from long distances to lament, wore wreaths of green leaves or of *lycopodium*. Sometimes the body was buried: in other parts of the country it was placed in a little house with the greenstone club, &c., of the deceased: sometimes in two pieces of a canoe placed upright together, the corpse being tied in a sitting posture on a grating through which the decomposed parts fell. At other times it was placed in a small canoe and set up in the branches of a tree. Slaves were killed sometimes and the chief wife strangled herself—these were buried with the husband. A *taro* (*Colocasia antiquorum*) root was placed in the hand of a dead child that he might have food for his journey to *Reinga*; food was also buried with a chief. The exhumation (*Uhunga*) took place from a year to two years after death. There were many most intricate ceremonies used:—The consecration of the spade with which the body was dug up, the charms for the binding up of the bones, for the scraping, for the bearers, lustrations of those engaged, "making common" those engaged in the work (*i.e.*, lifting the *tapu*). The bones were scraped, anointed, decorated, painted and set with feathers. When they had been seen and wept over by all the relatives, they were packed away in the dark ancestral burial cave, or else thrown into some inaccessible rift or deep chasm, lest some enemy might get hold of the skull, to taunt it or to use as a baler for a canoe. Fish-hooks made from the jaws, flutes, pins, &c., from the bones, were supposed to be terrible insults to the relatives—hence the secret sepulture.

54. The ghost of the departed was not feared, if the proper ceremonies had been performed. If they had not, the spirit might become a *kahukahu* (which see), though not of the worst type.

55. Persons who have touched the corpse are considered very unclean; they have to be charmed over, &c., by the priests.

56. The relations do not have to observe any special rules.

Murder.—58. Murder must be revenged by every member of the tribe until satisfaction has been obtained. A chief, when dying, generally left as his *poroaki* (last words) some reminder of revenge for his people to carry out, and would generally nominate some one person to devote himself to this especial purpose. These death orders were looked upon as sacred commands. Vengeance, or propitiation by bloodshed, could be obtained by assaulting a tribe who had nothing to do with the cause of quarrel; but, generally, the tribe or family of

the murderer was singled out for vengeance, and a vendetta declared.

59. I cannot remember any instances of compensation for homicide being permitted; there was little property to offer; "blood for blood" (somebody's—not too particular always as to whose) was the rule.

60. I do not think that any purification was needed after murder *unless* the dead body had been handled. "Murder" is not regarded in the English way. As a chief said to me, "If I go out for a morning walk with my spear, and I see a man, and I push my spear through him, *that* isn't murder—that is '*killing*.' But if I invite him to my home, give him food, tell him to sleep, and then kill him, *that* is '*murder*'" (*Kohuru*).

Property and Inheritance.—61. Land was held primarily by tribal right; but within this tribal right each free warrior of the tribe had particular rights over some portion. He could not part with the land because it was not his to give or sell, but he had better rights to certain portions than others of his tribe. He would claim by having the bones of his father or grandfather there, or that they once rested there; or by the fact of his navel-string having been cut there; or by his blood having been shed on it; or by having been cursed there; or by having helped in the war party which took the land; or by his wife being owner by descent; or by having been invited by the owners to live there. The tribe inherit either by conquest or possession—conquest mainly—but if the scattered remnant of a vanquished tribe should be allowed by the victors to return quietly and their occupation be winked at—after a certain time they have a title by occupation.

62. A man's property descends to his sons, and a woman's to her daughters. The whole of a man's movable property was his own, his arms, decorations, canoes, &c., but so constantly was the law of *muru* or plunder (made by custom, having force of laws) carried out, that a chief often had little he could really call his own, except his personal weapons, ornaments, &c., which were *tapu* by touching his sacred body. A chief could *tapu* a certain thing by saying, "That canoe is my back-bone," &c. Then, unless one was of greater power than he, it was untouched, it became really (for all practical purposes) the chief's bodily part. His house and fences, his plantations, &c., were his own till they were *muru*.

63. Well-born women may inherit property. But the title of women to lands ran out sooner than in the male line. A chief's granddaughter can claim on her grandfather's land equally with his grandsons, but on the death of *her* grandchild the land reverted to the male line. If she marries a man of another distinct

tribe and *goes with him*, she loses her land; so says the proverb, "The woman goes away and goes without her girdle."

64. The younger child never succeeds in preference to the elder, unless there is some shameful incompetency or outlawing against the latter—madness, black treachery, or something of the kind—so rare as scarcely to be worth noticing. The elder brother inherited, then the next, and next—when the brothers were dead, the land reverted to the children of the eldest.

Fire.—65. Fire is obtained by friction of wood—one pointed piece is rubbed in a groove upon a flat piece with a longitudinal motion. A little dusty fibre is scraped by this process up to one end, then this begins to smoke, and it is in the nursing of the baby-spark with tinder, &c., that art is shown. It was generally, when used for "common fire," kept lighted as long as possible, and firesticks were carried to start new fires with—but on all solemn occasions "new fire" was made. A chief, too, must have his own sacred fire to sit by, lest perchance some inferior person may have used it, or (horror of horrors!) used some of his fire to light another on which food was cooked. This would be (metaphorically) cooking the chief himself! Fires were always made new for ceremonies such as those connected with the purification after childbirth, the haircutting of a boy, the war-parties' return, &c.—in almost all ceremonies food was cooked for the gods, and of course *no* "common fire" could be used.

67. I have given the best Polynesian stories in a paper on "The Origin of Fire."

Food.—68. Certain foods are forbidden, but not as in Samoa, where almost each family has some particular food forbidden because sacred to the household god—this looks like totemism. The Maori of New Zealand ate almost everything but lizards (these being held in superstitious awe). The cuttle-fish was the property of the *Ariki* (priest-chief), and was only shared by him with another as a high honour. *Kumara*—sweet potatoe (*Convolvulus batata*)—was sacred while growing, until made common by the firstfruits being consecrated. Women were allowed to eat what the men ate, but human flesh was generally denied them.

69. The women and men ate apart. Generally each man ate apart. A little basket of food was brought to each by the women; if to a great chief, by his male slave. Eating was always done in the open air—food would *tapu* a house, and so *tapu* any one entering. I don't know *why* they don't eat together—but it is so.

70. Children generally eat with the women—scraps are thrown to them and they play round like kittens.

71. The women generally eat together, but not the men.

72. Cannibalism was common formerly. They ate their enemies, and some very wicked old ruffians would eat a slave now and then.

73. Desire for revenge was the reason given for cannibalism, cooking and eating being the greatest of insults. They had some idea, I believe, that the courage of the person eaten would come to them, but I do not think it was a leading idea—at all events with the majority it was overgrown. It is possible that scarcity of food in siege-time may have helped the practice—they had plenty of food at ordinary times. Some old Maoris declare cannibalism to be a recent invention—this is not true; it is mentioned in a very old legend, and is a world-old practice with all savages, even our own peoples: the other Polynesians, even if not cannibals, had customs pointing back to days when they, too, ate human flesh.

74. There were no special ceremonies at cannibal feasts, nor were any special vessels or implements used.

75. The use of human flesh was not confined to any class or sex, as even the women ate it sometimes.

76. If the eaten person had been a doubtful enemy, they dried his head as a trophy, and made flutes of his thigh-bones, &c.—otherwise the bones were thrown away.

77. They never drank the blood of either men or other animals as blood, but they did not avoid it particularly.

78. There are no particular occasions when the sight of blood is avoided: nor are they ever prohibited from seeing the blood of persons of the opposite sex.

79. They fasted on certain occasions; at the hair-cutting of a boy-chief all the people fast, so does the young man initiate (see above, 15). No food is cooked in the settlement the day before a war party departs, until the priest has gone through his divination by the *niu* (throwing spears of fern stalk).

80. See 73 above.

Hunting and Fishing.—81. They had no hunting in the proper sense of the term, there being no large land animals. The *moa* is not mentioned in any of their *reliable* legends; that is, not mentioned as a large bird. In a paper on the "Maori and the Moa,"¹ I have already expressed my belief that the Polynesian Maoris did not even know the *Dinornis*. Rats were hunted (the small frugivorous native rat—not the common Norwegian species brought by Europeans, and now swarming), and for this purpose roads were cut in the forest. Before they started the hunting party gathered together and sang the charm commencing "Give thanks above," &c. (*taumaha ki runga*). Two

¹ "Journ. Anthropol. Inst.," No. 63. May, 1888.

parallel lines, miles long, were cut in the bush, and traps baited with the berries of the *miro* (*Podocarpus ferruginea*), &c. Then the *Taitai i runga* was sung. When they had caught a great many they made an oven for the gods; into this a rat was put; it (the rat) was then lifted up on an altar and the *karakia* beginning "The smell is drawn out" (*Te kaha ko ia unuhanga*), was used by the priest, then other omens were made, one for the priest, one for the hunters, one for the common people (*noa*), i.e., not hunters, &c. The fishing ceremonies were far more numerous. The beach and the whole sea near would be *tapu* the day a new seine net was first wetted. The seine is *tapu* till the first fish is taken and set free—set free after a hair from the head of the priest has been put in its mouth, with a prayer that it may tempt other fish to come and be caught. The first fish caught in a new canoe was always offered to the gods as offering for the men; the second for the women—sometimes thrown back into the sea as an offering to *Tangaroa*, the ocean god. Before commencing fishing the priest (set apart for fishing charms, as another for the crop of sweet potatoes, &c.) made them fasten all the hooks in regular order along the sides of the canoe, and then commenced the long incantation, "Turn to me, turn to me, O Maru" (*Tahuri mai, tahuri mai, E Maru*). When the fishing was over and the party returned to their *Pa*, three ovens were made—one for the chiefs, one for the priest, the others for the assemblage; then the priest, holding up a fish by the gills, repeated the charm of "the fish of Tangaroa" commencing *Te ika, te ika, i waitotara*—and the ceremonies were over. The taking of whales, seals, &c., was very *tapu*, and woe betide the man who cut up or tasted one of these creatures till the ceremony of making the animal "common" had taken place. Some of the most tragical (legendary) events in native history arose from this sacrilege. There are no rules as to eating, speaking, &c.—except those mentioned above. They did not scarify.

83. The women and children do not observe any special rules while the men are out hunting or fishing.

85. Nor are any ceremonies observed for the purpose of appeasing the spirits of the animals and fish that have been killed. The bones are sometimes used for tools, &c., but are mostly thrown away.

Agriculture.—86. They had no ploughs, but they were careful and diligent cultivators. The ground was turned over with an instrument called *ko*, a pointed rod with a crooked foot rest some inches from the point. The *kumara* sweet potato plantations were tended with the greatest care—the plants set in rows of beautiful regularity. As the plant needs fresh gravel six inches deep

the labour of bringing it from (sometimes) long distances was very great. The taro, *Arum esculentum*, was also cultivated; the *hue* (gourd) was grown everywhere. The *kumara* crop was sacred; the persons working at cultivating it were sacred, and the offering of the firstfruits was one of the solemn religious ceremonies. The firstfruits were offered to *Pani*, the son of *Rongo*, the god of the *kumara*. The ceremony for making sacred the *kumara* cultivators was called *whaka-mahunga*.

87-96. They have no special ceremonies at sowing, ploughing, or harvest; nor have they any rules as to eating the new corn and fruits, nor as to the fire used to cook them. They do not sacrifice to obtain good crops, nor to save the crops from blight, hail, &c., nor have they any ceremonies for keeping vermin from the crops. There are no superstitions as to the first corn cut or the last corn cut; nor is any portion of the crop preserved with special ceremonies. The only ceremonies are those described above in connection with the *kumara* crop. The *kumara* was sacred to the gods of peace. Sometimes skulls, &c., would be placed in a row with many ceremonies, every year, to help bring a good *kumara* crop. The skull and bones of the giant *tu hou rangi* were kept for many generations to bring out and set up in the sacred places of the *kumara* fields.

War.—97. If war is decided on, the first thing done is for some leading priest to consult the omens by casting the *niu*. This is done by the priest procuring a quantity of fern stalks, representing spears—and a quantity of others to represent the warriors going on the war party (*taua*). The sticks representing the chiefs are one by one stuck in a mat and a fern stalk darted at each. If the spear falls on the left side of the man's stick he will fall, if on the right he will live. Then with sticks named for enemies he darts at others named for the men, women, and children who remain behind, lest they should be attacked in the absence of the warriors. When this ceremony was over, he lifted the *tapu* from the settlement. A fast had been held while the ceremony was proceeding. Sometimes the gods were propitiated with offerings—particularly the war-gods *Tu* and *Maru*. The priest generally, under inspiration, gave the answer, and if it was for war, he would chant the song concerning the "girdle of *Tu*," "Give my girdle of war," &c. Then when the expedition is about to start they all go to the side of a running stream, and the priest takes a branch of the *karamu* and sprinkles them one by one, saying, "Thou art baptised, oh son, to war; wield the weapon of *Tu* in the tide of war"—this is the *Tohi taua*, "War baptism." A young chief on his first war party always received a special baptism, where he and his companions had to stand naked in the water and be sprinkled and charmed.

Until he had passed through this ceremony and the bloodshedding he was a nobody. If he had shed blood in the battle, the chief called him forth and broke the weapon he had used, using the *haha* or "breath charm," "Ha! ha! ha! this is the wind feeding," &c. After this the youth was *tapu* for some long time yet; they could not touch a woman, &c., or touch their own sacred heads. All men on a war party were *tapu* to women—they could not go near their wives till the fighting was all done. They recited charms over their weapons before starting. They asked for alliances by sending baskets of cooked (human) flesh—if this present was accepted and shared, the alliance was acceptable, if not the food was sent back by one of their own men the same day. Omens were sought—a blow-fly crossing the path is ominous of defeat; startings in sleep were some of them unlucky; a kite was flown by the priest and allowed to go loose over the enemy's *pa*, if the string caught in the palisades that was an omen for victory; if the priest dreamt that his deity was overcome by the deity of the foe the party turned back directly. There was also a ceremony of making *tuahu* (sacred mounds) on the march, when the priest would consult the gods by setting up *tokomauri*, or "staffs of life," in the mounds and, turning his back, would repeat an incantation—the gods being supposed to move the sticks in answer. There is a story that a chief in the North offered up his son as a burnt-offering in time of war to see if the smoke would pass over the *pa* of the enemy, which would, if so, be captured. But this story is very doubtful, I think, as being opposed to native feeling—they might cook some one else's son, not their own. [Since writing the portion in body of MS. an instance of such sacrifice comes to my memory in ancient tradition. When Manaia was coming to New Zealand in his canoe *tokomaru*, he said to his men, "Let my brother-in-law now be slain as an offering to the gods that they may be propitious to this canoe of ours." He was killed.] Of course they had to cook for themselves on a war party because there were no women with them, but they were very particular that food was not passed by one in front of another, or put near a weapon, or touched by the right hand: it had to be carried and eaten with the left hand.

99. Those left at home did not observe any special rules unless there were bad omens, such as red sunset, owl crying in day time, &c. In such a case the women would not be allowed to cook for the men who remained, and the men would have to use the right hand for food, &c., like the war party.

100. They did not mutilate in any particular way except by cutting off the heads and drying them as trophies. Of course in the cutting up for cannibal feasts there was mutilation and the

bones were made into flutes, pins, fish-hooks, &c. The skull (as the greatest of indignities) was used sometimes as a container for food or a canoe bailer. The teeth were sometimes made into necklaces. A small piece of hair was generally torn from the head of each slain person and kept for the home-going ceremony.

101. When the fight was over they formed in ranks, three deep, each headed by a priest, who received from each man a portion of the hair from the victims—this was waved as a wave offering to the gods while the war party sang the war song. On their return, when they drew near to their own tribal land they perform the ceremony of *whaka-tahurihuri* ("turning round to look back.") They dig a small hole for each head of a great chief (of the enemy) brought back; turning round towards the land whence they have come, the priests wave and shake the heads (this is called *piorî*) as a challenge, and to allow the heads to bid farewell. The song begins "Turn thou, look back, look back!" &c. When they approach the *pa*, they are met by the head priest or the priestesses in a body, and they are sung to thus, "Whence come hither the war party of *Tu*?" (*i haere mai i hea te tere o tu*?) The war party halt and commence a chant, "We come from the land, we come from the sea," &c. All the people wave their garments, and cry "Hither! Welcome!" The head priest gathers the remaining locks of hair brought by the war party and offers them to the god of war; then they dance the war dance (*tupeke*); then they proceed to the edge of the water and sit down in lines along the bank. The priest throws off his clothes, wades to the other side of the stream, and offers up a sacrifice of some human flesh, a round pebble and some fern-root, repeating the incantation, "Thou canst now eat and consume," &c. This lifts the *tapu* from the warriors. Then comes the *tangi* or lament for the warriors who have fallen—then the assembly, in which all the story of the war is told, deeds of prowess related, &c.

102. There are no special rules for individuals, only for the party of warriors.

Government.—103. They had no proper form of government: a republic with leading men, or an oligarchy with a very large aristocratic class, would partly describe the system, but only partly. It was not a republic, because the right of heredity was enforced and of primogeniture—nor was it an oligarchy, because every free man was a member of the council. There was no King; the chief was the head of his tribe and when several tribes united for war, the post of leader was given by consent to the best fighting man. The influence of the highest chiefs was largely a spiritual influence. The Ariki was the first-born of the elder branch, the head of the clan, priest as well as chief. To

him descended the high ancestral knowledge, the command of the most potent charms and spells, the right of precedence everywhere. If the first-born was a female she received the title of Ariki, but also the name *Tapairu* (now applied to the Queen). She was a very potent person in the tribe, although, of course, being under the disability of womanhood, she had not all the privileges, could not lead in war, lift the blood-*tapu*, &c. The male Ariki was always sacred; even if he did not fulfil the notions of his people by want of courage (a rare case), of hospitality, or of practical wisdom, so that another brother was made leader of the tribe in his place, still the elder was the "opener of the womb"—and a necessary person for all sacred ceremonies. Next to the Ariki came the *Tino Tangata*, or head man of each sub-tribe; then the *Rangatira*, or warriors, the "free and independent electors"; lastly, the slaves.

104. The chieftainship is hereditary for the Arikis, but elective for the war-chief. Of course there was no election by ballot, it was generally almost an understood thing as to the leader—the *prestige* would decide without saying. The chieftainship passed to sons first; failing these, then to brothers and sisters; then to half-brothers and sisters; then to uncles and aunts. A curious point was that a son was greater than his father, because he was the result of two great people coming together, while his father was only one great person the child held rank both by father and mother. From his birth the Ariki was the greatest person in his little world, till his own son was born. The power of an ordinary chief in peace time was not great; and, however influential, he could not *compel* the men to do anything—he really had little authority except over his own family and slaves. The Ariki who could *tapu* the whole place or fleet was a power, and any chief could *tapu* a thing by naming it after himself, his head, &c., but if a stronger or greater man came along he could break the *tapu* of the lesser with impunity.

Oaths and Ordeals.—105. No special forms of oaths and ordeals are in use among them.

Salutations.—107. The *hongi*, or nose-pressing, was the kiss of welcome and also of mourning and sympathy. The general salutation was a waving of garments and shouts of *nau mai! haere-mai!* &c. (welcome! hither!)

Arithmetic.—108. They count up to a thousand, but I think that over 100 the ancient Maori was not very sure.

109. They do not count by fingers and toes.

110. They sometimes use sticks for the high numbers, but not more than ordinary Europeans do to assist the memory—they have great arithmetical ability.

111. I am doubtful over the 5. I have been at work for

years in arranging the Polynesian languages in a comparative manner and I am still puzzled. People who never gave ten minutes real study to the subject say that because *rima* in Maori means "five," and that *rima* (or *lima*) in all the Polynesian dialects means "hand" and "five," therefore the Maori word *ringa*, "hand," is the same as five (*rima*). But I cannot recognise any other such change as *m* to *ng*, and I find that *ringa* means "hand" in other parts of Oceania besides New Zealand. So I do not feel sure that in New Zealand "hand" and "five" are the same words—though they are in other places. None of the other numerals seem to show connection with limbs, fingers, &c.

112. *Mano*, "thousand," is really "many," I think ; after 100 they were hazy.

Writing.—113. They sometimes sent symbolical messages, as by the transmission of articles emblematic of their intentions, but they used neither quipus, notched sticks, nor any other regular method. I believe that tattooing was originally a writing, and that characters were printed on the skin. The word *tatau* means in Polynesia not only "marking the skin," but "counting, marking boundaries, making communications, printing, painting, reckoning, descent, teaching, learning, giving publicity to," &c., and as I find crosses and arrow heads used in old tattooing I have written a paper (*Transactions New Zealand Institute*, Vol. XX, "Ancient Alphabets in Polynesia," p. 353) giving all I can find on the subject.

Measurement of Time.—114. They knew the year as *tau*. They counted by nights and by moons—also by stars. A division of time generally was *wa* (a word signifying "division," "to divide") now used for "an hour." The year was divided into two great seasons of summer and winter. There are varying lists to be given of the nights of the moon—the names seem to have differed in different localities. Sometimes they divide the month in halves or fortnights by "moon growing" and "moon lessening." They corrected their lunar error (in year) by observing the rising of the Pleiades and Orion. The most accurate way of counting the beginning of year was by observing the first new moon after the star *Puanga* (Rigel) was seen in the morning. The four seasons were named from agricultural operations, as Preparation, Planting, Cessation, and Harvest.

118. They took great notice of the flowering of plants and of the mating of birds, &c. Thus Spring (our August) was announced by the *karaka* (*Corynocarpus legivata*) blossoming and by the arrival of the cuckoo (*pīpiwharaua* = *Chrysococcyx lucidus*). In September the *kowhai* (*Sophora tetraptera*) flowers. In October the *tawera*, the edible flower of the *kīkie* (*Freyinetia*

Banksii) is ripe. In November the *rewarewa* (*Knightia excelsa*) blossoms. In December the *rata* (*Metrosideros robustus*) flowers. In January the *karaka* berries (see above) are ripe. In March the *kumara* (sweet potato = *Ipomœa batatas*) is ripe. In April the cuckoo leaves.

119. They have no names for the months, but only for particular periods. I fancy that the need of correcting lunar months into solar rather puzzled them.

121–123. They do not seem to have observed the solstices and equinoxes, nor have they any ceremonies at the end of the old year and the beginning of the new one. No artificial time-keepers are in use among them.

Games, Dances, &c.—124. They had the following games:—**KITE-FLYING.** The kite is called *kahu* (which by a curious coincidence also means “hawk”) and *pakau* (wing). These were made of leaves of the *raupo* (*Typha angustifolia*) sewn together on a light frame. It was a game mentioned in ancient legend. **TOPS:** these were called *kaihotaka*, *kaihora*, *potaka* = whipping tops; *potaka-whero-rua*, a top with two points. **CATS CRADLE**, *whai* or *mawi*, played in the most ingenious manner, far exceeding that of the European child-game; *mawi*, fishing up the land; *tawhaki* (lighting), ascending to heaven, &c., being supposed to be represented: many varieties. **SKIPPING-ROPE**, *piu*, used as among Europeans, but generally by two holding the ends and many jumping. **DUCKING** (*taururumaki*) one another, one holding the other's head under water. **SWING**, *morere* or *moari*, a pole with ropes at top held by runners, the “Giant's stride,” sometimes played on edge of cliffs, half the swing being over the abyss. **DART THROWING**, *neti* or *teka*, throwing with light spears to see who can throw farthest. **WRESTLING**, *takaro-ringaringa*, played with any hold. *Para-toetoe*, throwing light reeds at each other. *Para-mako*, throwing spears at each other—evaded by twisting the body only—a very dangerous game. *Moto* and *meke* = boxing. **DIVING**, *kokiri*; this was done by a great number diving feet foremost one after another from a high bank, or running along a pole projecting over the water. **BALL**, *poi*, a game played by a party singing a song, each having a ball fastened to a string, which is thrown about by all with the same movement and in perfect time. It is very graceful and pretty. **DISC**, *porotiti*, a boy's game of twirling a disc. *Ti*, a game played with the fingers (like *mora*, an Italian game). *Komikomi*, a similar game. *Punipuni*, a game played by slapping the hands and interlacing the fingers while singing a song. *Tutukai*, a kind of “hunt-the-slipper,” a small stone being passed round the circle, each person holding his fist closed and one trying to find the stone. *Kopere* and *kotaha* = sling

STILTS=*pouturu* and *araporaka*. DRAUGHTS, *mu*, some think an introduced game, but I think it can be well proved to be ancient. PROVERBS, *whaka-tauki*, finding out puzzling ones. *Poroteteke*, a game played by boys standing on their heads and marking time with their feet. HIDE AND SEEK=*whaka-piri*, as with us. *Kai*=Riddles, or a puzzle to undo a knot.

There is one legend so ancient that it is known both in Samoa and in New Zealand, although so many centuries have elapsed since the separation of the tribes that Samoan is perfectly incomprehensible to a Maori.

This legend (the story of *Kae*) gives a list of the games played to amuse *Kae*, and it contains the following names:—Singing, playing on the flute, beating time with castenets, playing at *ti* (of this three kinds—one like *mora*, one claspings fingers, one in which they throw short sticks one to another) playing on a sort of Jew's-harp (*pakuru*), making puppets dance, all singing while they played with large whizgigs (discs = *porotiti*). They made him laugh at last with a comic song and dance.

125. The chief dance was the *haka*—a sort of posture dance, performed by rows of dancers (singers) all making the same motion in the most perfect time. A good *haka* conveys a notion of rhythm worth seeing. There were war-dances called *ngarahū*, other dances called *hari*, *patere*, and *ngahau kotaratara*, a triumphant dance, and *kanikani*, a sort of see-saw dance. Sometimes the dances were conducted altogether by men, sometimes by women only—sometimes by both together. They had no “spin” dances like our waltz or polka; they were all stamping, leaping, swaying and posturing dances—sometimes very exciting and often very indecent. They had no dances that I know of in which animals were imitated—it is ages since they were acquainted (if ever) with large animals; and I have not recognised any attempt at such a thing. I do not think that any of their dances were really religious, but their chants were accompanied by waving of arms and motions difficult to distinguish from their dances.

Magic and Divination.—126. They practised magic and witchcraft very greatly. The sorcerer was everywhere, but not exactly as a professional. *Tohungas*, that is the ordinary priests, were generally called in to exercise the art for the common people, butchiefs of rank, and especially Arikis, possessed it in high power. One way to bewitch a man was to get him to break the *tapu*; another one to bury a *tapued* image or stone in his courtyard at night. A girl who did not respond to her lover's advances could be bewitched, driven mad, and killed. The usual way of obtaining power over another was to obtain (European fashion) some

of the nail-parings, hair, &c., anything of a personal nature, to act as a medium between the bewitched person and the demon. Spells would be muttered over these relics, then they were buried, and as they decayed the victim perished. Sometimes the *makutu* was used for a good purpose; thus, if any one of a fishing party had stolen my line, hook, &c., I would make a spell which would cause a *taniwha* (water-demon) to rise and carry off the thief. I find too that young people were told they would be *makutu* if they laughed at a sick dog—if they stole food from the food store, &c.

127, 128. The most powerful sorcerers were the hereditary heads of tribes (*Ariki*). These had sets of witch charms and incantations descending "in tail" from eldest son to eldest son. A *tohunga* or ordinary priest imparted his charms to his chosen disciples, to his "chelas," as the Buddhists say.

129. They could do anything—so they say. Make storms, lay storms, kill, wound, stupefy, derange, even bring to life again, but this only under certain conditions. Dawn must be near, the Pleiades high, the dying man must have a shivering fit and the robin (*toutouwai*) must be singing at the same time as *tawera* the morning star is in sight. When the great priest, *Ngatoro-i-rangi*, was coming here in the migration of the New Zealanders, he, indignant at an insult to his wife, "changed the stars of evening for the stars of morning"—but he was a very high and mighty priest.

130. The sorcerers never dress as women, but the dress of men and women was much alike—the women had mats of a somewhat finer quality sometimes than ordinary men, but the valuable heirlooms (cloaks, &c.) were only worn by the high chiefs—they were *tapu* of course to others.

131. The *tohungas*, having more knowledge than the crowd, were generally looked to as interpreters of omens, but all the people were constantly in superstitious fear of ominous occurrences. Convulsive startings in sleep, the twitching of the arms and legs outwards or inwards were always taken as omens. Tripping the foot in starting on a journey was bad and would cause them to go back. If in travelling the feet between the toes get filled with fern, that is evil. If one's chin itches it is a sign you will soon eat something oily. An ember popping out of fire or the singing of gas from burning wood, were ominous. Aerolites, meteors, &c., were unlucky; so was the moon near a large star. Some of them disliked the morepork, or little owl (*ruru* = *Athene N.Z.*); all of them hated the lizard. Dreams were recited and listened to with great attention.

131. They drew omens from the flight of birds, not after the fashion of the *haruspex*. If a party on the march heard the

little bird called *tiraucke* on their left hand, it was war, if on the right, feasting.

132. They used the *niu* for casting lots, as a divination in other matters beside war.

Religious and Political Associations.—133. I have mentioned *wharekura*, the college which is traditionally said to have existed. Herein Religion, Agriculture, Astronomy, &c., were taught. I do not know of any other association. Politically, they used to assemble in councils called *runanga*, but these were tribal meetings (folk-motes). I am trying hard to find if my notion of a religious Freemasonry (extending through the Pacific) has solid ground.

Men as women, &c. Sleep forbidden.—134–136. The sexes do not exchange clothes, nor is sleep ever forbidden.

Ceremonial uncleanness.—137. The walls of a house are sacred. A chief would not lean against a wall, or indeed enter a house, if he could help it, except his own. It is said that the walls are made unclean by the Maori women hiding in the clefts the cloth polluted by the menses—this is called *kahukahu*, and engenders the *kahukahu* evil spirits mentioned above (see 26). I cannot describe all the possibilities of uncleanness; anything, everything could become *tapu* under certain circumstances and would have to be purified by a *pure* ceremony of some kind. The earth was purified after the Deluge by a sacrifice of seaweed—in ordinary cases by a *pure* of cooking food for the gods, &c., with the priestly incantations.

Doctrine of Souls.—138. They believe that human beings have souls. The word *ata*, “reflected light”—is sometimes used for “soul,” but *wairua*, “spirit,” is the common word. The etymology is obscure. It seems to have signified a shadowy form, but, exactly as with Europeans, there is discrepancy in the ideas. We Englishmen hear ghosts described sometimes as thin misty apparitions, sometimes as gaunt materialistic forms, sometimes as so like the living person that they are mistaken for him, and it is only by the melting away into thin air that the ghostship is recognised. The Maoris too think that dead men have appeared as living ones, but the general notion is that of indistinctness.

139. The soul leaves the body in dreams and trance. In illness the soul journeys away and is sometimes on the brink of crossing to Hades, but returns—only a few return. There is no idea of a happy heaven, so they leave life unwillingly and the soul looks back sorrowfully as it goes. Messages were sent by the dying to other friends gone before. The souls passed from south to north till they came to the extreme north-west point of New Zealand, to *Te Reinga*, the Spirit's Leap. Here the

souï leaps into the sea or slides down the trunk of a tree, the *pohutukawa* (*Metrasideros tomentosa*). Hence the saying for one dead, "He has slid down the pohutukawa"—and passes to *Po*, Hades. There are several divisions in Hades. (1). *Aotea*, then *te-uranga-o-te-ra*, then *hikutoia*, then *pouturi*, finally *toke*. In each of these the soul seems to lose some of its vitality, till in the last, *toke* (worm), it turns into a worm and then dies altogether. This is one account. Another says that in entering the Hades, or at the *Reinga*, one must cross a river—the Maori Styx. His name is shouted out and food set before him—if he partakes of this food he can never get back. A man named *Te-atarahi* once came back after being dead five days, but he met some of his relations, who warned him not to touch the food. His skin was all wrinkled and loose, but after being purified by incantations he got well. Sometimes the Charon of the death-river drives the spirit back to his friends and he recovers. Two women once had a peep into spirit world, and saw three grey-headed old spirits sitting round a fire; they (the spirits) ran away, and one of the women, desirous of getting some spiritual fire, seized one of the firebrands and was running away, when, just as she was getting clear, a spirit caught her by the heel. She did not like to relinquish her prize, so whirled it into the air and it stuck up into the sky, being what we call the moon. Store houses are generally built north and south so that spirits might not pass over them going to *Reinga*. Spirits were generally clothed in leaves of the *wharangi* (*Melicope ternata*) and *horopito* (*Drimys axillaris*). When on its way the spirit gets to a hill called *wai hokimai*; it strips off its clothes (of leaves) and wails its last lament. Spirits generally made up little bundles of grass and leaves as they went—these are called *tolu*, as "remembrance"; the name of the bundle itself was *whakau*—a green bundle denoted a recent death. It is probable that many of the stories told about *Po* and *Reinga* are the dreams of people in trance through illness. This is the way ordinary souls passed—great heroes went up to heaven and became constellations, or deities—as usual everywhere.

141. They believed that dreams were omens, but I do not think they believed them to be actual occurrences, but the soul had wandered and had seen the things in *Te Reinga*. To dream of wounds, death, bad food, war, drowning, &c., were all evil omens (*aitua*)—singings in the ear, gurglings in the throat, feeling the chill *tokihi-kiwi*, the "cold wind of battle"; all these were ominous sleep-warnings.

142. I do not think the friends of a sick man ever tried to restore the soul of a sick man to his body; it was, at all events, uncommon if it happened. They were rather heartless to sick

people, and used to leave them often to die alone—sometimes through sheer hunger.

143. A man's enemies never, as far as I know, attempt to catch and detain the wandering soul, in order that the man, deprived of his soul, may die.

144. They do not think that a man's soul can be extracted or stolen from him, nor that he can lose it by accident.

145. Souls are not driven away by noises, nor can they be bottled up.

148. There is only one instance of transmigration; that is, where the soul (through want of proper death ceremonies) has become malignant, and entered a lizard. This lizard is supposed to gnaw the entrails of a sufferer. I suppose that the lizard is "pain," but lizards are always looked on with dread. In spite of this they were sometimes killed and eaten—some sorts—by freethinkers, I expect.

149. Animals, trees, and plants are not supposed to have souls; nor are they ever treated like human beings, spoken to as intelligent creatures, dressed in human dress, or married to men or women.

150. The heroes and demi-gods took shape as birds, &c., but they did not "talk bird"—they talked Maori. In the fables the lizard and the hawk talk to one another, but I suppose that this is and always was quite transparent, and was never supposed to impress the idea of a bird or mammal or reptile speech.

151. It is only the soul of an offering (of food, &c.) which is accepted by the gods. When the fairies accepted the jewels of *te kanawa*, they only took the souls ("similitudes") of the ornaments; the material jewels were given back to him. Weapons have not souls exactly, but the weapons which have been used in war have the wonderful *mana*—that is, *power, prestige, holiness, intellect, influence*—all these (yet not quite any) describe the word. Some weapons have come down from the gods, and have their genealogies of owners up to *kore* (chaos). The greater feats the weapon had performed, the greater *mana*. I translate *mana* as akin to *skt, manas*, "mind"—and if it does not suit you to say a weapon has a "soul," it has certainly "mind." Sometimes they prophecy, sometimes they shift about; they would kill with their subtle power the inferior person who dared to touch them. It would not exist after the thing was destroyed—it is only what Buddhists call *kama rupa*, not *Buddhi*.

152. The souls of the departed are not exactly worshipped. Maoris hardly have the idea of worship, they are not humble-minded enough to worship. They offered death sacrifices, sacred food for the dead, &c., rather with the idea of "throwing

a sop to Cerberus" in pacifying the evil deities, and also in paying honour to a chief, than from the faintest idea of adoration, &c.

Demons and Spirits.—153. They believe in demons and spirits, but there is not a general division into classes such as nymphs, Dryads, &c. A certain lake might have a spirit, but the next lake none; there was no organization of lake spirits. The fairies were called *patu paiarehe*. They were white-skinned, golden-haired, pretty creatures; but they were dreaded, as sometimes they would carry mortals off. *Turehu* was another name for similar beings. *Mohao* were wild men with great tusks, who decoyed any unwary traveller into the forests and devoured them. *Taniwha* were water monsters generally; they mostly inhabited lakes and streams, but sometimes the sea. Sometimes the beast was a land animal, a lizard, &c., but the true *taniwha* is a water kelpie. In the *Taniwha* stories I send (from "The Aryan Maori") *pekehana* is the true *taniwha*, although a sodden beast. Trees, storms, food, &c., were under the control of deities—not regarded as mere spirits. Thus the Lord of Forests was *tane-mahuta*, and Tane was a very great god indeed in Polynesia. *Haere* was a rainbow spirit. *Ponaturi* were elves, little tiny people, mostly dwellers in water and coming ashore to sleep. Then we have *te tini ote hakuturi*, "the multitude of the wood-elves," the little people who put the chips all back into the tree *Rata* had felled and stood it upright again, because he had not paid offering to *Tane*. There is a spirit which is only a voice heard in the surf. There is the *taepo*, a night demon, not very dangerous, but frightening people much. We have real ogres—man-eating, huge, with magical swiftness.

154. They do not pray or sacrifice to these spirits, except by incantation.

155. And by this means demons or spirits may sometimes be driven away from a house, camp, or village, but there is no periodical expulsion.

Scapegoats.—156. There is nothing resembling the scapegoat.

Guardian Spirits.—158. There are no guardian spirits. Still, each man had his own particular charm (against witchcraft); it is called his "*Kaiwhatu*," and is of course only valuable as giving him the protection of the particular spirit he considered powerful.

159. There is no idea that their life or fortune is bound up with any special object, but the body of another can sicken and be destroyed, thus driving out the soul, by the malpractice of sorcerers procuring a part of some personal belonging (hairs, nails, &c.).

Resurrection.—163. If they do believe in any form of resurrec-

tion it must be a very esoteric doctrine. The deified souls of great heroes are immortal, and they may take human likeness and appear to us—but they are gods. A great chief of god-lineage would share this heaven, but it was always in Polynesia what has been called with admirable sarcasm, “a paradise of the peerage.”

The Heavenly Bodies, &c.—164. Nothing in the form of worship or even homage is paid to the heavenly bodies. The ceremonies for the year-changes seem more propitiations of deities controlling food-planting, &c., than stellar adoration.

165. There are numerous myths about the sky, the earth and the heavenly bodies, but I cannot write them, they are too long. They have been printed already by Grey, White and others.

166. The sun descends at night into *Po*, the underworld—sometimes into *te rua*, “the cave,” but that is only another name for the place of night and death.

167. Thunder (*Whaitiri*), lightning (an emanation from the god *Tawhaki*, *Whaitiri's* grandson), the rainbow (as *kahukura*), earthquake (*ru*), all are deities. Rain is the splashing over of the lake in the heaven called *ngaroto*. Wind is a subject I do not like to speak of with certainty. There is a confusion between *hau*, “wind,” and the Polynesian *hau*, “king”—numberless invocations and ceremonies such as *ichangai-hau*, &c., may not be for wind as an element. I must leave it.

168 and 169. There are many myths about animals, plants, &c., but I am too much of a worker to be able to write out many stories.

170. Sacrifices are sometimes offered, rarely human beings or animals; generally worthless things, or food, hair, &c., as belonging to persons, seaweed, fish, &c.

171. I know of one instance of a child being offered up by its father, but generally slaves are the victims.

Miscellaneous Superstitions.—174. They have no superstitions about shadows or reflections in water.

175. Sneezing is met with the usual “God bless you” salutation of “*tihe, mauri ora*,” “Sneeze, living soul!”

176. Maoris hate to be stepped over—it is very rude even now to step over one lying down. Things also were tapued by being stepped across.

177. They kept silence at certain times, being a well-bred and ceremonious people, but there was no long periods of silence such as the Kings of Hawaii laid on their people by proclaiming *Tapu*.

178. The unpremeditated stretching out or stepping out with right hand or foot was accepted as an omen.

179. Footprints, &c., had no particular signification.

180. Seventy was a sacred number for war parties, &c. Most mythical great armies were multiples of seven.

181. There are very many superstitions about animals and plants.

183. They were more cleanly than most savages about excrement. Every house had a (concealed, if possible) privy near, and in large *pa's* a pole was run out over the cliff, to sit on, sailor fashion. I only know one superstitious use of excrement, that wherein the hooks were placed round some before the fishing-party incantations began.

184. Spittle was *tapu*, like hair, &c.

185. They have a great objection to speak their names. Now it is rude to ask a man the name of his wife, &c., still more his own—he is supposed by courtesy to be one so great that he is world-renowned. They had the usual Polynesian dislike to using words containing names of chiefs, &c., and changed the words for others.

186. The names of persons are very commonly changed, especially in remembrance of the death of a child, &c., sometimes in memory of an insult to be avenged.

187. The names of common objects are changed so as not to mention chiefs' names.

MAY 14th, 1889.

Professor FLOWER, C.B., F.R.S., *Vice-President, in the Chair.*

The Minutes of the last meeting were read and signed.

The election of J. ETLINGER, Esq., and of HENRY TUFNELL, Esq., was announced.

The following presents were announced, and thanks voted to the respective donors :—

FOR THE LIBRARY.

From the GENERAL-VERWALTUNG DER KÖNIGLICHEN MUSEEN IN BERLIN.—Veröffentlichungen aus dem königlichen Museum für Völkerkunde. I. Band. I. Heft. N/

From the AUTHOR.—The Eye of the Adult Imbecile. By Charles A. Oliver, M.D.

- From the AUTHOR.—Description of a case of Coloboma of the Iris, Lens, and Choroid; with a study of the visual fields. By Charles A. Oliver, M.D.
- Double Chorio-Retinitis, with partial degeneration of the Optic Nerve, associated with curious lymph extravasation into the Retina and Vitreous. By Charles A. Oliver, M.D.
- Further Contribution to the study of Consumption among the Indians. By Washington Matthews, M.D., LL.D., U.S.A.
- An Eskimo Strike-a-light from Cape Bathurst, British America. By Walter Hough, Department of Ethnology, U.S. National Museum.
- Ethnographie Précolombienne du Venezuela. Vallées d' Aragua et de Caracas. Par le Dr. G. Marcano.
- From the DEUTSCHE GESELLSCHAFT FÜR ANTHROPOLOGIE, ETHNOLOGIE UND URGESCHICHTE.—Correspondenz-Blatt. 1889. Nr. 3.
- From the BERLIN GESELLSCHAFT FÜR ETHNOLOGIE, ANTHROPOLOGIE UND URGESCHICHTE.—Zeitschrift für Ethnologie. 1888, Heft 6. 1889, Heft 1.
- From the ROYAL SCOTTISH GEOGRAPHICAL SOCIETY.—The Scottish Geographical Magazine. 1889. No. 5.
- From the ROYAL ARCHEOLOGICAL INSTITUTE.—The Archæological Journal. No. 181.
- From the SOCIÉTÉ ARCHÉOLOGIQUE, AGRAM.—Viestnik hrvatskoga Arkeologičkoga Društva. Godina xi. Broj 2.
- From the SOCIETÀ ITALIANA DI ANTROPOLOGIA, ETNOLOGIA E PSICOLOGIA COMPARATA.—Archivio per l'Antropologia e la Etnologia. Vol. xviii. Fas. 3.
- From the CLUB.—Proceedings of the Berwickshire Naturalists' Club. 1887.
- From the LIBRARY.—Report on the Mitchell Library, Glasgow. 1888.
- From the ASSOCIATION.—Cincinnati Museum Association; Eighth Annual Report for the year ending December 31, 1888.
- From the KAIS.-KÖN. AKADEMIE DER WISSENSCHAFTEN, WIEN.—Sitzungsberichte: philos.-histor. Classe. Band cxvi.; math.-naturw. Classe, I. Abthlg. 1888, No. 1-5; II. Abthlg. A. 1888, No. 1-7; II. Abthlg. B. 1888, No. 1-7; III. Abthlg. 1888, No. 1-6; Almanach, 1888.
- From the ACADEMY.—Bulletin International de l'Académie des Sciences de Cracovie. Comptes Rendus des Séances de l'année 1889.
- From the SOCIETY.—Proceedings of the Royal Society. No. 278.
- Proceedings of the Royal Geographical Society. 1889, May.
- Proceedings of the Society of Biblical Archæology. Vol. xi, Part 6.
- Journal of the Society of Arts. Nos. 1899-1903.
- Transactions of the Royal Society of Victoria. Vol. i. Part 1.
- Bulletin de la Société des Sciences Naturelles de Neuchâtel Tome xvi.

From the SOCIETY.—Boletim da Sociedade de Geographia de Lisboa.
7a Serie, Nos. 11, 12.

From the EDITOR.—Nature. Nos. 1015–1019.

— Science. Nos. 422–325.

— Revue Scientifique. 1889. Nos. 15–19.

Mr. G. M. ATKINSON exhibited a remarkable form of Celt obtained from a native on the Essequibo River, Dutch Guiana, by W. S. Turner, Esq., of Georgetown, Demerara, who presented it to A. G. Geoghegan, Esq., in July, 1888.

Mr. ARTHUR THOMSON exhibited an articulated skeleton and several skulls of Veddahs, and read the following Paper :—

On the OSTEOLGY of the VEDDAHs of CEYLON.

By ARTHUR THOMSON, M.A., M.B.

ALL the information regarding the Osteology of the Veddahs or Weddo of Ceylon has hitherto been confined to a description of the crania of that people.

The skeleton of an adult male Veddah, aged 26, has been recently added to the ethnological collection at Oxford which already contains several specimens of Veddah skulls. It had been the intention of the late Professor Rolleston to have described the latter, and in his papers, now in the possession of the University, there are many notes relating to them; unfortunately I have not been able to make much use of these, as they are very fragmentary and scattered, but I have found them of much service in identifying the locality and sex of the several specimens, as proved by the letters of the different donors.

I propose making the description of the above specimens the subject of the present inquiry.

The literature of the subject is limited, with one or two exceptions, to a mere description of the appearances of this race, and very few measurements of their proportions are recorded. Percival,¹ Cordiner,² Knox,³ Davy,⁴ Pridham,⁵ and Stirr⁶, in their respective works on Ceylon all refer to the Veddahs.

¹ "Description of the Island of Ceylon." London, 1805.

² "Description of Ceylon." London, 1807.

³ "Historical Account of the Island of Ceylon." London, 1817.

⁴ "Ceylon and its Inhabitants." London, 1821; and *Researches Anatomical and Physiological*. John Davy, 1839, vol. i, p. 177.

⁵ "Ceylon." O. Pridham. London, 1849.

⁶ "Ceylon and the Singhalese." London, 1850.

More recently Tennent,¹ Baily,² Rolleston,³ and Hartshorne,⁴ have described at some length the physical appearances and habits of these people. By far the most elaborate monograph on the subject is that by Professor Virchow,⁵ who has collected most of the information on the subject up to the date of publication. Further reference may be made to the standard works of Pritchard,⁶ Tylor,⁷ and Lubbock,⁸ whilst for the description of measurement of numerous skulls the Catalogue of the Human Crania, in the collection of the Royal College of Surgeons of England, by Professor Flower, and the "Thesaurus Craniorum" of Dr. Barnard Davis may be consulted.

The skeleton to be presently described was purchased from the Anthropological Society of Bombay. It is stated to be that of a male Rock Veddah, and was obtained by Mr. C. V. Stevens, who spent some months in 1886 among these interesting people on the eastern side of the Island of Ceylon. Mr. Stevens brought back three skeletons of pure Veddahs, which were purchased by the Anthropological Society of Bombay, of which the present specimen is one.

The age of the skeleton is said to be 26, and in many respects this is borne out by the condition of the skull. The ossification of the long bones, however, seems to have been delayed so that we have epiphyses separable at an age at which we would naturally have expected to find them fused.

Skeleton.

For the sake of uniformity the measurements adopted are those employed by Sir William Turner in his monograph on the Human Skeletons, published in the Challenger Reports,⁹ and reference is made to that work for information on the methods adopted.

As considerable importance now attaches to the pelvis, it has been taken first in the series of measurements.

After articulation, the greatest diameter between the iliac crests was found to be 230 mm. Its height, as measured from the highest point of iliac crest to the most dependent part of

¹ "Ceylon." London, 1859.

² "Transactions of Ethnological Society." New Series. Vol. ii, 1863, p. 279.

³ "Transactions of British Association," 1872, p. 194. Scientific Papers and Addresses. Rolleston. Vol. i, p. 161.

⁴ "Fortnightly Review." London, 1876. New Series. Vol. xix, p. 406.

⁵ "Ueber die Weddas von Ceylon und ihre Beziehungen zu den Nachbarstämmen." Academia Berolinensis Classic Physica. 1881.

⁶ "Natural History of Man."

⁷ "Primitive Culture." London, 1871, vol. i, p. 45.

⁸ "Prehistoric Times."

⁹ "Challenger Reports," vol. xvi.

the ischial tuberosity, equals 188 mm. 178 mm. is the distance between the anterior superior iliac spines, that between the posterior superior iliac spines is 62 mm. The greatest width between the outer borders of the ischial tuberosities is 93 mm., and the tips of the ischial spines are distant 56 mm. from each other. The vertical and transverse diameters of the acetabulum are equal, and measure 49 mm. respectively. The obturator foramen is 48 mm. in its vertical diameter and 30 mm. in its transverse, yielding an index of 62·5.

The sub-public angle is extremely narrow; it measures 55°.

The angles of a Hindoo and a Sikh, measured by Turner, are 57° and 62° degrees respectively.

With regard to the dimensions of the cavity of the true pelvis, we find the greatest transverse diameter of the inlet equals 99 mm. This is exceeded by the conjugate or antero-posterior diameter, which measures 102 mm. From these measurements

the pelvic index is computed as follows:—
$$\frac{\text{Conjugate} \times 100}{\text{Transverse}} = 103.$$

The oblique diameters, taken from the sacro-iliac joints to the ilio-pectineal line opposite the ilio-pectineal eminences, do not differ, 99 mm. being the measurement on either side.

The distance from the middle of the body of the fifth sacral vertebra to the lower border of the pubic symphysis, called the inferior sagittal diameter, measures 109 mm. The coccygeo-pubic diameter could not be measured, as the coccyx is wanting. The width between the inner borders of the ischial tuberosities, taken from points just below the lesser sciatic notches, equals 77 mm. 32 mm. is the measurement from the upper to the lower border of the pubic symphysis. The depth of the true pelvis is gauged by measuring the distance from the brim near the pectineal eminence to the most dependent part of the ischial tuberosity; this equals 91 mm.

The following are the measurements of the individual bones. The height length of the ilium equals 115 mm., its breadth, 129 mm., yielding an iliac index of 112.

The breadth of the innominate bone is taken from the posterior superior iliac spine to the upper end of the pubic symphysis; this measures 158 mm. The length of the pubis is 57 mm. The pubo-innominate index obtained thus:—

$$\frac{\text{Pubic length} \times 100}{\text{Innominate breadth}} = 36.$$

Length of ischium equals 81 mm. The innominate index is obtained by use of the following formula—

$$\frac{\text{Breadth of innominate} \times 100}{\text{Height of pelvis}} = 82\cdot7.$$

The height of pelvis is equal to the ischio-iliac diameter when taken in a straight line. To obtain the ischioin-nominate index

the formula is—
$$\frac{\text{Ischial length} \times 100}{\text{Pelvic height}} = 42.4.$$

There is unfortunately much diversity in the methods of measuring the pelvis. The above have been adopted both for the sake of uniformity, and also because Sir William Turner's paper embodies the most recent results.

In regard to the breadth-height index it may be well to remind the reader that when the index is high it indicates that the pelvis is relatively high compared to its breadth, and conversely when the index is low it expresses a pelvis broad in relation to its height. Verneau¹ quoted from Turner, gives the mean measurements of 63 European pelves as 220 mm. high and 279 mm. wide, yielding an index about 79. From this it will be seen that the present specimen, with an index of 81, is relatively high compared to its width. In regard to the pelvic index, a high index shows that the pelvis possesses a conjugate diameter greater than the transverse, a low index that the transverse diameter exceeds the conjugate. To the former group Turner has applied the term *dolichopellic*, to the latter, *platypellic*. Europeans generally are *platypellic*, and in the *dolichopellic* group, which includes those with an index above 95, are to be found Australians, Bushmen, Hottentots, Kaffirs, Andamans, and Malays. The index in the present instance is 103, and naturally falls within this group.

Sacrum.

The sacrum, anteriorly, is flat above and tilted forward below, presenting almost a feminine appearance. The deepest part of its curve, on a level with the centre of the third segment, lies 10 mm. behind a line drawn from the centre of the promontory to the centre of the lower border of the fifth vertebra. The bodies and lateral masses of the first three segments are not completely fused together.

It measures in length 101 mm., width 103 mm., yielding an index of 98. The term *dolichohieric* is applied to that group with sacral indices below 100, and includes Australians, Kaffirs, Andamans, Malays, and Chinese.

¹ "Le Bassin dans les Sexes et dans les Races." Paris, 1875.

Spinal Column.

The vertebræ, like other parts of the skeleton, are not completely ossified; the epiphysial plates on the bodies are wanting in most instances, and, where present, are only fragmentary. The epiphyses at the extremities of the sixth and seventh cervical spines are wanting. In most instances the neuro-central suture is visible on the upper and under aspects of the bodies of the vertebræ.

The column, including the cervical, dorsal, and lumbar vertebræ, closely strung together and then laid on a horizontal plane, measured 42·5 cm.

The vertebræ are small.

The transverse diameter of the under surface of the body of the fifth lumbar = 42 mm.

The transverse diameter of the fourth dorsal vertebra (the narrowest) = 22 mm.

The transverse diameter between the tips of the transverse processes of the atlas = 68 mm.

Cervical Region.

In this region the spines of the second, third, fourth, and fifth are bifid. The sixth is tuberculated, but the small epiphyses are wanting; it approached nearly in length to the spine of the seventh, the epiphysis of which is also absent.

The vertebra-arterial foramen is absent in the transverse processes of the seventh cervical vertebra. In this situation a pair of cervical ribs is developed.

The foramen is very small in the right transverse process of the sixth. On the left side it is normal, as throughout the remainder of the series. The cervical ribs present show a small head, which articulates with a little tubercle on the side and upper part of the body of the seventh cervical vertebra. A slender neck stretches outward to join a well-developed tubercle, which articulates by means of a facet 7 mm. in diameter, with a corresponding surface on the transverse process. The shaft of the rib is represented by a stunted process about 9 mm. in length. The entire length of these supernumerary ribs measures about 25 mm.

Dorsal Region.

The ninth dorsal vertebra has two demi-facets. The tenth, one-half facet only. There is no indication of facets on the transverse processes of this vertebra, nor are there articular surfaces on the tubercles of the tenth ribs.

On the left side of the eighth and ninth dorsal vertebræ there are little articular tubercles situated on the pedicles in line with the articular processes; these articulate with corresponding surfaces on the eighth and ninth ribs of that side. There is no articular facet visible on the transverse process of the ninth vertebra. Otherwise the arrangement is normal.

The mammillary processes are well-developed on the twelfth, and evident enough on the eleventh. That on the left side of the tenth curves over the inferior articular process of the ninth, so that the two vertebræ are interlocked.

In other respects this series of vertebræ is normal. It may be noted, however, that the small epiphyses on the spines are absent.

Lumbar Vertebræ.

The mammillary and accessory tubercles do not present any unusual development. Employing the measurements described by Cunningham in his memoir on the "Lumbar Curve in Man,"¹ the indices of the vertebral bodies are as follows:—

Lumbar Vertebræ.	Anterior Depth.	Posterior Depth.	Index.
	mm.	mm.	
I.	19	21	110·5
II.	20	23	115
III.	22	23	104·5
IV.	21	20	95·2
V.	20	20	100

A reference to the above will show at once that the centra of the upper three vertebræ are thicker behind than in front. The lumbo-vertebral index is obtained thus—

$$\frac{\text{Sum of posterior measurements} \times 100}{\text{Sum of anterior measurements}} = 104·9.$$

A result which displays the tendency of the vertebræ in this region to arrange themselves in a curve, the concavity of which is directed forward. To such a condition Turner² has applied the term *koilorachic*, as opposed to the conditions in which the column approaches the straight (*orthorachic*), or that in which the convexity is directed forward (*kurtorachic*).

Another point of interest to which Cunningham has drawn

¹ "Royal Irish Academy." Cunningham Memoirs, No. II.

² "Challenger Reports," vol. xvi. "Report on the Bones of the Human Skeleton," p. 73.

attention is the fact that in the lower races of man, the fifth lumbar vertebra has not that well-marked wedge-shaped appearance so characteristic of the higher races. He attributes this to the variation in the backward sweep of the sacrum and a consequent difference in the pelvic inclination.

In the skeleton at present under examination, a reference to the measurements of the fifth lumbar vertebra tends to prove the correctness of Cunningham's observations.

Sternum.

The presternum and the second and third segments of the mesosternum are alone present. The presternum measures 49 mm. vertically, 54 mm. transversely. The second and third segments of the mesosternum are fused together, their combined length equals 59 mm; greatest width, 25 mm. The lower border of the third segment is notched as if there had existed a foramen between the third and fourth segments. Broca¹ has drawn attention to the fact that in the lower races of man there is a tendency for the segments of the sternum to remain separate in the adult condition. In the anthropoid apes, with the exception of the gibbon, we find this normally the case.

Ribs.

All the ribs are present; the longest are the sixth, which, measured from head to tip along their outer curve, = 275 mm.; from the anterior margin of the articular facet on the head to the inner border of the sternal end in a straight line measures 159 mm. The cervical ribs have been already described.

Clavicles.

The clavicles, which are slender bones, differed in length; the left, the longer, measures 132 mm., the right 122 mm. The muscular impressions on the left are slightly more pronounced. The right has strong impressions for the costo-clavicular and coraco-clavicular ligaments; these are scarcely, if at all, evident on the left bone.

The curves of the bones are slight. A comparison of these curves, obtained by making tracings on tracing paper, and then superposing, one reversed over the other, showed no perceptible difference. The difference in the length of the clavicles may be perhaps explained by the employment of the left arm in the use of the bow, of which Davy² remarks: "The influence of

¹ "Bull de la Soc. d'Anthr." Paris. February, 1878.

² "Researches Anatomical and Physiological." John Davy, 1839, vol. i, p. 177.

habitual exercise in strengthening any particular set of muscles is remarkably illustrated in the Vaida. I saw one, a young man of a diminutive and spare form, with slender arms and shoulders, use with the greatest ease a bow he had been accustomed to, which one of the strongest of our soldiers could hardly bend."

Similarly Hartshorne¹ says: "But notwithstanding their small size and their slight physique, the strength which they possess in the arms, and especially in the left, is remarkable. It is probable that this is due to their constant use of the bow, upon which they chiefly depend for their supply of food. It is about 6 feet long, and has generally a pull of from 45 or 48 to about 56 pounds. It therefore requires no ordinary strength to draw the arrow, which is 3 feet 6 inches in length, up to the end. . . . One of them (Latty) was able to hold his bow, drawn to its full length, for upwards of two minutes, without the slightest tremor of the left arm."

Scapulæ.

The scapulæ are small and slender. The acromial epiphyses are still separate. The epiphyses along the vertebral border are absent except at the lower part on the right side.

The superior border is thin and sharp, falciform in outline, with no trace of a suprascapular notch or foramen. The vertical length is 135 mm., the width 96 mm. The scapular index, 71.1, is high; this indicates a proportionate increase in the breadth of the bone, and differs widely from that of European specimens, the average index of which, according to Broca, is 65.9, according to Garson, 65.2.

In this respect it more nearly approaches the averages given by Turner—100 Negroes, 69.7; 27 Andamans, 70.2; 26 Melaneseans, 69.8; 16 Hindoo and Sikhs, 68.5; 10 Malay, 68.9. The infrapinnous index, 98, is also high, and in this character it is most closely associated with the races above mentioned. In another respect the bones closely resemble those of the Andaman. Professor Flower² has pointed out that in the latter race a distinct suprascapular notch is very rare, and he only records three instances of its presence. As before noted the superior border of the scapula is thin and falciform in outline, with no trace of a notch or foramen. In other two specimens belonging to the collection of the Royal College of Surgeons, which I had an opportunity of examining, I found the scapulæ of No. 680A, one notched, the other with an even superior border; in 680B

¹ "Fortnightly Review," vol. xix. New Series. 1876, p. 407.

² "On the Osteology and Affinities of the Natives of the Andaman Islands." "Journ. Anthr. Inst." November. 1879.

both scapulæ were notched. The scapular indices have been given as above, notwithstanding the fact that the epiphyses along the vertebral border are wanting. It appears that these epiphyses have little influence in moulding the general form of the bone. In the Ungulata they remain permanently cartilaginous, and in man, when present, they do not so materially increase the width of the bone as to render measurements without them entirely devoid of value; moreover, as will be seen above, the scapulæ are relatively broad even disregarding these epiphyses.

Shaft of the Upper Extremity.

Humeri.—323 mm. in length; are long and slender. The superior epiphyses are not yet fully united to the shaft. The extremities are small compared to the length of the shaft; the circumference of the articular part of head is 120 mm.; the greatest intercondyloid width 57 mm. The outer bicipital ridge and the deltoid impression are well-marked.

Radii.—These bones are slender and little curved. The inferior epiphyses are still separate. Maximum length (including styloid) = 253 mm. on the right side, 251 mm. on the left. Muscular impressions feebly marked, extremities small; greatest transverse diameter of inferior extremity is 26 mm.

Radio-Humeral Index, 78·3.

Ulnæ.—Slender and more curved than usual, rendering the posterior border very prominent. Maximum length—right 271 mm., left 268 mm. The inferior epiphyses are still separate. The extremities are small.

Manus.—The bones of both hands are complete. The carpi are small. The length of the hand measured—after articulation—from the centre of the radial surface of the semilunar to the tip of the ungual phalanx of the middle finger, the right 175 mm., the left 176 mm.

Shaft of the Inferior Extremity.

Femora.—These bones differ slightly in length. The maximum oblique length of right is 466 mm., left 470 mm. The length from the condyles to the tip of the trochanter in the oblique position is 444 mm. on the right, 451 mm. on the left. As is the case with the other long bones, the characteristic appearance is due to the long and slender shafts and small extremities. The greatest intercondyloid width is 67 mm. The circumference of the articular head measures 130 mm. The shaft, which is compressed and flattened in its upper fourth, presents a double curve—the upper corresponds to the upper

fourth of the shaft and the trochanters, and is concave anteriorly. The lower curve is general throughout the remainder of the bone, and is convex anteriorly. The shaft is also twisted in the upper part, so that the anterior surface of the bone is directed outwards and forwards, thus causing the general mass of the trochanter to be placed further back than usual, with a corresponding rotation of the head and neck forward. The inner border of the shaft is prominent above, and between it and the trochanter minor there is a well-marked groove. The lineæ asperæ are well pronounced, and in the middle thirds of the bones form outstanding ridges. The impressions for the Glutei maximi are strongly marked. The spiral line is hardly distinguishable. The inferior epiphyses are separate.

Tibiæ.—These bones are of unequal length; the right measures 395, the left 399 mm.; they are remarkable for their proportionately great length and the small size of the extremities. The greatest width at the condyles is 63 mm. The surface for articulation with the head of the fibula is indistinct. The superior epiphyses are not completely fused with the shaft. The shaft is much curved anteriorly; the most prominent point of the curve, opposite the junction of the middle with the upper third of the shaft, is situate 16 mm. in front of a straight line drawn from the anterior margin of the upper extremity to the anterior margin of the lower extremity. The shin is correspondingly prominent. The transverse diameter of the shaft, taken at the level of the nutrient foramen, measures 24 mm. on the right, 22 mm. on the left. The antero-posterior diameter, taken at the same level, is 31 mm. on the right, 30 mm. on the left. The indices of platycnemia derived from these are 77·4 for the right and 73·3 for the left tibia respectively. The inferior extremity is but little expanded; its greatest width is 44 mm.

On the anterior borders of the lower extremities of both tibiæ there are semilunar facets measuring 13 mm. long by 7 mm. wide. These surfaces, which are placed rather towards the fibular side, are for articulation, with corresponding surfaces on the necks of the astragali, and come in contact with these latter in extreme dorsi-flexion of the foot. The tibio-femoral index is 84·8; the intermembral index, 66·2; and the femoro-humeral index is 68·7.

Fibulæ.—These are stout bones contrasted with the slender femora and tibiæ. The extremities are small. Maximum length—right 381 mm., left 384 mm.

Patellæ.—Small; 34 mm. wide, 36 mm. long.

Pedes.—The skeletons of both feet are complete. After articulation the foot measures from the most prominent point of the os calcis to the tip of the ungual phalanx of the second toe, on the

right side, 212 mm., on the left 210 mm. The length of the second toe exceeds that of the great toe by 2 mm.

The tarsus presents no peculiarity other than that to which I have referred, viz., the presence of a facet on the neck of the astragalus which articulates, with a corresponding facet on the lower end of the tibia. A similar condition exists on both sides.¹

There is a well-marked tubercle posteriorly, which is probably developed from a separate centre, as sometimes happens; and the articular surface on the under surface for contact with the sustentaculum is more extensive; indeed, the surfaces are such as to lead us to suppose that a somewhat freer range of movement existed between the astragalus and os calcis, a fact no doubt associated with the habits of this individual.

The maximum length of the third metatarsal equals that of the second, viz., 70 mm.

I have had the opportunity, thanks to the kindness and courtesy of Professor Charles Stewart, of examining two imperfect skeletons of Veddahs in the possession of the Royal College of Surgeons.

Specimen No. 680A was that of an adult male from Appua. The long bones are characterized by their great length and slender appearance. In this respect they closely resembled the Oxford specimen, particularly the tibiæ, which are similarly curved and possess small upper extremities. On the anterior border of the inferior extremity there is a slight appearance of a facet for the astragalus, but the latter bone on neither side shows a corresponding facet.

The scapulæ are imperfect; the superior border of one is slightly notched, the other is falciform. The ulnæ are curved, as in the Oxford specimens.

No. 680B. The same remarks apply to this specimen. The bones are those of a young male, and the epiphyses are not united. The measurements appended are therefore only approximate. On the anterior border of the right inferior tibial epiphysis there is a facet for the neck of the astragalus, and on the necks of both astragali corresponding facets are present. The scapulæ are small, the upper borders notched. In both humeri the olecranon fossæ are perforated. The ulnæ are curved.

In the collection of Dr. Barnard Davis there is the humerus and femur of a Veddah, of which the measurements are given.

Subjoined is a table of the measurements of the skeletons.

¹ A similar arrangement of facets has been noted in many instances in savage and prehistoric races. See Arthur Thomson on the "Influence of Posture on the form of the articular surfaces of the Tibia and Astragalus in the Different Races of Man and the higher Apes." "Journal of Anatomy and Physiology," vol xxiii, p. 616.

MEASUREMENTS OF PELVIS OF OXFORD SKELETON.

External Dimensions		Dimensions of Cavity of true Pelvis.		Dimensions of Individual Bones.	
	mm.		mm.		mm.
Breadth of Pelvis...	230	Transverse Diameter ...	99	Height of Ilium...	115
Height of Pelvis ...	188	Conjugate Diameter ...	102	Breadth of Ilium ...	129
Breadth - Height Index ...	81.7	Pelvic Index ...	108	Iliac Index ...	113
Breadth between—	178	Oblique Diameter { right ...	99	Breadth of Innominate Bone ...	158
Ant. Sup. Spines ...	62	inferior Sagittal Diameter ...	109	Length of Os Pubis ...	57
Post. Sup. Spines ...	93	Coccygeo-Pubic ...	77	Pubo - Innominate Index ...	36
Ischial tuberosities ...	56	Intertuberal Diameter ...	32	Length of Ischium ...	81
G-diameter of Cotyloid cavity ...	49	Depth of Pubic Symphysis ...	91	Innominate Index ...	82.7
Vertical of Obturator Foramen ...	48	Depth of Pelvic Cavity ...		Ischio Innominate Index ...	43.4
Transverse of Obturator Foramen ...	30			Length of Sacrum ...	101
Obturator Index ...	62.5			Breadth of Sacrum ...	103
Subpubic Angle ...	55			Sacral Index ...	98

					R.C.S.		B. Davis' Collection.
					680A	680B	
Clavicles—							
Length { right ...				122			
left ...				132			
Scapulae—							
Vertical length { right ...				135			
left ...				135			
Width { right ...				96			
left ...				96			
Scapular Index ...				71.1			
Infraspinous Index ...				98			
Humeri—							
Maximum length { right ...				323	285	277	304
left ...				323	282	278	
Radii—							
Maximum length { right ...				253	225	226	
(including styloid) { left ...				251	232		
Radio-Humeral Index ...				78.3	78.9	81.5	
Ulnæ—							
Maximum length { right ...				271			
(including styloid) { left ...				268			
Femora—							
Maximum length in oblique position { right ...				466	414	415	436
left ...				470	414	412	

	Oxford Skeleton.	R.C.S.		B. Davis' Collection.
		680A	680B	
Tibiae—				
Length, not including spine { right	395	350	354	
{ left	399	350	350	
Tibio-Femoral Index....	84.8	84.5	85.3	
Intermembral Index....	66.2	66.7	65.4	
Femoro-Humeral Index	68.7	68.8	66.7	
Fibulae—				
Maximum length { right	381			
{ left	384			
Pes—				
Length { right	212			
{ left	210			

The skeleton, having been carefully articulated under the direction of Mr. Charles Robertson, was found to measure 5 feet 2½ inches, or 1,578 mm. The descriptions of different observers vary much in detail but agree fairly as regards stature. Davy¹, in speaking of the Village Veddahs, to whom the Rock Forest or Wild Veddahs are closely allied, describes them as generally small, 5 feet 3 inches to 5 feet 5 inches, slender, muscular and well-made. Tennent² writes of the Village Veddahs "as miserable objects, active but timid, and athletic, though deformed, with large heads and misshapen limbs." Forbes³ thus pictures them: "And such of them (the Veddahs) as I have seen do not in any respect differ from what other natives would become if compelled to use the same exertions, to endure the same privations, and, like them, to live as wanderers in a forest wilderness."

Percival⁴ notes them as being "remarkably well-made." Pridham, quoted from Virchow⁵, says, "They are not more than 5 feet 2 inches in height, their hands small, but their feet were long and flat."

Gillings, quoted from the same authority, describes them (the Veddahs) as "mostly low in stature, but some of them are strong, active men."

Baily⁶ delineates them as "short, more slightly built, yet very

¹ *Loc. cit.*

² *Loc. cit.* Vol. ii, p. 449.

³ "Eleven Years in Ceylon." Vol. ii, p. 76.

⁴ "An Account of the Island of Ceylon." London, 1805, p. 233.

⁵ *Loc. cit.*, p. 41.

⁶ "Transactions Ethnological Society." New Series. Vol. ii. 1863, p. 278.

active, though far from being muscular, their limbs are firmly knit together, and they are athletic, and capable of enduring great fatigue. Though spare they are generally in good condition, and look more healthy than many of the Singhalese."

He gives the following measurements:—The tallest male from Bintenne he measured was 5 feet 3 inches, the shortest 4 feet 1 inch. Average male height from 4 feet 6 inches to 5 feet 1 inch. Average female height, 4 feet 4 inch to 4 feet 8 inches.

Of 14 male Veddahs from Bintenne the tallest measured 5 feet 3 $\frac{1}{8}$ inches, the shortest 4 feet 6 $\frac{1}{2}$ inches; the average equalled 5 feet $\frac{1}{2}$ inch. Of 12 females the tallest was 5 feet 2 $\frac{1}{2}$ inches, the smallest 4 feet 4 $\frac{1}{2}$ inches, the average 4 feet 9 inches.

To Hartshorne¹ we are indebted for fuller details as regards their proportions. The tallest specimen he met with measured 5 feet 4 $\frac{1}{2}$ inches. He gives the height of Latty, age about 18, as 5 feet 4 $\frac{1}{2}$ inches, and Bandiey, age about 25, as 4 feet 11 $\frac{1}{2}$ inches. Of these latter he gives further measurements.

	Latty.		Bandiey.	
	ft. in.	mm.	ft. in.	mm.
Height	5 4 $\frac{1}{2}$ or	1631·91	4 11 $\frac{1}{2}$ or	1517·59
From top of forehead to bottom of chin	0 6 $\frac{1}{2}$ or	168·25	0 7 or	177·80
Across face	0 5 $\frac{1}{2}$ or	133·34	0 6 $\frac{1}{2}$ or	171·42
Shoulder to elbow	0 11 or	279·39	0 12 $\frac{1}{2}$ or	323·81
From elbow to wrist	0 10 or	254·0	0 8 $\frac{1}{2}$ or	219·05
On to end of middle finger....	0 7 $\frac{1}{2}$ or	196·82	0 6 $\frac{1}{2}$ or	174·59
Round biceps of right arm....	0 10 $\frac{1}{2}$ or	260·34	0 9 $\frac{1}{2}$ or	241·28
" " left arm	0 10 $\frac{1}{2}$ or	263·51	0 9 $\frac{1}{2}$ or	241·28
Round muscle of right forearm	0 8 $\frac{1}{2}$ or	222·22	0 8 $\frac{1}{2}$ or	222·22
" " left forearm	0 8 $\frac{1}{2}$ or	222·22	0 8 $\frac{1}{2}$ or	222·22
Round chest....	0 31 or	787·39	0 29 $\frac{1}{2}$ or	749·27
Length of thigh	0 16 $\frac{1}{2}$ or	425·41	0 16 $\frac{1}{2}$ or	419·37
From knee to ankle....	0 16 $\frac{1}{2}$ or	412·73	0 15 $\frac{1}{2}$ or	393·67
Calf of leg in girth	0 11 $\frac{1}{2}$ or	298·41	0 11 $\frac{1}{2}$ or	292·07
Sole of foot	0 9 $\frac{1}{2}$ or	241·28	0 8 $\frac{1}{2}$ or	222·22
Round head at middle of forehead	0 20 $\frac{1}{2}$ or	514·33	0 20 $\frac{1}{2}$ or	514·33

From the foregoing measurements of height Virchow² arrives at the following averages:—Males, 1,537 mm., females 1,448 mm., and concludes that the Veddahs are allied to small not to say pigmy races.

With regard to the measurements of Latty and Bandiey given above, their utility is sadly impaired by the absence of details as to the methods employed and the points taken. Moreover, as Virchow has pointed out, errors appear to have crept in; in proof

¹ "Fortnightly Review." Vol. xix. New Series. 1876, p. 408.

² *Loc. cit.*, p. 42.

whereof he points out that the measurement of the distance from shoulder to elbow in the smaller man exceeds by 44 mm. the same length in the taller man, whilst the entire length of the arm of the short man is less by 13 mm. than that of the taller individual. He also criticises in a similar manner the measurements across the face.

In regard to the question of stature it must not be forgotten that many of the so-called aborigines of Southern India, whose claim to be so described is disputed by Crawford, are no taller, if as tall, as the average Veddah, so that in this respect we cannot claim any unusual distinction for the aborigines of Ceylon.

As regards the relative proportions of the different members to the body height, we have unfortunately little material to work on. In the Oxford skeleton only can we arrive at any definite statement of the proportions of the limbs to the height, and here we are apparently dealing with an individual variation, for the length of the tibiæ is quite unusual.

The length of the femur is relatively great. Taking the height at 1,578 mm., its proportion to the skeleton is as 29·5 is to 100.

In the case of the other long bones of which we have measurements at our disposal we have unfortunately no knowledge of the height of the individuals to which they belonged. The males vary from 4 feet 1 inch to 5 feet 4½ inches. Assuming the average to be 1,537 mm., as Virchow has stated, we shall have to deduct 35 mm. as allowance for soft parts before we can compare the lengths of the femora with the height of skeleton.

In both the specimens at the College of Surgeons the proportion is as 27·6 to 100; No. 680B, however, is the skeleton of a youth. The femur in the possession of Dr. Davis bears the proportion to the average height of *skeleton* (1,500 mm.) of 29 to 100.

Topinard¹ gives the proportion of the femur to the height as 27·1 in Europeans; 4 blacks of India, 27·8; 3 Australians 27·6; 32 African negroes, 27·9.

This excessive length of thigh in the Veddah is confirmed by an inspection of the photographs sent to Professor Rolleston by Mr. Hartshorne. Nor does it appear that this peculiarity is confined to these people alone, for the same condition appears to hold good in many of the aborigines of India, as proved by approximate measurements made from the photographic illustrations of the people of India,² especially those of the Coromandel Coast.

Unfortunately we cannot make much use of the measurements

¹ "Elements d'Anthropologie Générale." Paris, 1885, p. 1041.

² "People of India." Watson and Kaya.

of Latty and Bandiey given by Hartshorne in the *Fortnightly Review*, as we have no data as to the points taken. It may be noted, however, that whilst there is a difference of $4\frac{1}{2}$ inches between the height of the two men, the length of the thighs only differs by $\frac{1}{4}$ inch.

	Humerus, length.		Radius, length.		Radio- Humeral Index.	Femur, length.		Tibia, length.		Tibio- Femoral Index.	Inter- Membral Index.	Femoro- Humeral Index 1.
	r.	l.	r.	l.		r.	l.	r.	l.			
Oxford ...	323	323	253	251	78·3	466	470	395	399	84·8	66·2	68·7
B. Davis ...	304	...	...	...	...	436	...	...	...	...	...	...
R.C.S., 680A ...	285	282	225	232	78·9	414	414	350	350	84·5	66·7	68·8
R.C.S., 680B ...	277	278	226	...	81·5	415	412	354	350	85·3	65·4	66·7
Average ...	...	...	...	...	79·5	...	...	...	...	84·8	66·1	68·0

In regard to the radio-humeral index, the average of the three skeletons, as above, yields an index of 79·5. Topinard¹ gives the average of thirty-two African negroes as 79·0, Tasmanians next with an average of 78·7. Four Hindoos yield a mean of 77·2, whilst the average of 85 articulated European skeletons is 72·5. The above figures are therefore in accord with the statement that in the black races generally the antebrachial index is high, and that the relative length of the radius to the humerus is great, a character in which they resemble the anthropoids.

In like manner the tibio-femoral index of the three Veddahs is 84·8, agreeing with the statement² that in the black races the index is high. The relatively great length of the tibia has been already referred to in the foregoing description. Adopting the nomenclature suggested by Turner³ the skeletons are Mesatikerkic and Dolichonemic. In regard to the intermembral index given above, 66·1, it is lower than the average European, which Turner⁴ quotes as 69·5. The index of a Sikh given by B. Davis is 65·8, whilst that of a Malay measured by Turner is 67·7. A low index points to a relatively shorter upper limb. In the black races the humerus is usually relatively shorter than the femur, as indicated by a low femoro-humeral index. 72·5 is the mean of Europeans. The index of the three Veddahs is 68.

Malays and natives of India generally have a low femoro-humeral index. Broca⁵ has described two skeletons of Mara-

¹ "Éléments d'Anthropologie Générale." Paris, 1885, p. 1043.

² *Loc. cit.*, p. 1046.

³ "Report on Human Skeletons," "Challenger Reports," vol. xvi.

⁴ *Loc. cit.*, p. 509.

⁵ "Squelette Hindous." *Bull de la Soc. d'Anthr.* February, 1878.

vars, between which and the foregoing there are certain points of agreement. The antibrachial index of his male is 80, of his female skeleton, 81.1; in stature, both are small. The male measures 1,475, the female 1,537 mm.

Proportions of the Head and Trunk.—The distance, measured in the Oxford skeleton after articulation, from the seventh cervical spine to the lower border of the fifth sacral segment equals 459 mm. From the level of the vertex above to the same point below equals 669 mm. The proportion of the trunk to the height is as 29 is to 100.

As peculiarities in the skeletons may be noticed the foramina in the olecranon fossæ of the humeri of No. 680B. Reference has been already made to the question of greater development of the left as compared to the right arm. Authors have attempted to explain this by the use of the bow, but whilst the extensors might be more largely developed in the left arm one would naturally expect a corresponding increase in the flexors of the right arm, the muscles brought into play in drawing back the arrow. Hartshorne¹ alludes to another peculiarity he observed, viz., "their sharply pointed elbows." There is nothing in the formation of any of the bones I have examined to explain this appearance.

The same author makes a statement to the effect that the Veddahs are characterised by "the comparative shortness of their thumbs." With the object of testing this I have measured the lengths of the thumbs and fingers, including the metacarpals and phalanges, the points taken being from the centre of the dorsal margin of the base of the metacarpal bone to the tip of the unguis phalanx. The measurements are:—

	Right hand.	Left hand.
Thumb	95 m.m.	95 m.m.
Index finger	141 "	140 "
Middle "	149 "	148 "
Ring "	137 "	138 "
Little "	112 "	111 "

As will be seen from these figures, there is no evidence to confirm the above statement.

In regard to the length of the hand, Mugnier² has pointed out

¹ *Loc. cit.*, p. 409.

² "La main et la taille d'Indigènes Asiatiques." *Mem. de la Soc. d'Anthr.* Paris. 2^e Serie, tome iii.

that the absolute length of the hand in the Asiatics he measured is always less than that of Europeans.

The tibiæ are very remarkable not only in regard to length, but also in the peculiarity of their form. They are not platycnemic as their indices show.

The measurement of the various tibiæ examined, taken at the level of the nutrient foramen, is as follows:—

				Transverse Diameter.	Antero- Posterior Diameter.	Index of Platycnemia.
				mm.	mm.	mm.
Oxford specimen	{ right	....	....	24	31	77·4
	{ left	....	....	22	30	73·3
Royal College of Surgeons	{ 680A	{ right	....	21	25	84·0
		{ left	....	20	27	74·0
	{ 680B	{ right	....	20	28	71·4
		{ left	....	19·5	29	67·2

A low index indicates a relative increase in the antero-posterior diameter with attendant flattening of the shaft. Tibiæ, with an index above 69, do not display any such tendency, and may be regarded as triangular in form.

The shafts of the bones, however, display a somewhat more extensive surface than usual for the attachment of the posterior tibial muscles. Manouvrier¹ has recently pointed out that the platycnemic form of tibia is dependent on an excessive development of the tibialis posticus muscle, and he points out that the increase in the antero-posterior diameter of the bone all takes place behind the interosseous ridge. He considers this excessive development of the muscle a sufficient cause, and in proof thereof avers that we meet with this form of tibia more frequently in races which inhabit mountainous countries, or in those who lead the lives of hunters. He contrasts the platycnemicism of man and the anthropoids, and points out that they do not depend on the same cause; hence he does not regard the occurrence of platycnemicism in man as a sign of degradation.

The chief point of interest in regard to the foot attaches to the presence of the facets on the astragalus and tibia, to which reference has been already made. The facets are apparently associated with an extreme amount of dorsi-flexion of the foot. Tennent² records a curious custom at one time prevalent among this people, namely, that of holding the bow with the foot. This

¹ "Memoir sur la Platycnemie." *Mem. de la Soc. d'Anthr. Paris*, 2^e Serie, tome iii. p. 469.

² Tennent, *loc. cit.* Vol. i, p. 499.

doubtless might account for such an arrangement of facets. Unfortunately, however, Hartshorne¹ referring to this matter says, "But at the present time, at any rate, this practice is entirely unknown, and it is difficult to understand how or why it should ever have existed." The same doubt seems to attach to their powers as climbers. Percival² evidently regards them as experts, for he details how "the Beddah climbs up the tree with the utmost expertness and celerity." Hartshorne³ on the other hand, writing in regard to their feet, says, "They have, in fact, no exceptional prehensile power in their feet, and they are bad climbers." However this may be, there seems to be little doubt that these facets are associated with some unusual posture, and in all probability they are due to the squatting position in which they sit. I have observed a similar arrangement of facets in two Australians, one male Andaman, and a new Caledonian, and it is worthy of note that such a condition is normal in the foot of the Bornean Orang.⁴

In regard to the greater length of the second toe as compared with the first, reference may be made to a paper by Mr. J. Park-Harrison, read at the meeting of the British Association at Southport in 1883. He found that the Tahitians, savage Islanders, Javanese, New Hebrideans, and New Caledonians possess this characteristic. Amongst Africans instances of its occurrence are rare.

Crania (Oxford Specimens).

No. 736.—This, the skull of an adult male which belonged to the Greenwell Collection, was obtained by Lieutenant A. F. Perkins, of the Ceylon Rifle Regiment, from a native Ceylonese chief. Cranial capacity, 1,430 cc. The skull is strong and heavy. In the upper jaw only the second premolar and first and second molars are present on either side. In the lower jaw, on the left side, the second premolar and first molar are *in situ*. on the right side, all the molars and second premolar are in position. All the alveoli of the other teeth are open. The teeth present are large, ground flat on the crowns, and present no appearance of decay.

Norma lateralis.—The frontal tubera are very prominent, giving a very vertical appearance to the forehead, thence the curve sweeps gently back to the region of the obelion, at which point it suddenly turns vertically downwards towards the inion, whence it passes horizontally forward; in other words, the

¹ *Loc. cit.*, p. 408.

² "An Account of the Island of Ceylon." London, 1805, p. 285.

³ *Loc. cit.*, p. 408.

⁴ "Journal of Anatomy and Physiology," vol. xxiii, p. 616.

cranium may be described as flat in the frontal region, over the vertex, and on the upper and lower occipital squamæ, with the angles rounded off. There is a shallow post-coronal depression extending some distance across the vertex.

Norma verticalis.—Long and narrow; cephalic index 68.8. The parietal eminences are well-marked and placed far back; behind them the skull narrows rapidly towards the upper occipital squama. The skull is cryptozygous.

Norma occipitalis.—Well-marked pentagonal form.

Norma basalis.—Foramen magnum, nearly circular, 35 × 33 mm., directed slightly forwards; the condyles are placed very obliquely.

Norma frontalis.—Frontal region narrow, flat in the region of the glabella, and with but slight indications of superciliary ridges; orbits not large, are of rectangular form. Malars not projecting.

Sutures.—Complex, simple at obelion and bregma. The lower part of the coronal suture on the right side is synostosed; a triangular epipteris is present in the right pterion, evidently the separated superior angle of the alisphenoid.

Processes.—Mastoids well-developed; the external occipital protuberance pointed; styloids long and entire. External pterygoid plates narrow.

Muscular impressions.—Faintly marked. Lower jaw, small; slight mental projection.

No. 737.—Cranium of an adult female obtained by Lieutenant Perkins from a native chief, and presented by him to Canon Greenwell. Cranial capacity, 1,390 cc.; only the first and second molars on either side are *in situ*. All the alveoli are still open. Teeth present, large, healthy, and ground flat on the crowns.

Norma lateralis.—Frontal tubera fairly prominent. The slope is more gradual towards the vertex than in No. 736; so also from the obelion to theinion the curve is more rounded, thence it passes more abruptly forward.

Norma verticalis.—Remarkably long and narrow; cephalic index, 67.8. There is little increase in width over the parietal eminences, which are poorly developed. Cryptozygous.

Norma occipitalis.—Of pentagonal form, with well-marked angle at vertex; the greatest diameter exceeds the asterionic diameter by only 22 mm.

Norma frontalis.—Frontal region narrow, eminences fairly prominent, glabella flat, slight superciliary projection internally. Towards the vertex in the region of the sagittal suture there is a well-marked ridge. Orbits large and more rounded than in the last specimen. Nasals not so prominent, malars flattened and appressed.

Norma basalis.—Foramen magnum 36×28 mm., somewhat diamond-shaped; looks directly downward.

Sutures.—Much more simple than in No. 736; small wormian bones are present in the postero-lateral fontanelle.

Processes.—Mastoids small, external occipital protuberance slightly projecting, external pterygoid plates broad, sphenoidal spine prominent on the left side.

Muscular impressions.—Scant; surface as as rule smooth.

No. 738.—This skull was presented to Professor Rolleston by Mr. W. Sabonadiere, who obtained it from Mr. Henry Mooyaart, Government Agent of the Province of Ouvah. The latter gentleman forwarded to Mr. Sabonadiere a report in Singhalese from the headman of the district, of which the following is a translation:—"Ridimaliadda R.M. reports that according to orders given by your honour on your last visit, the skull of Kapura Gammaleey, a genuine Veddah of the age of 80 or 90 at his death, and a resident of Belagama in Bintenna, has herewith been forwarded," dated January 13th, 1864. The cranium is evidently that of an aged person. Capacity, 1,350; the teeth are absent, and the alveoli completely absorbed.

Norma lateralis.—The form of the cranium resembles closely those already described. The curve of the vault is more general throughout, the frontal eminences less prominent. In the occipital region there is a tendency to flattening. The external occipital protuberance is V-shaped and strongly marked.

Norma verticalis.—The skull presents a remarkable appearance. The greatest length is 187 mm. The greatest breadth taken over the situation of the parietal eminences is only 120 mm. From this it will be gathered that these prominences are scarcely, if at all, developed. The cephalic index is extremely low, 64.5, the lowest in the series belonging to the Oxford collection, and lower considerably than those described by Virchow, Flower, or B. Davis. Cryptozygous.

Norma occipitalis.—Forms a well-marked arch with parallel sides, the mastoids projecting somewhat below.

Norma basalis.—Foramen magnum long and narrow, 37×23 mm., directed slightly forward. The condyles are curiously formed; they are very small. The articular facets, measuring 17 mm. long by 11 mm. wide; their inner borders are placed parallel to each other, and their anterior extremities are 22 mm. apart. They might be better described by stating that it appears as if only the posterior half of the condyle had been developed, the anterior half with its articular surface being absent.

Norma frontalis.—The frontal width is greater than in the foregoing specimens. The superciliary ridges are more pro-

nounced than is usual in these skulls, the frontal eminences less so. Glabella prominent. Orbits relatively large. Malars appressed. Nasal bones curved and projecting.

Sutures.—Synostosis has taken place throughout the entire length of the sagittal suture, in the lateral parts of the coronal, and in the upper part of the lambdoid.

Processes.—Mastoids strong, external occipital protuberance projecting, external pterygoid plates broad with pointed processes. Sphenoidal spine large; grooved foramen spinosum.

Muscular impressions.—Well-marked temporal ridges. The different surfaces for muscular attachment on the occipital bone are strongly indicated.

No. 739 is the cranium of a male of middle age presented to the museum by Mr. B. F. Hartshorne. Cranial capacity, 1,395 cc. All the teeth are lost except the second left molar, the crown of which begins to show evidence of wear. The alveoli of all the remaining teeth are perfect.

Norma lateralis.—The superciliary ridges are strongly marked, the frontal tubera but slightly; the curve from ophryon to ionion is more general throughout, there being but a slight increase in prominence at the obelion. The external occipital protuberance lies within the maximum length, and is not strongly marked.

Norma verticalis.—The skull is long but the parietal tubera are outstanding; the temporal fossæ are deep, and the temporal ridges on either side pass within 42 mm. of the sagittal suture. Phaenozygous.

Norma occipitalis.—Pentagonal in form. The upper and lower occipital squamæ are compressed laterally so as to cause the maximum occipital point to form a marked projection, below which we have the external occipital protuberance.

Norma basalis.—Foramen magnum, oval, 36 × 28 mm., looks directly downward.

Norma frontalis.—Glabella prominent, superciliary ridges strongly marked, nasal bones curved and projecting, orbits of square form. Malar bones and zygomatic arches more projecting, as will be seen by a reference to the table; the interzygomatic and outer malar widths are greater than in other members of the series measured.

Sutures.—Much serrated. Frontal suture persistent. Epipteric bones are present on both sides. These are of large size and correspond either to the separated anterior inferior angle of the parietal or to the upper angle of the alisphenoid. On either side in the angle between the squamous and mastoid temporals there is a small wormian bone. In the right asterion there is a wormian bone.

Processes.—Mastoid of medium size. External pterygoid plates broad with pointed processes on the posterior border.

Muscular impressions.—The temporal ridges pass up on the parietals to a higher level than usual. The inferior squama of the occipital bone is rough.

No. 740.—Cranium obtained from Mr. B. F. Hartshorne, probably that of a male about middle life. In regard to Nos. 739, 740, and 743, Mr. Hartshorne writes (date April 29th, 1872):—"I am glad to say that I am sending you three Wedda skulls; but one is broken, and I could not get lower jaws. I also send some bones; all the bones in the box are Wedda bones. They come from the country of the Jungle Weddo, and I am certain of their authenticity, as I know the country, and got the skulls and bones from the headman of the district, who could have no means of getting any skulls of any one but Weddo. There is one man called Heen Appa, who lives on the borders of the Weddo country by himself; he has land, and is specially charged by Government to look after the Weddo. His chief duty is to bury their dead, in order that wild beasts may not prey upon them, and when a Wedda dies, the others come and tell him, and he goes and buries the body. The Jungle Weddo will not go near a dead body. I employed this Heen Appa to get the skulls; he is trustworthy."

The capacity of this cranium is 1,330 cc. There are no teeth; the alveoli corresponding to the premolars are absorbed.

Norma lateralis.—The appearance of this skull closely resembles that of No. 736, though it is hardly so flat on the vertex. The forehead is vertical, and the frontal tubera prominent; the lower occipital squama is more convex.

Norma verticalis.—The parietal eminences are outstanding, the width, 134 mm., relatively great to the length, so that the index, 76.1, is somewhat higher than most of the others. It is exceeded only by No. 743 in this collection, which, however, is injured. *Cryptozygous.*

Norma occipitalis.—Greatest width at parietal eminences.

Norma basalis.—Foramen magnum, 34×31 mm. It approaches in shape the diamond form, the posterior angle being rounded off, directed very slightly forward. There is a very large jugular fossa on the right side.

Norma frontalis.—Frontal eminences prominent, forehead smooth, no superciliary ridges; orbits more rounded. Nasal bones wanting; malars appressed.

Sutures.—Simple; a large epipteric is present on either side similar in form and size to those in No. 739. A small interparietal bone is present.

Processes.—Small mastoids; narrow external pterygoids, slight

sphenoidal spines. Little evidence of strong muscular development.

No. 741.—This cranium was presented by Mr. Hartshorne to the museum. A peculiar interest attaches to it, as there appears to be good evidence for stating that it is the skull of Latty, described and measured by Mr. Hartshorne in the *Fortnightly Review*, March, 1876. In support of this, the following evidence may be submitted. Copy of a letter of date January 17th, 1876:—“In obedience to your order of the 8th instant, I beg to submit the following with reference to the skull I sent you some time back. The skull was that of a Wedda called Latha. He lived at Kandapolapele of Sujambala-winnègama, in Bintenna, age 19 years—died in 1873. He was of Morane race—was sick of worm complaint for three days.—Signed, Ridemaliyadde, R.M.”

In reference to the above, Mr. Hartshorne, in a letter dated March 2nd, 1876, writes to Professor Rolleston, as follows:—“The man who got it is an excellent native chief, who is the only man who can do anything with the Weddas. He is the Ridemaliyadde (Ratimahameya), and you have got a Sinhalese letter of his which you once showed me. . . . I think it is that of a man whom I knew very well and of whom I have got a photograph. . . . I described him in 1872 as aged about 18, and he died in 1873 aged 19. . . . You will find an account of him and all his measurements in the *Fortnightly Review* for this month, pp. 408 and 412. This all makes the skull very curious and interesting. The word Latha in the letter is the same as Latty (the final y being pronounced like the word ‘eye.’ It is the Sinhalese form of the Wedda word, as the termination ‘eye’ is quite unknown to Sinhalese nouns).”¹

The capacity is 1,420 cc. The teeth present show little evidence of wear and no signs of decay. The incisors, the left canine, and the third left molar are wanting; their alveoli, however, are present.

Norma lateralis.—Presents the characteristic elongated form. Forehead vertical, superciliary ridges slight. Frontal tubera fairly prominent—flattened over the vertex and in the region of the lambda. External occipital protuberance not prominent in itself, but rendered apparent by the moulding of the occipital squamæ.

Norma verticalis.—Parietal tubera prominent; temporal ridges encroach on the vertical aspect. Cryptozygous.

Norma occipitalis.—Occipital pentagon well-marked. Parietal

¹ It is worthy of note that the head man mentioned above is the same as that from whom Mr. Sabonadiere obtained his specimen, No. 738, presented by him to Professor Rolleston.

eminences outstanding, the sides slightly converging below their level.

Norma basalis.—The inferior squama of the occipital bone is so moulded that it is concave between the two curved lines, especially near the external occipital protuberance, convex between the inferior curved line and the foramen magnum. Foramen magnum of oval form, slightly encroached upon by the condyles anteriorly, measures 35×30 mm.; its plane has a slight forward inclination.

Norma frontalis.—Forehead narrow, glabella well-marked, superciliary ridges comparatively slight. The orbital margins are thick, however; orbits comparatively large, nasal bones curved and projecting, malar bones not projecting.

Sutures.—Complex, simple at obelion and at lower parts of coronal. Numerous small wormian bones on the lateral parts of the lambdoid suture.

Processes.—Mastoids small; sphenoid spines long and curved forward. External pterygoid plates not broad, but deeply notched on the posterior border.

Muscular impressions.—The temporal fossæ, as defined by the upper temporal ridges, are extensive, and pass up on to the vertical aspect of the cranium. Other indications feeble.

No. 742.—The skull of an adult female. I can obtain no further information regarding this skull than that it was received on February 10th, 1874. The cranium is small, its capacity measures 1,205 cc. Only the first molars on either side remain *in situ*; none of the alveoli are absorbed. The teeth present are moderately worn.

Norma lateralis.—Precisely similar in form to the preceding No. 741. Forehead vertical, low; frontal tubera prominent; very slight orbital ridges. Occipital tubercle faintly marked.

Norma verticalis.—Parietal eminences prominent. Cryptozygous.

Norma occipitalis.—Pentagonal in form.

Norma basalis.—Injured.

Norma frontalis.—Glabella well-marked; slight superciliary prominence over the inner side of orbit; frontal tubera pronounced. Face small; malar bones small and appressed; orbits of square form.

Sutures.—Comparatively simple.

Processes.—Mastoids small; narrow pterygoids.

Muscular markings faint.

On the right side immediately below the parietal eminence there is a circular spot about the size of a shilling, where the bone is eroded superficially by disease; the bone round the margin of this area is somewhat thickened.

No. 743.—This calvaria, probably that of an aged female, is much injured; the greater part of the base is wanting. Mention has been already made of this skull in the description of No. 740. It appears to have been artificially compressed, producing a well-marked flattening on the left side posteriorly and on the right side anteriorly. The sagittal suture is almost obliterated. In the *norma verticalis* it appears relatively broad. The cephalic index, 77·5, being the highest of these belonging to the Oxford collection. The foramen magnum is of diamond shape, 35×28 mm.

No. 836E.—This is the skull of the skeleton already described. It is in a perfect state of preservation, all the teeth are *in situ* in both upper and lower jaws; they are small, in perfect condition, and but slightly worn. The cranial capacity measures 1,265 cc.

Norma lateralis.—Forehead vertical, frontal tubera well-marked, the curve of the vertex is not so flattened as in the other specimens. The highest point corresponds to the bregma. The occipital point falls considerably beyond the external occipital protuberance.

Norma verticalis.—Long and narrow, widest at parietal tubera, slightly flattened behind on the left side over the upper occipital squama and the portion of the parietal bone posterior to the tubera. Cryptozygous.

Norma occipitalis.—Well-marked pentagon, tendency to a ridge at the sagittal suture.

Norma basalis.—Foramen magnum oval, 33×25 mm., plane directed slightly forward.

Norma frontalis.—Forehead smooth narrow, frontal tubera prominent, only the slightest indication of superciliary ridges; nasal bones small but prominent; malars small and appressed; orbits more circular in form than in most of the specimens; nasal spine prominent.

Sutures.—Simple; fusion between basi occipital and basi sphenoid complete; in the left orbit the suture over the infra orbital canal is still visible.

There is a wormian bone in the left asterion.

Processes.—Mastoids small. Sphenoidal spines large. External pterygoid plates narrow and margin comparatively regular.

Muscular impressions faint. In regard to the teeth of this specimen, which are in a perfect state of preservation, it may be worthy of note that in the three upper molars there are four distinct cusps, in the lower molars the first only possesses five cusps, the second and third only four cusps each. There is little difference in size between the upper and lower molars; the second lower molar is, if anything, smaller than the second upper.

Lower jaw of small size and feeble development.

I have incorporated in this report the crania in the collection of the Royal College of Surgeons, and those in the possession of Dr. Barnard Davis. In regard to the former, I have to express my thanks to Professor Stewart, the Curator, for opportunities of examining a number of specimens which have been added to the museum since the publication of the last catalogue. In the table of measurements appended I have also included the crania described by Professor Virchow in his monograph.

Nine skulls in all belonging to the Oxford collection were examined, of that number probably six were male and three female. All were adult, and one, No. 738, was the cranium of a male stated to be eighty or ninety years of age. In the imperfect calvaria, No. 743, synostosis has taken place along the line of the sagittal suture. In all the other specimens, with one exception, where the teeth are absent, all the alveoli are still open. The exception referred to is No. 740, where the premolars have been shed during life.

The cranial capacity ranges from 1,430 cc. in a male (736) to 1,205 cc. in a female (741). The average of the six males = 1,365 cc. The male described by Virchow measured 1,360 cc. The mean capacity of the ten male skulls in the museum of the Royal College of Surgeons is 1,290 cc. The three males in the collection of B. Davis yield an average of 1,415 cc., but this includes a specimen with the exceptionally large capacity of 1,611 cc. In all twenty male crania have been measured, of which the average capacity is 1,336 cc. Two only of the females in the Oxford collection could be accurately measured, of which the mean is 1,297 cc. The two described by Virchow average 1,137 cc. Of three in the R. C. S. collection the mean is 1,108 cc.; but it is worthy of note that one of these, No. 679, is one of the smallest adult skulls on record. Five females measured by B. Davis yield an average of 1,258. The average of the twelve female crania noted above equals 1,207 cc., showing a difference of 129 cc. between the capacities of the males and females.

As, however, the male skull belonging to the collection of B. Davis is quite exceptional in regard to capacity, 1,611 cc., being 246 cc. in excess of the average, I have withdrawn it and find that the average of the nineteen remaining skulls is 1,321 cc. Similarly the exceptionally small female skull in the R. C. S. collection has not been included in the average of eleven females which equals 1,229 cc., a result which is probably more approximately correct. The difference between the male and female cranial capacities is therefore 92 cc. The skulls as a whole, therefore, are microcephalic, though of the twenty-seven crania measured, eight male skulls measure 1,350 cc. and

upwards, and are therefore mesocephalic; of this number one, viz., that belonging to B. Davis, is megacephalic. Two females in this series are mesocephalic. Contrasting the cranial capacity of this race with other races of small stature, we find that the average capacity of the male Andaman is 1,244 cc. The mean of five Bush skulls described by Turner¹ is 1,281 cc. The Akkas described and figured by Professor Flower² have a capacity, the male of 1,102 cc., the female of 1,072 cc. No male Veddah is the same as the former, but there are two females in the thirty-one crania examined which are smaller than the female Akka, viz., one described by Virchow, the capacity of which is 1,025 cc., and that already referred to in the College collection with an internal capacity of 960 cc.

Norma lateralis.—Of eight skulls belonging to the Oxford collection, one (No. 739) rested upon the tip of the mastoids, one (No. 737) on the occipital condyles, the remainder (six) upon the conceptaculum cerebelli.

The glabello-occipital and ophryo-occipital lengths may be regarded as identical, the difference is so slight. The six males average 182.5 mm. in length, three females 170 mm.

The average basi-bregmatic height of six males in the Oxford collection is 132 mm., of two females the same—yielding an average vertical index of 72.6 in the males, and 74.9 in the females. The males may be regarded as tapeinocephalic, the females as metriocephalic. The average vertical index of twenty-one males gives a somewhat higher figure, viz., 74.3, an index which places them in the metriocephalic group. Fourteen females average 75.7. The crania then may be regarded as metriocephalic. In all the skulls belonging to this collection there was a marked uniformity in the curves of the antero-posterior circumference. The frontal tubera are as a rule prominent, giving a vertical appearance to the forehead, the superciliary ridges being but slightly developed. The curve over the vertex is slight, with in some cases a tendency to flattening associated with a somewhat rapid slope downward from the obelion to the inion. The maximum occipital point in all cases projects beyond the occipital protuberance, but only to a slight degree. The cerebellar fossæ are comparatively shallow. No. 743 appears as if artificially flattened in the occipital region.

In all but two instances the frontal longitudinal arc exceeds the parietal longitudinal arc; in the two exceptions the arcs are equal, in every case the parietal arc is longer than the occipital.

¹ "Challenger Reports," vol. x, "Report on Human Crania, &c.," p. 17.

² "Description of two Skeletons of Akkas," Professor Flower. "Journal of the Anthropological Institute," vol. xviii, Aug., 1888, p. 6.

The nasal bones are short, but the bridge is well-formed and prominent, as a rule concavo convex from root to tip.

The gnathic index of the five males averaged 94.2. The mean gnathic index of twelve skulls is 94.7—they belong therefore to the orthognathous group.

Norma verticalis.—Long and narrow, the parietal eminences in most cases pronounced and placed well back. Behind the parietal tubera the cranium slopes abruptly to the upper occipital squama. The greatest width is with two exceptions situated at or near the parietal tubera. In six males the average breadth measures 128 mm., in three females 124 mm. The cephalic index of the six males averages 70.3, of three females 72.8. The average cephalic index of the twenty-one male crania, of which measurements have now been given, is 70.9, of fifteen female crania 73.2. The average index of the males is therefore lower than any of the averages given in the table at the end of the catalogue of the crania in the Museum of the College of Surgeons of England. Therein the average of 27 Eskimo is given as 72.2; 53 Australians, 71; 72 Melanesians, 71.4; 46 Africans, 73.6; 11 Kaffirs and Zulus, 73.1; 6 Bushmen, 76.8. In reference to the above it will be seen that the index of the female crania is higher than the male; taking both together, a total of 36 crania, the index average is 71.8. Turner¹ gives the mean of 37 adult Australians = 70. Of that number 20 were males, with an average index of 69. The females on the other hand yielded a higher index, 72. The Veddahs are therefore not so pronounced in the dolichocephaly as the Australians, though they closely approach them.

Sir William Turner, in discussing the causes of dolichocephaly,² refers to the relative growth of the bones. "Skulls which owe their dolichocephalic proportions to this dominating growth of the two parietal bones, may be said to exhibit parietal dolichocephaly." In the specimens in the Oxford collection the frontal longitudinal arc exceeds in all but two instances the parietal arc, and in the two instances referred to these measurements are equal. We cannot therefore explain the dolichocephaly by an unusual growth of the parietal bones in the present instance.

Of the skulls in the Oxford series two were mesaticephalic. In one instance, No. 738, the index, 64.5, was exceptionally low, and it is worthy of note that in this, the cranium of a person of between 80 and 90 years of age, the sagittal suture, though synostosed, was not completely obliterated, so that we can hardly explain the low index as due to a premature ossification of the suture.

¹ "Challenger Reports," vol. x, "Human Crania," p. 127.

² "Challenger Reports," vol. x, "Human Crania," p. 127.

All the skulls, with one exception (No. 739) are cryptozygous.

In several of the skulls there is a tendency for the temporal ridges to encroach on the vertical aspect.

Norma occipitalis.—Of well-marked pentagonal form, as a rule. In most cases the parietals form a well-marked angle along their line of union at the sagittal suture, and in four specimens this was so marked as to present almost the appearance of a ridge; with two exceptions the greatest width is at or near the parietal tubera. As seen from the back, the cerebellar fossæ are flat and shallow.

Norma basalis.—The cerebellar fossæ in all are narrow and compressed laterally on the inferior occipital squamæ. The foramina magna are, as a rule, elongated, of oval form or diamond shaped. The basi sphenoid is narrow and proportionately long.

Norma frontalis.—Frontal region narrow and not high, but more or less vertical on account of the projection of the frontal tubera. As a rule the superciliary arches are but slightly prominent. The face is short and narrow, the ophryo-alveolar length in no case exceeding 82 mm. The average bi-zygomatic width of six males is 122.5. The bi-zygomatic width in all cases is greater than the stephanic diameter with one exception, the bi-malar and stephanic diameters do not differ by more than 8 mm. The measurements of the naso-alveolar and ophryo-alveolar lengths on No. 738 can not be regarded as trustworthy, as the alveoli of the upper jaw are completely absorbed.

There is no alveolar prognathism. The mean gnathic index of five male specimens is 94.2. Twelve crania yield a mean of 94.2; five females, two in the Oxford collection and three in the College, average 93.6. The crania are therefore markedly orthognathous.

There is some difference in the individual skulls in regard to the projection of the nasal processes of the superior maxilla, a factor on which is dependent the prominence of the lateral nasal margin. The nasal bones are small, in no case do they exceed 22 mm. in length; they are well-formed and usually projecting, their crest being concavo-convex from above downward.

The nasal index of fourteen males, including six Oxford and eight College crania, is mesoshine 52.7. Out of these fourteen there are seven which are over 53, and which are therefore platyrrhine, so that at present we have not sufficient data to form a decided opinion. Moreover, in the five females of which we have measurements, and of which the average is 51, two of those in the College of Surgeons are platyrrhine.

In all but one the lower nasal margin is sharp and the nasal

spine prominent, a well-marked ridge indicating the position of the intermaxillary suture immediately below the nasal spine.

The orbits are mostly of quadrilateral form. The average index of the fourteen male specimens as above is 85.1, of five females, 86.8; they are therefore mesosema. The orbital margins are sharp and thin as a rule, and there is little difference between the male and female specimens. The os planum of the ethmoid is somewhat narrow in front; in two cases it measures 5 and 6 mm. respectively, in its vertical diameter. An infraorbital suture is present in four out of the eight specimens available for examination.

Adopting the nomenclature proposed by Turner¹ in regard to the palato-maxillary index, we find that out of six males two are dolichuranic, two are mesuranic, and two are brachyuranic; the mean index of the six (113) is mesuranic. Of two females one is dolichuranic.

In form the palate is elliptical in five instances, and slightly hyperbolic in three.

There are two lower jaws in the Oxford series. They belong respectively to specimens numbered 736 and 836. Small in size, they are feeble in form, with but slight mental projection; the incisor teeth are set vertically in their alveoli.

Teeth.—In only two specimens could the measurements be taken according to Flower's² formulæ. The dental length of No. 741 is 36 mm., its basi-nasal length, 97 mm., yielding an index of 37.1. Similarly in No. 836 the dental length is 37, the basi-nasal 93, the index 39.7. Flower classifies all with an index below 42 as microdont, a group into which the above naturally fall.

From an examination of the alveoli of the upper jaw the fangs of the wisdom teeth appear in most instances to have been fused and conate; in two specimens, however, the alveoli for three separate fangs are distinctly shown.

Sutures.—One skull is metopic. In only two instances is there sagittal synostosis, so that early fusion of this suture can hardly be urged as an explanation of the extreme dolichocephaly. In two of the crania, epipteries are formed in the region of the pterion; on the other hand, the spheno-parietal suture is comparatively wide, averaging 14 mm. in the series. Wormian bones occur as already described.

Processes.—The mastoids as a rule were small and poorly-developed; in only one instance did the skull rest upon the mastoids. In one or two instances the spine of the sphenoid was

¹ "Challenger Reports," vol. x.

² "On the Size of Teeth as a Character of Race" ("Journal of the Anthropological Institute," vol. xiv, 1884, p. 183).

long, and doubtless was connected to the expanded external pterygoid plate by a well-marked pterygo spinous ligament.

Muscular impressions.—There was but faint indication in the series examined of strong muscular development. The skulls as a whole were comparatively smooth, the only point worthy of note was the fact that in some instances the temporal ridges encroached upon the vertical aspect.

The affinities of the Veddahs have been often discussed. The language is admitted to be allied to Tamil, with a certain percentage of words of Sanskrit origin. Professor Max Müller, in discussing the subject of the Veddah language,¹ says, "But I may say so much, that more than half the words used by the Veddahs are, like Singhalese itself, mere corruptions of Sanskrit. Their very name is the Sanskrit word for hunter (veddha), or, as Mr. Childers supposes, vyadha. There is a remnant of words in their language of which I can make nothing as yet; but so much is certain, either the Veddahs started with the common inheritance of Aryan words and ideas, or at all events they lived for a long time in contact with Aryan people, and adopted from them such words as were wanting in their language." Others maintain that in construction as well, the language resembles Sanskrit. This view is supported by Dr. Tylor.² Virchow,³ on the other hand, disputes it on the ground of insufficient proof. In this connection it may be interesting to note that the Wuddiwars, one of the wandering tribes of Southern India, whose language is undoubtedly Dravidian, frequently "act plays derived from the Sanskrit with very considerable skill and power."⁴ How far then this mixture of Sanskrit with the Tamil indicates an Aryan descent or mixture it is difficult to say.

The object of the present paper is rather to discuss the physical affinities of this singular race. If they be a mixed race they have to a certain extent developed into a distinct variety, for so far, as most observers relate, they do not intermarry with the Tamils or Singhalese.

The skulls, of which a very considerable number have now been measured and described, all show a remarkable uniformity.

The most remarkable feature in connection with them is their low cephalic index, their small capacities, and the fact that with one exception they are cryptozygous.

¹ "Address at the International Congress of Orientalists." "Selected Essays," London, 1881, vol. ii, p. 27.

² "Journal of Ethnological Society." New Series, vol. ii, p. 96.

³ "Ueber die Weddas von Ceylon. Acad. Berilonensis." "Classic Physica," 1881-82, p. 101.

⁴ "People of India," Watson and Kay, vol. vii, No. 405.

LECTION OF DR. B. DAVIS.

676 ₂ — ♀ 1,22	6-801 45 ♂ 1,392	7-802 45 ♀ 1,113	8-803 18 ♀ 1,292	9-804 15 ♀ 1,273	10-805 Aged ♂ 1,611	11-806 20 ♀ 1,173	12-1,213 70 ♀ 1,442
— 158 127 80.4	180 132 73.0	157 132 83.0	167 134 80.0	188 127 67.0	193 142 73.0	174 127 73.0	169 139 82.0
131 82.9	124 p 69.0	119 p 75.0	132 p 75.0	132 p 70.0	132 p 68.0	117 p 68.0	129 p 76.0
460 —	498 —	452 347	449 356	503 373	530 406	474 361	488 366
86 80 93.0							
—	122	119	119	114	127	109	119
41 23 56.1							
37 33 89.2							

In the entire series the height exceeds slightly the greatest width, except in one instance. They are markedly orthognathous, mesoseme, and mesuranic. The nasal aperture has a mean index which is mesorhine, but there is a marked tendency in several instances to platyrhiny.

Subjoined are the averages of the males and females respectively.

MALE VEDDAHS.

Cranial capacity, average of	19 = 1,321	cc. Microcephalic.
Vertical index, "	21 = 74.3	" Metriocephalic.
Cephalic "	21 = 70.9	" Dolichocephalic.
Gnathic "	12 = 94.7	" Orthognathous.
Nasal "	14 = 52.7	" Mesorhine.
Orbital "	14 = 86.8	" Mesoseme.
Palatal "	6 = 113.0	" Mesuranic.

FEMALE VEDDAHS.

Cranial capacity, average of	11 = 1,229	cc. Microcephalic.
Vertical index, "	14 = 75.7	" Metriocephalic.
Cephalic "	15 = 73.2	" Dolichocephalic.
Gnathic "	5 = 93.6	" Orthognathous.
Nasal "	6 = 51.0	" Mesorhine.
Orbital "	6 = 86.8	" Mesoseme.
Palatal "	2 = 109.0	" Dolichuranic.

The so-called aborigines of Southern India and the hill tribes so the Neilgherries, a people whose claim to be considered aborigines is disputed by Crawford,¹ in many respects resemble the Veddahs. Dr. Mouat² thus describes the skulls of the Southern tribes of India:—"Small in all dimensions, elegant, long oval dolichocephalic, tolerably orthognathous and European looking, their most striking character being their decided smallness and diminutiveness."

Callamand³, in his description of the skulls of twenty-one Maravars, refers to their peculiarities in the following words:—"Sutures simple; the greatest width is usually at the parietal bosses. Norma occipitalis pentagonal. The temporal ridges encroach on vertex; in one case 78 mm. is the distance that separates the two. Spheno-parietal suture 10-20 mm. in length. Superciliary arches slight, and glabella poorly developed. Orbits generally small. The line between nasal aperture and alveolar margin is well defined, not *en gouttière*. Marked absence of wisdom teeth. Mastoids small, occipital condyles small."

¹ "Transactions Ethnological Society," vol. vi, p. 59.

² "Skulls of Hill Tribes of India." "Transactions Ethnological Society," vol. vi, p. 43.

³ "Revue d'Anthropologie," vol. vii, p. 607. "Le Crâne des Noirs dans l'Inde." Callamand.

The above description might apply with equal truth to the Veddah skulls examined, with the exception of the reference to alveolar prognathism and the apparent absence of wisdom teeth. The skulls examined by Callamand were, however, phenozygous; but in explanation of this he states that this was not due to eurygnathism, but to an unusual depth of the fossæ in the region of the pterion.

A comparison of the different measurements and indices brings out many points of correspondence.

	Maravars. 21	Veddahs.		
		Males.	Females.	Total.
Cranial capacity	1,281	20 = 1336	12 = 1207	32 = 1288
Vertical Index	75.2	21 = 74.3	14 = 75.7	35 = 74.8
Cephalic "	74.5	21 = 70.9	15 = 73.2	36 = 71.8
Gnathic "	—	12 = 94.7	5 = 93.6	17 = 94.4
Nasal "	52.0	14 = 52.7	6 = 51.0	20 = 52.2
Orbital "	83.0	14 = 86.8	6 = 86.8	20 = 86.8

From these data there appears little doubt that if the Veddahs be not of the same stock as the so-called aborigines of Southern India, they at least present very strong points of resemblance both as regards stature, proportions of limbs, cranial capacity, and form of skull. Numerous observers have drawn attention to similarities of hair and colour between these races, so that, on the whole, if physical features alone be taken into account, their affinities with the hill tribes of the Nilgherries and the natives of the Coromandel Coast, and the country near Cape Comorin, are fairly well proven.

DISCUSSION.

The CHAIRMAN having made some observations on the paper,

Mr. BOUVIERE-PUSEY remarked, in connection with the conjecture that the Veddahs may be classed with some aboriginal Negrito race, that he remembered a statement either in Turnour's "Mahawano," or else in a legend given in the notes, that the first Aryan Prince in Ceylon married a Jakkho woman (lit., "demon woman," meaning probably an aboriginal), and that there were two children of this marriage, from whom the Veddahs descended.

Dr. SUMMERHAYES said that he had listened with great pleasure to Mr. Thomson's description of this primitive people. The anatomical details were most interesting to the anthropological student, and all pointed, in his opinion, to the fact that we have here

a specimen of aboriginal humanity, uncorrupted and unadulterated, but at the same time of a very early and therefore a low type of development. He was unable to see any marks or traces of fusion with any other of the more modern and more evolved divisions of mankind, and certainly not with either the so-called Aryan or the Turanian race. Still less did he believe there was any immixture of Negrito or Papuan blood in these curious people. He objected altogether to the introduction of linguistic considerations into arguments bearing upon the ethnological position of any of these primitive types of humanity; nor was it justifiable in these days to talk of Caucasians, which he regarded as an absolutely exploded term in science. Max Müller's notions about Aryan and Turanians were also quite antiquated. We have, however, in the Veddahs probably one of those "*ground races*" which Dr. Bertin has described in "North West Asia," and similar in many respects, and especially in *primitiveness* of type, as distinguished from *degradation*, to the *Mincopies* of Andaman, to the *Karens* and *Kachyens* of Burmah and Malaysia, to some of the hill tribes of Southern India, and to the *Dayaks* of Borneo, all of which belong to older and more primitive strata of humanity than any of the existing white, yellow, or negro populations.

Mr. G. BERTIN said that he had not the advantage of having examined personally the Veddahs, but if the accounts of travellers are to be trusted, they appear to have very primitive habits and customs; this, however, may be due to their isolation. From the evidence brought forward by Mr. Thomson, the Veddahs do not appear to belong to this primitive race, which is found everywhere as the first stratum of humanity, and called provisionally by the speaker the *ground race*. The Veddahs are Aryan by language and may be Caucasian by race; their present low state of civilization may be due to some adverse circumstance unknown to us, which led them to fall back into barbarism, in which they remained through their isolation. The ground-race type is marked by a small round head and a decided prognathism, which is not the Veddahs' characteristics. This race may be the result of crossing, as suggested by the Chairman.

Mr. THOMSON, in reply, stated that in drawing attention to the marked resemblances in the characters of the Veddah skulls to those of the Maravars described by Callamand, and of the Southern Hill Tribes mentioned by Dr. Mouat, he was not prepared to discuss the larger question as to whether these so-called aborigines of India were Dravidians or Caucasians.

The following Paper was read by the Secretary, and illustrated by the exhibition of the bull-roarers which produce the "Voice of Oro":—

NOTES *on the* YORUBA COUNTRY.

By MRS. R. BRAITHWAITE BATTY.

(Abstract.)

AFTER a detailed description of the Ondo tribe, and of Odo Ondo, their capital, attention is directed to the worship of Oro.

In the Yoruba country, Oro, the God of Vengeance, has its headquarters. Oro is a deity peculiar to the Egba tribe of the Yoruba race, but also adopted by other tribes. The name signifies "torment."

Oro is a god of terror and of vengeance. Some say that he is their deceased father come from the unseen world to confer a blessing on them yearly, and to remove inconvenient individuals from the land. It is the general belief of the female population of the whole Yoruba country that he is a deity who occasionally makes his appearance in the form of a human being wearing a pair of trousers extending down to the feet, and covering them, like the god Egun, with this exception, that the Oro wears a wooden mask, but the Egun veils his face.

Oro has his sacred groves, full of the relics of men who have fallen victims to his vengeance for their offences. Were a female, in the presence of a man, to place herself within the entrance of one of these Oro groves, it would be equivalent to a deliberate act of suicide on her part. So also, were a man to turn out a female member of his household during the dark hours of the night, a thing not unknown, or to persuade a woman—in ignorance of the nature of the place—to enter one of these groves, it would be almost equal to an act of murder. Oro generally puts in an appearance somewhere or another almost every night, and it is so uncertain when and where he may show himself that it is wise for every female who values her life, to keep at home between the hours of 7 p.m. and 5 a.m., as any woman getting a sight of, or finding out the secret of, Oro, must certainly be given over to him. If a man were to reveal the secret to any woman, and it became known to the authorities, both the man and woman would be given up and put to death without mercy; no bribe could alter the sentence. Oro administers his judgment in a manner not to be questioned by anyone. In the case of twin children born in a family, or locality where twins are forbidden, one of them is removed by

the Oro—in reality, destroyed by suffocation, and the corpse is taken to the sacred grove.

If a person, or persons, be said to be given to, or taken by, Oro, it is sufficient to stop further inquiries respecting them. The only certain thing is that they will never be seen again in this life. It is understood that the day a woman sees, or professes to know, what Oro is, her existence on earth ceases, and she is to accompany the god to the invisible world. It is the general belief that Oro swallows his victims alive, but in reality offenders are dragged alive by the feet, hands and feet being bound, till death puts an end to the torture. For minor offences the criminal is sold into hopeless slavery, never more to be allowed to return. The Oro sacred grove is not accessible to any but the devotees of the god. A woman might know all about the secrets in connection with it, and yet be safe, so long as she pretends ignorance, and does not divulge the secrets.

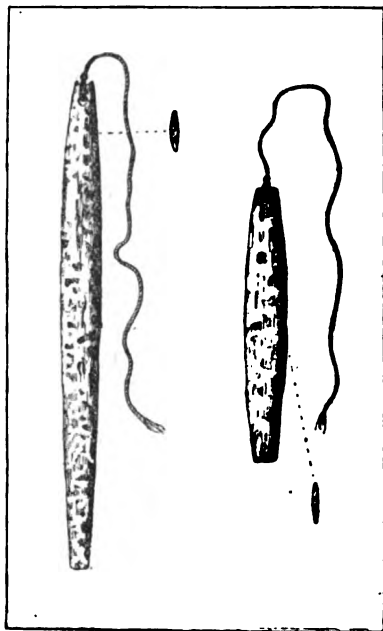
The Oro may make his appearance after giving due notice, so that the female population may keep themselves within doors, or he may appear suddenly in case of emergency—his voice being the signal for the confinement of the women. Those who may happen to be out of doors, the moment the voice of Oro is heard, veil their faces, and are escorted by the men to their homes. Women coming from a journey, or strangers, have to remain behind the walls of the town as long as the Oro is out.

There can be no doubt when Oro is near at hand, for his "voice" is often most unearthly, and being generally heard in the dark hours of the night, it appears all the more so. But in addition to the nightly visits of the deity, there are what are called "Oro days," extending from one to three or more in succession. For instance, when a general meeting at the King's Palace is to be called—or elsewhere—the bellman, or towncrier, goes round giving notice that on such and such a day "Oro will be out," and that a general meeting of men will be held at such and such a place.

Sometimes, when extending over several days in succession, a dispensation is given for about an hour or so in the evening, to allow of women taking food into the market or streets for sale, intimation of which is given by the firing of guns. All the Yoruba tribes do not hold this custom of Oro so strictly as the Egbas of Abbeokuta, and in their territory it is not strictly enforced, except in the towns. In Ibadan it has been done away with, and the Oro stick is played with only as a remembrance of past days, which is the case also within the vicinity of Lagos. Still even under these circumstances the men do not like to part with the Oro stick, or to allow it to come into the possession of a stranger, as it is the policy of the people to conceal to the

utmost of their power the instrument producing the voice of Oro, in order to make the uninitiated believe that it is actually the voice of some supernatural being.

The supposed "voice of Oro" proceeds from a small piece of wood, actually worshipped as a god—narrow and tapering at each end—somewhat thinner at the edges than in the middle, about one inch wide, and measuring from nearly a foot to three feet in length.



YORUBA INSTRUMENTS FOR PRODUCING THE "VOICE OF ORO."

(Scale one-sixth linear.)

This Oro stick is attached to a string, which is fastened to the thin end of a bamboo or pliable rod, of from six to eight feet or more in length, the string being about double the length of the stem or handle, which is used something after the fashion of a long carter's whip. The motion is horizontal, rotary, and continuous. According to the velocity and the size of the stick is the sound produced—sometimes a shrill high tone, sometimes deep and grave. The largest stick requires a man of gigantic strength to twirl it. Taking the handle in both hands, he twirls and twists the lash horizontally about his head, beginning

slowly, and gradually increasing the rate of speed till the Oro stick goes round as fast as he can make it, the sound made becoming shriller as the rate of the circular motion increases.

On the day of the appearance of Oro, the servants of Oro are posted at various distances from the sacred grove along the streets through which the god is to pass, and at various places in the town. Their business is to cause the "voice of Oro" to be heard by twirling the Oro stick at intervals as long as their strength will permit; their business being also to see that every female is confined within doors.

DISCUSSION.

Dr. E. B. TYLOR sent for exhibition several bull-roarers, accompanied by the following note:—

By the addition of Mrs. Batty's paper and specimens, the series of bull-roarers used in the ceremony and sport of various peoples now approaches all the completeness it is likely to reach. I send for exhibition with Mrs. Batty's Yoruba "Voice of Oro," two Australian, one Zuni, and one Scotch. It may be possible to add to the series at some time a Maori bull-roarer, of which the British Museum has a fine specimen, and the South African variety described by Theal, and mentioned in the "Journal of the Anthropological Institute." The only one which may have irretrievably perished is the Greek rhombos sounded in the Mysteries. The series brings remarkably into view the point that in ancient Greece, modern Australia, North America, and Africa, the instrument is one of sacred purpose. Only in Europe and the United States has it degenerated into a boy's plaything.

His Excellency GOVERNOR MOLONEY, C.M.G., has since sent the following note on Oro and the Oro-stick:—

In Yoruba (the Egbas resort pre-eminently to this practice), applied generally to the area over which the Yoruba language, or some dialect thereof is spoken, the Oro represents the active embodiment of the civil power, the local police, the mysterious head or idol of the Civil Government; it is interpreted as the executive of the State where it is practised, deified. The instrument by which it is proclaimed is the Oro stick, composed of a pliable stick resembling the handle of a whip, from the thin end of which is suspended by means of a string, four or five feet long, made from some native fibre, a thin flat tongue-shaped piece of wood about five inches long and two broad.

By means of the handle this tongue is given a rapid circular motion in the air, and then causes a weird noise not unlike that of wind playing down our chimneys at home during a storm; when such noise is made, Oro is said to be out and active.

The greatest reverence is extended by the natives to this instru-

ment, from fear doubtless of consequences. I have seen even so-called Christians awe-struck in its silent presence.

The law of the Egbas as regards *Oro* in connection with the close confinement of women in their houses is unalterable. Any woman, no matter her position or influence, who might be taken in the streets when *Oro* is out, would forfeit her life.

The supreme authority of a state or town seems to be invested in this mysterious and undefined power. When any public business is to be considered, a meeting is convened in the name of *Oro*. Sentences on criminals are pronounced under the same sanction. *Oro*, when out, is often supposed to perambulate a town for hours or even days together.

There are among the musical instruments of Yorubu the *Ogbonis'* (native freemasons) and *Oro* (native police) drums, called respectively *Agba-ogboni* and *Ilu-oro*; these drums, played in sets of four, resemble each other; the largest *Oro* drum is called *Obetè*, the others *Asipele*. They are used with the *Oro* stick to proclaim meetings of the *Oro* Society (composed chiefly of *Ogbonis* or *Oshogbos* freemasons) convened for the trial of public offenders, for the consideration of state questions, &c.

The following Paper was read by the Secretary:—

ON SALUTATIONS.

By H. LING ROTH.

CONTENTS.

INTRODUCTION.—Tylor's Gesture Language. The Encyclopædia Britannica. Classification.

- I.—Handshaking the symbol of friendship. Allied customs. Joining noses. Rubbing hand on nose and mouth. Savage wonder at wetting faces with lips. Fulness of noses due to nose salutation. Beechey's description. Hands drawn over faces. Smelling. Pleasure in rubbing noses. Nose rubbed on hand. Squeezing nostrils and grunting. Smelling hands. Inhaling. Chucking under chin. Handsbaking. Presents demanded. Thumb pressing. Finger exercises. Snapping noise. Cracking fingers. Bowing and placing hands on breast and head. Stereotyped phrases. Cracking fingers. Apparent repulsion. Women do not greet. Cracking middle finger joints. Bunch of grass in hand. Trojan handshaking. Offer of left hand an affront. Embracing. Spouses do not embrace. Australian embracing. No kissing in Japan. Kissing in both America and Africa. Restricted area of kissing. Kissing derived from mutual licking of animals an absurdity. Esquimaux licking hands. Ceremonious Biluchi salutations. Ceremonious Aino salutations.
- II.—Crouching a gesture of fear. Hainan greeting. African genuflections. Patting stomachs and clapping hands. Slapping breasts. Clapping hands. Lively African morning's greetings. Clapping hands. Bowing. Embrac-

ing. Genuflections. Clapping hands. Extension of arms. Stroking body. Wajiji boatmen's salutations. Raised closed hands. Malay custom similar. Hands raised to lips and forehead. Easter Island greeting. Beamearing with mud. Drumming ribs with elbows. Touching ground with cheeks. Clapping hands. Chiefs make feint to rub with sand. Mud rubbed on left side first then on right. Stereotyped words of greeting. Clapping hands and rubbing mud on breasts. Kneeling before superior. Handshaking and embracing. Modern Greek salutation. Greeting a priest. Turkish greeting. Todas "masonic sign." Seizing the foot. Distinctions between salutations of men and women. Siamese squatting. Japanese politeness. Affirmation by nodding the head. New Zealand assent. Yorkshire form of acquiescence.

III.—Uncovering the upper and lower part of the body. Low bows. Doffing headgear. Uncovering the feet. Chancellor Cromwell foretold his fall.

IV.—Expression of goodwill by holding up articles. Interchange of gifts. Taxes. Branches as tokens of friendship. Waving of paddles. A green branch. Sprinkling water on head. Use of a dog. A branch. A stick with feathers attached. The South Sea peace offering. Snuff offerings. Curious offer of a pig. Exchange of presents by Andamanese.

V.—Joy weeping among Andamanese. Laceration as a sign of joy at return of friends. New Zealand custom. Joy-weeping practically mourning. A contrary case with an English girl.

VI.—The expression of displeasure. The Malay kiss and Roman *fascies*. The deaf-mute's gesture.

VII.—Various unclassified customs. Spitting a salutation in Africa. Chewing sugar-cane and blowing thereon. Blowing on hands. Spread of handshaking custom. Spread of European and Mahomedan words of greeting. Tribes without salutations. A tribe known by its salutation-word.

P.S.—Mr. Normand's painting, the "Death of the First Born," and kissing and embracing in Egypt."

THE various methods of salutation in use among savages have been treated by Mr. E. B. Tylor—largely in his chapters on *Gesture Language* ("Early History of Mankind"), and perhaps more fully in the article entitled "Salutations" in the ninth edition of the "Encyclopædia Britannica." Since the above papers were written, further accounts of the customs of saluting have been collected, and these being deemed of sufficient interest, are now laid before the Fellows of the Anthropological Institute.

As in describing other customs, so here in describing those now before us, we find very often races far apart making use of like forms. Such similarity may be accounted for in several ways: by transmission through travellers, by more or less close relationship, or by independent origin. But with this aspect of the customs we have in this paper nothing to do. In describing these customs the groupings, with slight modifications, as arranged by Mr. E. B. Tylor, will be adhered to as much as possible. It is yet not always clear as to which a group or custom may belong. This will be seen in the course of the paper.

I.

The first group embraces in principle those customs which express the act of parties joining in compact, peace, or friendship. The most important of these will naturally be handshaking. At the same time it will perhaps not be inadmissible to introduce into this group all customs where the act is expressed by joining of noses, kissing (joining of lips), or embracing. Sniffing, smelling, or inhaling will thus naturally fall into the group, for these acts cannot be performed with any ease without bodily contact.

In the Friendly Islands, "They salute strangers much after the manner of the New Zealanders by joining noses, adding, however, the additional ceremony of taking the hand of the person to whom they are paying civilities, and rubbing it with a degree of force upon their nose and mouth" (Cook, "Third Voy.," Bk. i, ch. iii). At Otaheite, Captain Wilson remarks, "Their mode of salutation is very different from ours. They touch noses, and wonder that we can express affection by wetting one another's faces with our lips ("Mission Voyage," Lond., 1799, p. 363)." In the Sandwich Islands, Cook ("Third Voy.," Bk. V, chapter iii) speaks of their joining noses as a token of friendship, and not of *rubbing* noses, and Captain King (*ibid*, ch. vii), thinks the fulness of the nostrils of the native may be the effect of their saluting by pressing the ends of their noses together. When we come to consider the way in which this salutation is carried out, Captain King's suggestion does not appear so unreasonable. Captain Beechey thus describes the ceremony:—"The manner of effecting this friendly compact is worthy of description. The lips are drawn inward between the teeth, the nostrils are distended, and the lungs are widely inflated; with this preparation the face is pushed forward, the noses brought in contact, and the ceremony concludes with a hearty rub, and a vehement exclamation or grunt; and in proportion to the warmth of feeling, the more ardent and disagreeable is the salutation" ("Narrative of a Voyage to the Pacific," Lond., 1831, Part I, p. 3). This same authority (*ibid*, p. 242), states that among the Esquimaux, "Their manner of salutation was by rubbing their noses against ours, and drawing the palms of their hands over our faces." Ellis ("Polynesian Researches," sec. ed., 1831, p. 337), and Turner ("Samoa A Hundred Years Ago," Lond., 1884, p. 179), also refer to the touching of noses, and the latter to smelling as well. There must apparently be some real pleasure in this method of salutation if judged from the following account. Williams, on landing at Manono Island in the Navigator Group, says ("Nar. Mis. Voy.," Lond., 1840,

p. 110), "I then introduced Teava and his wife, when he seized them with delight, saluted their noses with a long and hearty rub, and exclaimed, *lelei, lelei, lava*, 'good, very good, I am happy now.'" On another occasion, he says (p. 109), that as the chief esteemed the missionary greater than himself, he only rubbed his nose on his (Williams') hand.

In Astrolobe Bay (New Guinea), "The usual kind of friendship was squeezing the nostrils with the forefinger and thumb of the left hand, and pointing to navel with index finger of right, generally making one or two audible grunts during intervals, and sometimes a word was used like *vācōus*, but this was rare" (Comrie, "Jour. Anth. Inst.," Vol. vi, 1877, p. 108).

From nose rubbing the transition to smelling is not great. St. Johnston ("Camping among Cannibals," Lond., 1883, p. 302), in the interior of Fiji, states, "When I left the house I slept in, those people who were inside said to me, '*Saloka*,' meaning 'you go;' to which I made the proper reply, 'I go, you stay.' One or two of them then took my hand and smelt it, making rather a noise about it, which is here a very courteous and respectful method of salutation and farewell, but a little surprising just at first."

Among the Khyongtha, Lewin tells us:—"Their mode of kissing is strange, instead of pressing lip to lip they apply the mouth and nose to the cheek, and give a strong inhalation. In their language they do not say, 'Give me a kiss,' but they say, 'Smell me'" ("Hill Tribes of South East India," p. 118).

And on the Gambia, Fr. Moore related last century that usually the people's "manner of salutation is shaking hands, but generally when the men salute the women, they, instead of shaking their hands, put it up to their noses, and smell twice to the back of it" ("Travels in Inland Parts of Africa," Lond., 1738, p. 121).

A unique custom is found in New Guinea, according to W. G. Lawes ("Jour. Anth. Inst.," Vol. viii, 1879, p. 376): "The mode of salutation with the Koiari is peculiar. When I arrived at one of their villages, a chief whom I knew put one of his arms round my neck, and began fumbling about at my neck. I wondered what he wanted, but presently found that he was feeling for my chin. They salute their friends by chucking them under the chin."

Handshaking is common in Central Asia (Vambéry, "Travels," Lond., 1864, pp. 85, 118, 128, and 129). Captain Speke says handshaking is the peculiar custom of the men of Karagué ("Jour. Disc. Nile," Lond., 1863, p. 203). Among the Masai the handshaking, unfortunately for the traveller, leads to other business. Thomson thus describes it ("Through Masai Land,"

p. 300): "For now the Masai are beginning to issue forth with the warming of the air. On all sides we are greeted with '*Shore! Shore!*' (friend). In my case I am addressed as '*Lybon*' (medicine man), to which I reply with an inarticulate sound signifying I am all attention. '*Gusak*' (your hand) is then asked for. The shaking being duly honoured, a further stage in the ceremonious greeting is made by the salutation, '*Sobai*' (how are you), to which I answer, '*Ebai*' (I am well). Then as a corollary to the ceremony, the visitor follows it up with the demand '*Jogon? mashetan!*' (Do you wear a string of beads), and without a demur a string of beads is handed to the stalwart beggar."

This sort of thing is very different from the custom in Wazan, where Watson ("A Visit to Wazan," Lond., 1880, p. 177) refers to his host's shaking hands with him "in the beautiful Mosnih fashion." Among the Wanika, according to Krapf ("Travels," Lond., 1867, p. 138), in shaking hands the chief "first grasped my hand and pressed his thumb against mine, as is the custom."

In connection with handshaking we find other peculiar finger exercises. Thus on the Niger, Blaikie ("Nar. Expl. Voy.," Lond., 1836, p. 44), says at Abo "the ceremony of handshaking is performed by the two parties taking loose hold of the fingers of each other's right hands, and then slipping them, making at the same time a snapping noise with the aid of the thumb."

Lander ("Journal," Lond., 1832, Vol. i, p. 10) complains of being obliged to "shake hands, and crack fingers, and bend our bodies, and bow our heads, and place our hands with solemnity on our heads and breasts." And in the following account of Schweinfurth's, the cracking of fingers is also marked: "Mutual greetings among the Niam-Niam may be said to be almost stereotyped in phrase. Anyone meeting another on the way would be sure to say '*muiyette*'; but if they were indoors they would salute each other by saying '*mookernote*,' or '*mookenow*.' Their expression for farewell is '*minahpatiroh*'; and when under any suspicious circumstances they wish to give assurance of a friendly intention, they make use of the expression '*badya, badya, muie*' (friend, good friend, come hither). They also extend their right hands on meeting, and join them in such a way that the two middle fingers crack again; and while they are greeting each other they wave their hands with a strange movement, which to our Western ideas looks like a gesture of repulse. The women, ever retiring in their habits, are not accustomed to be greeted on the road by any with whom they are not previously intimate ("Heart of Africa," 3rd ed., i, p. 292)." Among the Monbutto, says the same author (*ibid*, Vol. ii,

p. 41): "The universal form of salutation consists in joining the right hands, and saying '*Gassiggy*,' at the same time cracking the joints of the middle fingers."

Rebman tells us ("Krapp's Travels," Lond., 1867, p. 238), that during his first journey to Jaggā: "When I was summoned to Masaki, my guide put grass into my hands, after the custom of the country, that I might so greet the King, who had likewise some in his. In conformity with their usage I gave my hand to him and to his ministers." Forty years later Thomson met the same custom among the Masais: "They (Masai women) entered with a mincing, half-dancing step, and peculiar motion of the body, chanting a salutation all the time. Each one carried a bunch of grass in the hand, in token of peace and good-will;" and later, "As we pass them in succession we pluck some grass and gravely shake hands. Addressing them as *El-Moran* (Masai warriors), we wait till an inarticulate sound intimates they have ears. Then we say '*Subai*,' to which they reply, '*Ebai*,' and our introduction is over (*op. cit.*, pp. 189 and 167)."

Handshaking appears to have been customary amongst the Trojans. Æneas on meeting his father, Anchises, in the infernal region, says, "Permit me, father, to join my right hand (with thine) ("*Ænid*," Book vi)." We have seen above that handshaking was customary on the Gambia, and Fr. Moore (*op. cit.*, p. 121) adds, "And nothing can affront them so much as to salute them with your left hand."

Embracing is common in Central Asia (Vambéry). Ellis (*op. cit.*, iv, p. 282) relates a case at Hawaï; and in Australia it is most common: "Brothers and friends do not at first notice each other, but gradually draw near, and when alongside throw an arm round each other's necks, and stroll about, saying kind things to each other." But with husbands and wives, even when they love each other, they do not greet on meeting after a long separation (Bonney, "Aborigines of Darling River," "Journ. Anth. Inst.," xiii pp. 129 and 130). The following, taken from Curr's "The Australian Race" (Melbourne, 1886), show how widely distributed the custom of embracing is on the Southern Continent. The Ballardong tribe: "On meeting, after an absence, friends will kiss, shake hands, and sometimes cry over one another (I, p. 343);" the Wonkomarra tribe: "The members of the tribe salute each other on meeting, after an absence, by throwing their hands up to their heads (II, p. 38);" at Bourke, Darling River: "Two men, not necessarily related, but friendly, when meeting would salute by standing side by side, and casting each of them his nearer arm round his fellow's neck, with the greeting *Kalnbeeja*, or *bahlooja* (father or younger

brother), according to the age of the addressed (II, p. 205);" on the Mary River, Queensland: ". . . friends meeting after long separation, embrace. On such occasions they seem much affected, rub faces, and caress one another very fondly (III, p. 176)."

From embracing we come to kissing": Although the Japanese are affectionate, and particularly so regarding their children, they never kiss. There is no such word in the Japanese language (St. John, "Wild Coasts of Nipon," Edin. 1880, p. 224). In Central Asia, according to Vambéry, it seems common. Tanner ("John Tanner's Narrative," Lond., 1830, p. 54) relates that once during his captivity among North American Indians his adopted mother hugged and kissed him when she was pleased he had killed a bear. On one extraordinary occasion among the Dakota Indians, when Rain-in-the-Face was captured, Mrs. Custer relates: "The officers present could scarcely believe their eyes when they saw his brother approach and kiss him. Only once before, among all the tribes they had been with, had they seen such an occurrence. The Indian kiss is not demonstrative; the lips are laid softly on the cheek, and no sound is heard or motion made. It was only this grave occasion that induced the chief to show such feeling" ("Boots and Saddle," New York, 1885, p. 213). When Livingstone returned to the Malakolo, after his arduous journey to the West Coast, he says of the women:—"Others rushed forward and kissed the hands and cheeks of the different persons of their acquaintance among us" ("Missionary Travels," Lond., 1857, p. 492)."

However natural kissing appears to Europeans it has been pointed out by Mr. E. B. Tylor ("Encycl. Brit.," 9th ed.) that the custom of kissing has a very restricted area. In spite of this only a short time ago there was some very serious correspondence in the *Spectator* newspaper, which gravely proved to the satisfaction of the writer that kissing is derived from the mutual licking of the lower animals! Perhaps the writer had in his mind the unpleasant custom found among the Esquimaux, as described by Captain Beechey (*op. cit.*, p. 285): "They were also very particular that everyone of them should salute us, which they did by licking their hands, and drawing them first over their own faces and bodies, and then over ours." But this custom really belongs to another group.

The Biluchis have a very ceremonious form of greeting: "They accost each other with a curious string of inquiries, not only after the health of the individual addressed, but those of his family, and the welfare of his house generally; the *Salaam uleikum* is only a prelude to the *chungo*, *hullah?* *Klii'ar?* *Sullah?* etc. (Are you well, happy, comfortable?), which, when

concluded by one party, must be taken up by the other. In a large assembly, as, for instance, a durbar, these inquiries and rejoinders occupied a considerable space of time, and even after these, if during the interview the stranger's eye caught that of an acquaintance, he would join his hand, and demand inquiringly and earnestly, *Koosh?* (Are you well, or happy?) The Biluchi embrace a friend by laying his hand alternately on each shoulder, and being, as before described, a portly race, the ceremony was trying in so sultry a climate, for each individual of a party exacted this ceremony. In all this, however, there was, beyond the mere ceremonies which in the East are a regular portion of education, and as indispensable as any other occupation of life, a great deal of sociable and kindly feeling, and from the most polished to the rudest of the race, formed a marked feature of character (Capt. T. Postans, "Journ. Ethn. Soc.," I, 1848, p. 123)."

The salutations among the Ainos are peculiarly ceremonious, and are very much like their form of thanksgiving—at least a comparison between the accounts of a thanksgiving ceremony given by Brandt ("Jour. Anth. Inst.," III, 1874, p. 133), reads much like the following, by Lieut. Holland (*ibid.*, p. 236): "The modes of saluting among the Ainos are quite different for men and women. The men rub their hands together, raise them to the forehead, palms up, and then stroke down their beards, one hand after the other; the women draw the first finger of the right hand between the first finger and thumb of the left, then raise both hands to the forehead, palms up, and then rub the upper lip under the nose with the first finger of the right hand. When a man has been travelling and returns home, he and his friend put their heads on each other's shoulder, the elder of the two then puts his hands on the head of the younger, and strokes it down, gradually drawing his hands over the shoulders down the arms and to the tips of the fingers of the younger; until this has been done, neither speak a word. This is rather more familiar a salutation than that of a stranger Aino, who is received by the headman of the village: both kneel down, and the stranger, laying his hands on those of the host, they rub them backwards and forwards; after this, they talk, but neither says a word before the ceremony is completed." Another account is given by H. St. John in "Jour. Anth. Inst.," II, 1873, p. 251.

II.

Cowering and crouching Mr. E. B. Tylor describes as a gesture of fear or inability to resist, common to man and to brutes. In

this group will naturally fall bowing and its converse, the extension of the arms similar to benediction. It also necessarily includes some very self-abasing, to our ideas at least, customs so common in Africa.

The inhabitants of Hainan have a graceful way of greeting a guest, "which is done by extending the arms, placing the open hands with the finger tips touching, or nearly so, and drawing them inwards with an inviting motion. They bid farewell in a similar graceful fashion, extending the open hands with the palms upward and slightly inclined outward, in a movement as if handing one on his way. In giving a present the gesture of greeting is used, signifying their desire to do you a favour, while in receiving a gift the gesture of departure is used in a deprecating way, to express their unworthiness to receive it. I often noticed when people from other villages came, how particular they were to give them the proper greeting, while among those who were more familiar with each other, or met more frequently, the elaborate and graceful form degenerates into a simple quick movement of the hand (C. B. Henry, "Ling-Nam," London, 1886, p. 428)."

According to Cameron ("Across Africa," Lond., 1877, I, pp. 226-7), among the Uvinza, east of Tanganyika: "When two 'grandeess' meet, the junior leans forward, bends his knees, and places the palms of his hands on the ground on each side of his feet, whilst the senior claps his hands six or seven times. They then change round, and the junior slaps himself first under the left armpit, and then under the right. But when a 'swell' meets an inferior, the superior only claps his hands, and does not fully return the salutation by following the motions of the one who first salutes. On two commoners meeting they pat their stomachs, then clap hands at each other, and finally shake hands. These greetings are observed to an unlimited extent, and the sound of patting and clapping is almost unceasing." Serpa Pinto found something similar on the West Coast, where the people saluted him "by repeatedly striking their open palms upon their naked breasts ("How I crossed Africa," I, p. 397)." Blaikie ("Narr. Expl. Voy.," Lond., 1856, p. 190) found the clapping of hands as a sign of welcome a very common custom on the Niger, and Thomson ("To the Central African Lakes," Lond., 1881, I, p. 318) gives us the following lively account of an African morning, where clapping was customary among the Walunga to the west of Tanganyika: "The ceremonious salutations in the morning are surprising. On every side a continuous clapping of hands goes on, with the accompaniment of '*Kwi-tata, Kwi-tata?*' which is their mode of saying 'How d'ye do?' As each appears outside of

his house, he needs must turn to every one singly, and bowing politely, clap hands with the accompanying words. If a relative or some very great friend appears, they at once rush into each other's arms, while if a chief passes, they drop on their knees, bow their head to the ground, clap vigorously, and humbly mutter *Kwitata, Kwitata?*" The Esquimaux clap their hands, extend their arms, and stroke their bodies repeatedly, which Beechey found to be the usual demonstrations of friendship among them. (*op. cit.*, p. 252). Thomson also (*op. cit.* II, p. 199) describes the custom of raising the hands as follows: "The greeting interchanged between our Wajiji boatmen and the strangers (also of Wajiji) was most pleasant and touching. They all stood up with hands closed, and held out in the manner of supplication, then with solemn faces they bent slightly to one side, and repeated in a low key the salutation, *Wukhé wukhé?* (How art thou?), finishing off with clapping the hands once or twice. As each one in our boat was thus saluted personally by all those in the other boats simultaneously, it was some time before they had finished.' McNair found a similar custom among the Malays ("Perak and the Malays," Lond., 1882, p. 237): The Malay is ever "ready to greet his fellows in the peculiar manner adopted in the country, where the new comer or visitor approaches his host, or the man he wished to salute, with his hands joined as if in supplication, while the other touches them lightly with his own on either side, and afterwards raises his hands to his lips or forehead (the custom of nose-rubbing has been attributed to the Malays in their greetings, but it has never been seen by the writer)."¹ At Easter Island, Cook saw something similar: "A chief saluted some natives as he came up by stretching out his arms, with both hands clenched, lifting them over his head, opening them wide, and then letting them fall gradually down to his sides" (*Sec. Voy.*, Bk. II, ch. viii). Baker ("Albert Nyanza," Lond., 1866, II, p. 27) was greeted as follows at Shooa: "Each native that was introduced performed the salaam of his country, by seizing both my hands and raising my arms three times to their full stretch above my head."

A nasty custom, and limited to Africa, is that of besmearing oneself with mud. It is thus described by Livingstone ("Mission Trav.," Lond., 1857, p. 276). Among the Barotze, the chief, while speaking, during every two or three seconds of the delivery, "picked up a little sand and rubbed it on the upper parts of his arms and chest. This is a common mode of salutation in Londa, and when they wish to be excessively polite they bring a quantity

¹ Wallace, nevertheless, on leaving Macassar, refers to "nose-rubbing" (the Malay kiss), and some tears shed (Malay Archipelago, chap. xxviii).

of ashes or pipe clay in a piece of skin, and, taking up handfuls rub it on the chest and upper front part of each arm; others in saluting drum their ribs with their elbows, while others still touched the ground with one cheek after the other, and clap their hands. The chiefs go through the manœuvre of rubbing the sand on the arms, but only make a feint at picking up some." The same traveller records the same custom as obtaining among the Balonda (*ibid.*, pp. 286 and 296). Cameron found it on the West Coast of Tanganyika (*op. cit.*, p. 299), and Thomson gives another account of it ("Central African Lakes," II, p. 152): "The Warna have a curious resemblance in many respects to the Monbutto, discovered by Schweinfurth near the Welle. Their mode of salutation is most elaborate. An inferior in saluting a superior takes a piece of dried mud in his right hand; he first rubs his left arm above the elbow and his left side; then throwing the mud into his left hand, he in like manner rubs the right arm and side, all the time muttering away inquiries about their health. In making speeches the speaker always commences with the same salutation, and each time the chief's name is mentioned every one begins rubbing his breast with mud." It seems indeed common right across Africa, for Serpa Pinto found it among the Ambuellas: "They commenced vigorously clapping the palms of their hands together, after which, scraping up a little earth, they rubbed it on the breast, and repeated many times, in a rapid way, the words *bamba* and *calunga*, terminating with another clapping of hands, not quite so vigorous as before (*op. cit.*, I, p. 333)." Baikie (*op. cit.*, p. 114) met this custom on the Niger, and these are his words: "The form of salutation, when an inferior presents himself, is by kneeling down, bending the head towards the ground, throwing dust against the forehead and on the head, and repeating some words of greeting, which ceremony, if the comer be of sufficient consequence, is repeated by the other party. But if two friends meet on the road they merely shake hands or embrace each other." The Landers also mention the mud custom (*op. cit.*, I, p. 132).

Mr. Theodore Bent states ("The Cyclades," Lond., 1885, p. 469) at Amorgos: "Our priest on entering his father's house, touched the ground with his fingers, as a token of respect, before embracing him. His sisters, on the contrary, touched the ground with their fingers before kissing the proffered hand of their brother. This mode of greeting a priest is common now only in primitive society in Greece, as is also the old way of greeting by placing the hand on the breast and inclining forward, as you say, *καλῶς ἀπρίσσετε*. Sometimes even you may still see the Turkish fashion carried out, of putting the hand first to the lips and then to the forehead."

Among the Todas we have a most peculiar form of greeting, being very like a modification of the salaam of the East. It is performed "by raising the thumb edge of the right hand vertically to the nose and forehead, is a respectful form of address, used in addressing superiors and on approach to sacred places, and other like occasions. When asked by what name they styled that form of salute, they replied . . . 'I say, come! I say, Lord!' When friends meet or pass one another they say *Tya* or *Tcha*, as much as to say, 'Good morning.' The salute called *Adabuddiken*, or, 'I seize the foot,' is performed when people meet who have been apart for some time. Men never bow down to women, nor to other men, but women do so to other women, but not to their husbands, although they do so to father-in-law, mother-in-law, and husband's eldest brother. Now each one of the juniors or inferiors—being a female—approaching each of the superiors or seniors, both men and women in succession, falls at his feet, crouches on the ground before him or her, on which he or she places first the right, then the left foot on her head. Such is the act styled *Adabuddiken*." As this reciprocal ceremony has to be performed by every superior to every inferior, while the superiors among themselves say *Tcha* to every individual, it takes a long time to perform. He says there is no unseemly slavishness about the act, although it is carefully gone through with cheerfulness by the women, and politeness by the men. (W. E. Marshall, "Travels," Lond., 1873, p. 41.)

"In Siam they squat down with their hands crossed, and their heads hanging down with an abashed air" (Neale's "Residence in Siam," Lond., 1852, p. 70). But judging from other evidence in the book, this is probably only done by inferiors to their social superiors and not amongst the people themselves.

Perhaps the most charming of salutations is that of the Japanese: "No people could be kinder, or more polite, amongst themselves, than the Japanese. Two coolies—the lowest class of society—on meeting, never fail to go through the usual custom in the country, of bowing several times, and asking after each other's health, then that of their families, and so on. Little children act towards each other just in the same way, or if an old grey-headed man meet a little girl six years old, the same ceremony is gone through. Two Musumees coming across each other, bow and go through the most engaging and pretty way of saying good morning" (H. St. John, "Wild Coast of Nipon," p. 215).

Among the more civilised peoples affirmation is very commonly expressed by the gesture of nodding the head. But in New Zealand the motion of the head is exactly reversed: "The natives in giving assent to anything, elevate the head and chin

in place of nodding acquiescence" (A. S. Thomson, quoted by Mr. E. B. Tylor, "Early History," p. 52). Strange as it may seem, the custom is not rare at home, and the writer can name four persons in Yorkshire who give an affirmation in the same way as the New Zealanders.

III.

The uncovering of particular portions of the body is described by Mr. Tylor as a sign of disarming, defencelessness, or destitution, and it may be somewhat allied to the last above-mentioned group. The uncovering of a portion of the body, apart from the head only, as a mark of respect appears to have been confined to the natives of Otahaite. Cook refers to this uncovering on several occasions. He says, "What is meant by uncovering is the making bare the head and shoulders, or wearing no sort of clothing above the breast" ("Sec. Voy.," Bk. I, ch. xi). But on his First Voyage he appears to have met with a different sort of uncovering at Otahaite, thus (Bk. I, ch. xiv):—"As a mark of respect to superiors, these people uncover their heads and bodies as low as the waist, and as all parts are here exposed with equal indifference, the ceremony of uncovering it from the waist downwards, which was performed by Oorattooa, might be nothing more than a different mode of compliment adapted to persons of a different rank." Elsewhere Captain Cook says the Tschuksi "were so polite as to take off their caps and make us low bows" ("Third Voy.," Bk. III ch. ix). In Fiji, St. Johnston (*op. cit.*, p. 304) says some natives doffed their turbans to him, but judging from the incident which preceded this salutation, it is doubtful whether this doffing was a usual custom. In juxtaposition to the method of salutation by taking off the head gear, we have the following in Morocco: "When you make calls you keep your head covered, but uncover your feet" (R. S. Watson, *op. cit.*, p. 159).

In the time of the Tudors it appears to have been the custom in England, when a gentleman lost his bonnet, for all those who were with him to doff theirs. It was the omission on the part of his followers to conform to this custom which partly foretold to Thos. Cromwell that he was about to fall into disgrace ("Chronicle of K. Henry VIII," quoted in *Athenæum*, Feb. 19, 1889, p. 208).

IV.

A very common custom is that of holding up some article as an expression of goodwill. Perhaps further evidence than we are able to produce here at present may result in

showing that this was the origin of mutual interchange of gifts, which travellers have come at last to look upon as a species of heavy tax.

In the Navigator Group, "the sign of peace to strangers is the displaying of a white flag or flags; at least such were displayed to us when we first drew near the shore. But the people who came first on board brought with them some of the pepper plant, and sent it before them into the ship" (Cook, "Sec. Voy.," Bk. II, ch. iii). In the same group, "when the natives, previous to the massacre, enticed the Frenchmen into the cave, they threw into the sea, in token of peace, several branches of the tree from which they obtained their inebriating liquor" ("La Perouse, Voy.," Lond., 1807, III, p. 87). In the Admiralty Islands, Mr. H. N. Moseley tells us: "On the first canoes approaching the ship, paddles were held up and waved to express friendship" ("Jour. Anth. Inst.," VI, 1877, p. 396). From exhibiting the token is but a step to its presentation, and thus we find in the New Hebrides, "As signs of friendship they present a green branch, and sprinkle water with the hand over the head" (Cook, "Sec. Voy.," Bk. III, ch. iii). A very similar custom is found at the present day in Astralobe Bay, New Guinea, where also on other occasions a dog was brought alongside, and its brains dashed out by taking it up by the hind legs and striking the head against the ship's side, while higher up the coast, waving branches of some kind of palm, and sprinkling the head with sea-water, was the equivalent for peaceful intentions. On all these occasions the herald put on a smile, childlike and bland" ("Jour. Anth. Inst.," VI, 1877, p. 108). Cook also believed that in New Zealand the offering of a branch was an emblem of peace ("First Voy.," Bk. II, ch. i). The same navigator tells us that at Kayes Island (North America) "the natives had a stick about three feet long, with the large feathers or wing of some birds tied to it. These they frequently held up to us, with a view, as we guessed, to express their pacific disposition" ("Third Voy.," Bk. IV, ch. iv). Williams describes this *utu*, or peace-offering, as common in the Pacific, to consist "in presenting to the visitor a bread fruit, a piece of cloth, or some other article with the sacred cocoa-nut leaf, which they call *Tapaau*, attached to it, on receiving which the stranger returns some trifle as a token of amity" (*op. cit.*, p. 77).

Holub ("Seven Years in South Africa," Lond., 1881, Vol. ii, p. 316) describes a custom he met with among the Marutze, which reminds us much of our grandfathers: "There is one form of salutation to a stranger which is observed by every householder, from the king downwards. After a few words have been exchanged, the host produces a snuff-box that hangs from his

neck or his waistband by a strap, or from his bracelet, and having opened it, offers it to his guest, though sometimes, instead of passing the box, he empties the contents into his own left hand, from which he takes a pinch himself, and then extends his half-open palm to those about him." Among populations we generally look upon as civilized, an offering of welcome or of peace is still made to the stranger; it is thus described by Theodore Bent (*op. cit.*, p. 498): "As he (our host) brought it (the pig) into the house, he made a curious obeisance and placed the pig at my feet, saying as he did so, a little distich, 'I have brought you a little pig, red, red as your beard,' and noticing my astonishment at the absence of any red beard, Papa Demetrious explained that this was a customary way of offering a like present to a guest whom they wished to honour."

Amongst the Andamanese (E. H. Man, "Jour. Anth. Inst.," 1882, pp. 287, 288): "Contrary to the practice among most nations, no salutations are exchanged between friends on meeting after a lengthened absence; but when time is no object they remain speechless, gazing intently at each other for sometimes as much as half-an-hour; the younger of the two then makes some commonplace remark which breaks the ice, and they lose no further time in hearing and telling the latest news. It is usual for them also to exchange such things as bows, arrows, nautilus shells, &c., which may happen to be in their hands, when they meet, and such gifts are regarded as proofs of affection."

V.

Joy-weeping is perhaps the most curious of all these customs, and has been noticed among the Andamanese, the Tahitians, and New Zealanders. Amongst the Andamanese, according to E. H. Man ("Jour. Anth. Inst.," XII, 1883, p. 175): "Relatives testify their joy at meeting after a few months' separation by throwing their arms round each other's necks, and sobbing *à chaudes larmes* as if their hearts would break. This to us somewhat incomprehensible proceeding is inaugurated by the women, but the men are not long in following suit, and groups of three or four may be seen as if vying with each other in the loudness of their lamentations of rejoicing until fairly worn out. The day is then wound up with the inevitable dance and song."¹

Among the Tahitians, "the custom of cutting themselves with shark's teeth, and indulging in loud wailing, was a singular

¹ In the photo, of the two relatives weeping as described, one is sitting on the other's lap.

method of receiving a friend, or testifying gladness at his arrival; it was, however, very general when Europeans first arrived" (Ellis, *op. cit.*, II. p. 337). And in New Zealand, R. Burn, after referring to the custom of *ongi*, or nose-pressing, says: "But if you were a person of any consequence, or one much beloved, they used to add to it by what they call the *tangi*, which was cutting the face, breast, and arms with a piece of lava or mussel shell, and giving utterance to a series of the most lamentable howls, whilst forced tears rolled down their bloody cheeks" ("Brief Narr. New Zealand Chief," Kendal, 1848, p. 22).

Mr. E. B. Tylor ("Encycl. Brit.," 9th ed.) objects to this joy-weeping that it practically is mourning—mourning for those who are dead in the interval of separation. Joy-weeping is very common among Europeans, and such cases occur as the reaction after excessive pain or misfortune. But there is probably such a thing as genuine joy-weeping, and such a case lately came under my notice. It was that of a young lady who could not possibly have any notion of the suffering, and who on seeing her baby sister for the first time, could only express by weeping her happiness at having a sister.

VI.

Salutations may also express displeasure instead of welcome. Thus among the Malays the kris is considered "an almost indispensable article of his dress: the Malay always wears his kris on the left side, where it is held up by the twisting of the sarong, with which during an interview it is considered respectful to conceal the weapon, and its handle is turned with its point close to the body if the wearer is friendly. If, however, there is ill blood existing, and the wearer be angry, the kris is exposed, and the point of the handle turned the reverse way" (McNair, *op. cit.*, pp. 245, 298). From the kris exposed to "daggers drawn," is but a movement.

This reversing of the kris reminds one of the Roman *fascēs* carried in procession, and is similar in action to the deaf-mute's gesture for expressing the presence of a friend by putting the two fingers to the *right* side of the nose, but on the *left* side to indicate an enemy.

VII.

There remain a variety of customs which cannot well be grouped, and which are therefore placed here all together.

In Africa we have the disgusting practice of spitting on the person towards whom the spitter is well-disposed. Schweinfurth,

describing the Dyoor, says, "In recent times they have lost some of their ancient habits; for instance, the practice of mutual spitting, which was long the ordinary mode of salutation, has fallen into disuetude. Throughout the entire period of my residence in Africa I was never a witness of it more than three times; and in all three cases the spitting betokened the most affectionate goodwill; it was a pledge of attachment, an oath of fidelity; it was to their mind the proper way of giving solemnity to a league of friendship" (*op. cit.*, I, p. 79). James Thomson ("Through Masai Land, London," 1885, p. 290) tells us: "With them (the Masai) it (spitting) expresses the greatest goodwill and the best of wishes. It takes the place of the compliments of the season, and you had better spit upon a damsel than kiss her. You spit when you meet, and you do the same on leaving. You seal your bargain in a similar manner."

Du Chaillu met with a custom, somewhat similar to the above in one respect, but far pleasanter in another. He says (p. 430), that on parting from Olenda "he took a sugar cane, bit a piece of the pith, and spat a little of the juice in the hand of each one of the party, at the same time blowing on the hand. Then he said solemnly, 'Let all have good speed with you, and let it be as smooth (pleasant) as the breath I blow on your hand.' Then Minsho received the cane which he is to bring back." And again (p. 393), "Quengueza's men, Ranpano's, and mine gathered before the old king, who solemnly bade us 'God speed,' taking my two hands in his and blowing upon them as their custom is, saying, 'Go thou safely and return safely'" ("Explor. and Adv. in Equatorial Africa," Lond., 1861).

Finally, like other customs and other forms of salutations, as, for instance, handshaking (E. B. Tylor's "Early History," p. 45), which has been introduced by travellers, so do greetings by word of mouth get carried about. Thus when Livingstone was on his way to Loanda, he thought the people in Katema's village had imported something from the Mahommedans, and more especially as an exclamation of surprise, 'Allah!' sounds like the 'Illah!' of the Arabs; but he found a little farther on another form of salutation of Christian (?) origin, "Ave-rie" (Ave Marie). As he remarks, "The salutations probably travel further than the faith" ("Mission Travels," Lond., 1857, p. 321).

The only positive statement as to a race appearing to be without salutations or greetings of any kind is said of the Kumi and Lhossai (Lewin, *op. cit.*, pp. 230, 256), while in Korea, as an author (H. St. John, "Wild Coasts of Nipon," p. 245) tersely puts it: "They have no salutations except buffetting each other," which, according to our notions, is certainly a doubtful way of bidding one welcome. One tribe, the "Edeeyah, have

mostly been spoken of, by such persons as have seen them, under the name of Būbīs, from their usual salutation, on meeting a stranger, of *Būbī*, the Edeeyah term for friend" (Dr. T. R. H. Thomson, "Jour. Ethn. Soc.," I, 1848, p. 106).

P.S.—Since the above was compiled a striking but painful picture entitled the "Death of the First-Born," has been exhibited at the Royal Academy, by Mr. Ernest Normand. In this picture, the manner in which the mother is embracing her dead child, and also the closeness of her face to the dead face, give her the appearance of being about to kiss the child. If this is so, on what authority does Mr. Normand make out that kissing or even embracing was an Egyptian custom?—I can find no reference to either kissing or embracing in Wilkinson.

MAY 28TH, 1889.

FRANCIS GALTON, Esq., F.R.S., *Vice-President, in the Chair.*

The Minutes of the last meeting were read and signed.

The following presents were announced, and thanks voted to the respective donors:—

FOR THE LIBRARY.

- From the SECRETARY OF STATE IN COUNCIL OF INDIA.—A Manipuri Grammar, Vocabulary, and Phrase Book, to which are added some Manipuri Proverbs, and specimens of Manipuri Correspondence. By A. J. Primrose, C.S.
- A short account of the Kachcha Naga (Êmpêo) Tribe in the North Cachar Hills, with an Outline Grammar, Vocabulary, and illustrative sentences. By C. A. Soppitt.
- A short account of the Kuki-Lushai Tribes on the North-East Frontier, with an Outline Grammar of the Rangkhoh-Lushai Language, and a comparison of Lushai with other Dialects. By C. A. Soppitt.
- Outline Grammar of the Angāmi Nāgā Language, with a Vocabulary and illustrative sentences. By R. B. McCabe, C.S.
- Outline Grammar of the Lhôtā Nāgā Language, with a Vocabulary and illustrative sentences. By Rev. W. E. Witter, M.A.
- Outline Grammar of the Kachāri (Bārā) Language as

- spoken in District Darrang, Assam, with illustrative sentences, Notes, Reading Lessons, and a short Vocabulary. By Rev. S. Endle.
- From the SECRETARY OF STATE IN COUNCIL OF INDIA.—Outline Grammar of the Shai'yang Miri Language, as spoken by the Miris of that Clan residing in the neighbourhood of Sadiya; with illustrative Sentences, Phrase Book, and Vocabulary. By J. F. Needham.
- From the DEUTSCHE GESELLSCHAFT FÜR ANTHROPOLOGIE, ETHNOLOGIE, UND URGESCHICHTE. Correspondenz-Blatt. 1889. No. 4.
- From the BATAVIAASCH GENOOTSCHAP VAN KUNSTEN EN WETENSCHAPPEN.—Nederlandsch-Indisch Plakaatboek, 1602-1811, door Mr. J. H. Van Der Chijs. Vijfde Deel, 1743-1750.
- Algemeen Reglement en Reglement van Orde.
- Notulen van de Algemeene en Bestuurs-Vergaderingen. Deel xxvi, Afl. 3.
- Tijdschrift voor Indische Taal-, Land-, en Volkenkunde. Deel xxxii, Afl. 5.
- From the ACADEMIA CAESAREA LEOPOLDINO-CAROLINA GERMANICA NATURAE CURIOSORUM.—Nova Acta. Vol. lii.
- Biographische Mittheilungen und Nekrologe. 1881-1887.
- From the AUTHOR (through W. Whitaker, Esq.).—On the Discovery of Palæolithic Implements in the neighbourhood of Kennet, Cambridgeshire. By Arthur G. Wright.
- From the ACADEMY.—Kongl. Vitterhets Historie och Antiquitets Akademiens (Stockholm) Månadsblad. 1887.
- From the INSTITUTION.—Journal of the Royal United Service Institution. No. 147.
- From the YORKSHIRE PHILOSOPHICAL SOCIETY.—Annual Report for 1888.
- From the SOCIETY.—Journal of the Society of Arts. Nos. 1904, 1905.
- Bulletin de la Société Neuchateloise de Géographie. Tome iv. 1888.
- From the UNIVERSITY.—The Journal of the College of Science, Imperial University, Japan. Vol. ii. Part 5.
- From the EDITOR.—The American Antiquarian. Vol. xi. No. 3.
- Nature. Nos. 1020, 1021.
- Science. Nos. 326, 327.
- Revue d'Anthropologie. 1889. No. 3.
- Revue Scientifique. Tome xliii. Nos. 20, 21.

Major-General PITT RIVERS, D.C.L., F.R.S., Vice-President, exhibited and described several skulls and other bones, found by him in the course of recent excavations at Hunsbury Camp, near Northampton, and at a Roman Villa at Llantwit, near Cardiff. The description of these remains will appear in a subsequent number of the Journal.

The following Paper was read by the Author :—

NOTES on the HYKSÔS or SHEPHERD KINGS of EGYPT.

By the Rev. HENRY GEORGE TOMKINS.

THERE is much likeness in the general condition of those two great focal points of life in the first empires—the head of the Persian Gulf and the delta of the Nile.

At the earliest time of which we have any evidence the one region, like the other, was occupied by a great mixture of peoples, and the Pharaohs of the old empire had to fight on the west with the fair Libyan races, and on the east with the wandering Menti, Sati, Shasu, Heru-sha, Nemma-sha, and the like.

The thirty-seven Amu or Semitic foreigners depicted on the wall of a tomb at Beni-Hassan are rightly renowned as the earliest of such immigrants known to us by any graphic record. But we must not overlook the similar group on an early Chaldaean seal-cylinder, engraved by Layard, and elsewhere. Here we see the start, as in Egypt the arrival, of such a clan; and this is very much to our purpose; for these also are kilted nomads with bow and quiver, wife and children; the men are bearded and aquiline in feature like the Amu of Beni-Hassan.

The westward drift from Central Asia in the third and second millennia before Christ is one of the most striking facts of the earliest history. There were two great streams, the one up and across the Euphrates, then through Syria and Western or Eastern Palestine, the other from the Persian Gulf across Arabia to the Red Sea, and across the Straits to Somâliland and Abyssinia and down the Nile.

The invasion of the Hyksôs evidently came by the former channel, and the main movements which controlled the destinies of Chaldaea and Assyria on the one hand, and of Egypt on the other, were conducted on this great curve.

Professor Maspero is quite right, I believe, in tracing this conquest to impulses which set in from the Elamite region beyond the Tigris.

Not simply tribes of Bedâwin nomads were the aggressors, but potentates of the stamp of Kedorl'aomer or the Hittite lords of later date; so that we must not expect to meet with the traces of a single race or leading family of men. In truth the leading and ruling race would be the energetic few, lording it (as ever) over the hordes of weaker sort, weaker, that is, in imperial energy, but strong in sinew and in arms. It is rather the question

of this ruling race that we can deal with than that of the "mixed multitude."

The name Hyksôs (King of the Shasu, or nomad plunderers), we receive from Manetho. But it does not follow that the lords of the Shasu were men of their own race.

In order to warrant some opinion on this matter let me lay before you:—

1. The proper names as they have reached us through historians in the Greek language and otherwise, and in the monumental records.
2. The characteristics of the statuary attributed to the Hyksôs rulers.
3. The religion of these masters of Egypt.
4. Then we will rapidly sketch the history, and see what after-light is given by the brilliant course of counter-conquest of the XVIIIth dynasty.

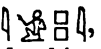
It is much to be regretted that the monumental names are so imperfectly or oddly executed (for the most part), or so much defaced, and in the Turin papyrus so fragmentary, and in the Greek transcripts so variant, and hard to identify.

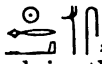
The names *Salatis* and *Saites* given for the earliest ruler would seem intended for the name of the Hyksôs god *Set*, or *Sutekh*, and the Semitic title *Shallit*, שִׁלִּיט, which was borne by Joseph, according to Gen. xlvii, 6. It is interesting to find the same title in effect given by the Assyrians to the Pharaoh long after, namely, *Shiltannu*, whence "Sultan" (Lenormant, "Hist.," 9 ed. II, 147). If the reading, *Set Shallit*, on the statue of *Tel-Mokdam*, is correct, it will exactly agree with *Saites Salatis*, the epithet, "Lord of Ha-uar," which he bears being also quite in agreement with Manetho's narrative of the great intrenched camp which *Salatis* formed at the city of that name; a name, however, already in existence, as is shown by a broken statue of *Amenemhat II*, of the XIIth dynasty, found at *Sân*. But the reading of the inscription is disputed. The name *Salatis* is corrupted by *Herodotus* or his copyists into *Philitis*, as it would seem, for he has preserved a vague tradition of the "shepherds" at *Memphis*.

The next name is *Bnôn*, Βῶν, of which there is no explanation offered except one or two guesses which *Wiedemann* rejects as "phantastisch" (*Ebers*, "Aeg. und die B.M.," 203; *Wiedemann*, "Supp." 32).

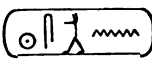

The third name, Ἀπαχνάς, or Παχνάν, may involve the name כנען, and mean the "Canaanite" (*Lauth*, "Chronol.," 137), a guess which to my mind is not unlikely.


Next comes an Ἀπωφίς, a well-known name in Egyptian

records, , which is inscribed on the right shoulder of the celebrated sphinxes of Sâh, and written in the papyrus Sallier I, with the attribute "beloved of Sutekh," or the like.

Two Hyksôs kings at least bore the name Apepi. The throne-name of one, Râ-âa-us, , is found on a palette in the Berlin Museum discovered in the Fayûm (Eisenlohr, "Proc. S.B.A.," 1881, p. 97), and the celebrated mathematical papyrus Eisenlohr bears date the 23rd year of his reign. His name is also on a table of offerings at Bûlaq. But it is the other Apepi, Râ-âa-qenen (or Râ-ab-taui), whose name is on the statues of Mermashai (Petrie, "Tanis," Insc. 17 c., Plate XIII, 6), and has been read by Wiedemann on the pedestal of a broken statue at the Louvre which bears an inscription of Amenhotep III ("Aeg. Gesch.," 294). But Miss Edwards tells me that she could not read it there a little while ago, viz., in 1886.

The fifth Shepherd-king on the list of Manetho's XVth dynasty as given by Josephus, is 'Iavvas, 'Avvas, apparently the same name as that of 'Iavvîs, Iannes who withstood Moses.




A magician in the Delta in the time of that great patron of magic, Merenptah, may well have borne a Hyksôs name and have been a devotee of Sutekh. I do not know that this name has been found on any monument until this spring, when M. Naville discovered among the ruins of a temple at Bubastis the lower part of a statue consisting of the throne and legs of a Pharaoh with the name inscribed :  , which gives us Râ-ian (or Ian-Râ) with a throne-name worthy of notice.

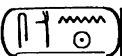
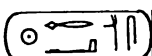
This at once suggests the Iannas of Manetho, and on the other hand it was at once identified by a Mahomedan official with the Reïyan, son of El-Welid, whom the Arab writers call the Pharaoh of Joseph. But there are scarabs which read , and therefore this may be the name, i.e., 'Avvas, or IANNAΣ,

with rough breathing. Indeed, it is now pretty clear that this is the true reading of the name; see the letters of Mr. Griffith and Mr. Petrie in the "Academy" of August 25th, and my letter in the "Academy" of September 1st of this year, in which I have shown reason for identifying the name Khian with Khaian, a name borne by a king of Khindani on the west side of Euphrates, south of the junction of the Khabûr, in the time of Assurnazirpal, and by another prince, the son of Gabbari, who dwelt at the foot of Khamanu, that is, the Amanus range north-west of Syria.


There is a Tell Khaïa, south of Kharran, at the head of a tributary of the Belikh River, which may be connected with this name.

As regards the throne-name, it is clearly identical with the cartouche on the breast of the little grey granite lion (or sphinx) from Bagdad, in the British Museum, as Mr. Griffith very well observed, and I am very glad that M. Naville agrees in this ("Academy," 1888, pp. 384, 420, 432, 453).

This cartouche has been variously read. M. Naville, however, reads it (he tells me) User-n-Ra, though the  is placed on the right side, it is the complement of the sign , written here .

He adds, "there is a king () quoted by Brugsch in his 'Livre des Rois,' from the papyrus of Turin." And we must compare the throne-name of the former Apepi just mentioned. ()

The finding of the Hyksôs monument and other Egyptian relics in Assyria, of Egyptian antiquities at Arban on the Khabûr, and of the cuneiform tablets at Tel el-Amarna in Upper Egypt, furnishes interesting matter for inquiry. But we now come to the last name in our Greek list of Hyksôs sovereigns of this first Shepherd dynasty (viz., XVth dynasty), that is, Στραάν, which I take to be a variant reading of Ἀσσήθ = An-Set or Set-an, the name of the Hyksôs god Set with the addition of the name of Heliopolis, *An*.

Prof. Sayce has a scarab which appears to bear the name Set-An . The second sign is equivalent to the name of Heliopolis.

II.—The statuary assigned to Hyksôs kings has been often described. It is most interesting and marked by special characteristics of its own, and seems naturally to fall into two divisions, corresponding with what we know of the history of these rulers, the former having the strong and rugged marks of native genius, the other an Egyptian style and softened aspect.

To the former class belong the grim sphinxes of Sân, with a great shaggy lion's mane right up to the face instead of the Egyptian royal head-dress, yet having worn the Pharaonic uræus serpent in metal above the forehead, and with the fillet showing in front, and the artificial beard.

To the same class belongs the remarkable statue from the Fayûm, with artificial beard, and huge wig, elaborated into twice as many curls down the sides as those which cross the head,

and we must believe that the golden uræus rose from the socket-hole which indents the front. A narrow belt crosses diagonally from the left shoulder, and over this hangs a crescent-shaped ornament on the breast which is worthy of notice. This king was clad in the sacred robe of panther's skin after the Egyptian style, with the head of the animal showing in front on the left shoulder, and a foot with claws on the right. This is a highly significant token of initiation into the religion of Egypt. The statue was found among the ruins of Crocodilopolis, the city of the god Sebek.

In the Ludovisi collection at Rome Lenormant identified a head as evidently belonging to the same type. This also has a huge wig of thick spiral tresses falling in front and down the back, and it has the special feature of a great plaited pigtail falling below the wig.

It has not the Egyptian beard, but a broad beard of close regular curly hair in parallel curves from the chin downwards. In this it closely resembles the next example, and it seems to have no royal serpent in front.

Next we have the strange twin-statues, standing behind tables which are decorated with lotus-stems and the pendent flowers, and on which large fishes are deposited, while some of the geese of the marshes are suspended at the front and sides. These figures are scantily clad in the linen *shenti* from the hips, and have no ornament visible, but the upper part of the heads and the faces are much broken. Their wigs and beards are of the same style that marks the Ludovisi head. The countenances of all these are of a type that cannot be mistaken. It is altogether alien to the rounded features and winsome cheery expression so familiar in Egyptian royal faces.

The visage is strong, broad, and ample, marked by prominent cheek-bones, and a special muscular fulness about the mouth; the lips prominent but very expressive, and channelled down the upper lip; the chin well-rounded; the nose somewhat sub-aquiline, and nostrils wide. The expression is intelligent, stern, and sad, and full of determined power.

Our second class of this type is not so well illustrated. It is simply Egyptian in attire, and at present I can only speak of two fragments. One is the beautiful colossal head found by M. Naville this year at Bubastis, near to the remains of a doorway bearing the titles of Apepi of the later date, and supposed to belong to a statue of that monarch. It has the Egyptian head-dress called *nems*, and the Pharaonic uræus. The face is most interesting, for it is a refined and dignified version of the type of the Sâs sphinxes.

The countenance is of square frame, with high cheek-bones,

the cheeks themselves rather sunk, the mouth and lower jaw prominent, but well-formed, and the chin finely rounded up to the slightly projecting lower lip, with a very firm, but not surly, look. The nose, rather injured, is handsomely formed and well-proportioned; the eyes, well apart, are denoted by cavities intended for the wonderful work in some different material which only Egyptian artists would employ, but in the absence of their orbits there is a proud and calm expression of intellect.

We see in this fine face something of Egyptian serenity, but without the attractive cheer of that well-favoured nation. This Apepi of Bubastis is an inestimable treasure in the sculpture-gallery of Egypt, and seems to me as high an example of its own type as the beautiful heads of Seti I. have given us of another so different.

In reply to some inquiries, M. Naville has kindly sent me some information in detail. He writes:—

"1. The inscription on the doorway of Apepi is merely his second cartouche, very large, I should say about $1\frac{1}{2}$ foot high, and a few doubtful signs. It has not been photographed, but you see it behind the statue of Raian, in the photograph made by Brugsch which I sent to Miss Edwards from Egypt.

"2 and 3. These second head, mentioned in a foot-note ('Academy,' 1888, p. 263), is that of which you have the photograph. It is nearly perfect; there is only a little bit of the nose broken off. The first head is broken in two at the height of the eyes; the type is the same; however, I believe that the cheeks are a little fuller. I believe that both these statues, which were of the same size, represented Apepi, and that it was his cartouche which was engraved along the leg, and which has been twice erased."

[The broken head, and I suppose the other, is of black granite.]

"At present I know only of two Apepi, and the most powerful must have been the second."

M. Naville has since kindly sent me a photograph of this grand colossal head in true profile, which quite confirms the opinion that it is a highly refined version of the sphinxes of Sâh. It is to them that we must look for the strongest presentment of the type for comparison with whatever elsewhere may present true points of analogy.

Our next example is a green basalt statuette in the Museum of the Louvre, of which the lower part is broken off. It is a Pharaoh wearing the same head-dress as the last-mentioned, with the uræus, and the *shenti*, with a dagger thrust into the girdle, the hawk-headed hilt showing above. The face suggested to M. Deveria that it must represent one of the Hyksôs potentates. The character of the features is certainly the same, the nose sub-aquiline and broad, the same protruding mouth, and lips of

the same form, and the severe aspect, with brows knit into a frown. It is true that Prof. Maspero has expressed an opinion that this statuette may be of Saïte work; still I cannot but agree with Deveria and Pierret, and E. de Rougé also (I believe). The figure is, I think, not dissimilar to the fish offerers of Sâh, and the *shenti* is equally worn by Râ-ian or Khaian, as the lower part of the figure with the throne found by M. Naville at Bubastis shows. M. Naville, however, agrees with Prof. Maspero.

There is yet one piece of sculpture which has been classed by Miss Edwards as a Hyksôs royal head. It is in that lady's possession, and was bought by the Rev. Greville Chester from the well-known collection of the late M. Peretié at Beirût.

I submit to your inspection excellent photographs, from a cast in three positions. The original is the entire head, only slightly injured in the nose. Miss Edwards has kindly given me the cast, and a memorandum in which she describes the sculpture as a "head of a Hyksôs king." "This head," she writes, "is in dark grey granite veined with diorite, evidently from the Sinaitic quarries, which were those worked by the Hyksôs rulers." When Miss Edwards adds, "This is the first head of Hyksôs type wearing the *Klaft* and *uræus* of royalty known to science," the statuette of the Louvre has (I think) been overlooked; but it is quite true that it is "the first that has been seen in this country." On careful study this young head presents features such as those which must have marked the early years of the Hyksôs king of Bubastis, and I think it may be a portrait of the same sovereign in his youth, that is, apparently, the second Apepi.¹

And now a word on the character of these countenances. They have a Mongolian aspect, as Prof. Flower has said, and Lenormant had pointed out their Turanian affinity. But although Mariette believed the latter Hyksôs monarchs to be of Khetan race, the sculpture shows a very marked difference, for the *noblesse* of the Kheta had, for the most part, a coarse face protruding in the middle features, but a retreating chin. In this the reliefs of Mer'ash agree well with Egyptian profiles of Hittites, and no one who has well studied the data will believe that the race is identical in these royal heads of Egypt. Nor does the beautifully-wrought relief of Marduk-idin-akhé in the British Museum agree. It is a different type again. The bronzes of Gudea show high cheek-bones and a grim countenance. Some Chaldæan seal-cylinders exhibit figures with long and

¹ Professor Maspero found in 1883, at Damanhûr, in the western part of the Delta, some fragments of monuments similar to those attributed to the Hyksôs. ("Hist.," 4th ed., 167, note 5.)

thick hanging locks, and the twisted and twice recurved pigtails are a remarkable feature.

Huge twisted tresses, falling before and behind the shoulders, may be noticed in seal-cylinders from Babylonia adorning the heads of great priests, as, for instance, in M. Babelon's "History," p. 127, and a pigtail such as that of the captured King of the Kheta at Medinet Habû is to be seen on a priestly figure in a seal-cylinder of the first Chaldæan empire, engraved by Ménant ("La Bible et les cylindres Chaldéens," Paris, 1880, p. 32). The Babylonians of later times wore large curled tresses (Rawlinson, "A. M.," Vol. ii, p. 499). Lenormant pointed out ("Rev. Arch.," 1868, p. 231) a striking similarity to the Hyksôs heads in a very rude broken statuette of alabaster found by Sir A. H. Layard at Babylon. It appears extremely ancient; its beard and hair are arranged in the same fashion as those of the Hyksôs, with the remarkable difference that the long tresses part behind and come forward, leaving the back of the head with no hanging hair.

It is true that the Kheta wore their hair very long, and divided into huge tresses in front of each shoulder and down the back, but not, I think, educated into those huge curls and plaits, nor elaborated into artificial wigs. The enormous snaky curls or twists of hair which distinguish the representations of Isdubar or the so-called Nimrod-statues are another thing, or a marked variation.

It is a very curious thing that oblique eyes and a most placid Buddha-like countenance characterize the mask of Râ-skenen ta-âa-qen, the valiant Theban rival of Apepi, whose mummy bears such frightful marks of death in battle against those alien foes.

III.—We will now take into account the religion of the Hyksôs as far as our information may lead us, and here we encounter their god Sutekh, identified with the old Egyptian god Set. To this inquiry a great interest is added by the fact that this name equally denotes the god (or local gods) of the Kheta, and that the same object of worship was especially adored by the kings of the great XIXth Egyptian dynasty at the time of the Hebrew Exodus. When we say "the Egyptian god Set," however, it is right to remember that we cannot go back to the origin of the matter; that the strife of Set and Horus may have had some actual historic foundation in the rivalry and fusion of two powers symbolized by the red and the white crown of Lower and Upper Egypt respectively.

Whatever may be the truth of Apepi's attempt to force Sutekh-worship on the Egyptians, it is certain that the Hyksôs kings, whose memorials we possess, were ready to take Egyptian divine titles compounded with the name of Râ, the sungod of Heliopolis

(*On.*) This agrees well enough with the marriage of Joseph, prime minister of a Hyksôs king, with the daughter of Puti-p-râ, priest of On.

I fear to enter on the great Set-Sutekh question. It seems to me that Set, or Sut, is a fire-god, or a god of solar heat. One form of his name has a déterminative of flame (Meyer, "Set-Typhon," p. 2), and his symbolic creature seems to be really a gryphon (eagle-headed lion). If, indeed, we look to "Turaniap" quarters, Mr. R. Brown has some interesting remarks on Seth as the name of the Etruscan Hêphaistos, and similar Turanian words meaning "fire-place," "baker," &c. ("Pr. S. B. A.," 1888, p. 348)

We have at present sacred places of Neby Shît in Syria and Palestine, and Deir Seta in Northern Syria, near Edlib.

In the form Setekh, or Sutekh, we have Setekh-bek (equivalent in form and meaning to Ba'al-bek) in the North Syrian Karnak list No. 155; and Sikhi-satakh, in Assyrian annals, as a place (Prof. Sayce tells me) in the Kurdish mountains, east of Euphrates.

These places may help us to trace the name to its early haunts, and thus to trace the worshippers as well. The Gnostic Sethians in the second century made a wild confusion between the patriarch Seth and the heathen god ("Les Origines," &c., Vol. I, 219), and thus places of Set-worship became burying places of Seth.

The towns whose Sutekhs are invoked to guard the celebrated treaty between Râmeses II and Kheta-sar, form an interesting subject of study. I think I have made out most of them as belonging to the land of Kheta or Khatti, from Euphrates to the Taurus and the Phœnician coast-land, with Aleppo as about the centre of the group. Elsewhere (Bab. and Or. Record) I have something to say on these places.

An argument to prove the existence and "destruction of Hittite palaces on the borders of Egypt," in the time of the XIIth dynasty, has been drawn from supposed data in a stela at the Museum of the Louvre.

But on inquiry I find that the monument in question contains no reference to the Kheta.

Still the sons of Kheth were at Hebron as masters, with their intimate allies the Amorites, in Abraham's days, and the celebrated information as to the building (or rebuilding) of Zoan seven years later than Hebron (Numbers xiii, 22), certainly seems, equally with the common devotion to Sutekh, to connect the Kheta with the Hyksôs domination in Lower Egypt. Set was fully identified in Egypt with Ba'al (𐎧𐎠𐎢𐎩), and it is

interesting to find that the Phœnician Ba'al-worship was taught by Jezebel to Ahab "according to all (things) as did the

Amorites" (1 Kings xxi, 26). Those who have studied the Egyptian data well know how thoroughly the Kheta were locked in and dovetailed, as it were, with the Amorites in the north and south alike, just as we find them in the Bible; and it seems in a high degree improbable that both these strong races together were not deeply involved in the Hyksôs invasion and lordship of Lower Egypt. They were fortress builders and chariot soldiers, and the nomad hordes of Shasu were their auxiliaries.

We will now turn to the broken materials of history of these obscure times.

Mariette has shown in his Catalogue of Abydos that the XIVth dynasty was not synchronous with the XIIIth, but succeeded it. Kings of the XIVth dynasty were brought to Abydos to be buried (p. 236). It was after the XIVth dynasty that the conquest took place. At Abydos there is a great blank from the XIVth to the XVIIIth dynasty.

The actual history of the Hyksôs period is very obscure. A most interesting inscription of Hatasu in the Speos Artemidos (Stabl Antar) at Beni-Hassan recites that the great queen had restored from ruin temples and altars:—"I re-established what was in ruin, and completed what was unfinished, for there had been Aamu in the midst of Lower Egypt and Ha-uar, and the foreign hordes among them had destroyed the (ancient) works. They ruled, not acknowledging the god Râ [ignorant le dieu Râ]. (Golenischeff, "Rec. du Trav.," Vol. iii, p. 2. The text is given in Vol. vi, p. 20.) M. Golenischeff notices the accordance of this text with the papyrus Sallier I, where the invaders are said to have been settled in "the town of the Aamu;" and he supposes that the name Hyk-sôs (*haq Shasu*) was invented by Manetho as descriptive of these rulers.

It is to be believed that the basis of the celebrated tale of this papyrus with regard to the religious dispute of Apepi and Râskenen is true enough; that some provocation on the part of the Shepherd-king, who built the temple of Sutekh at Zoan, may well have brought on that great struggle in which the Theban King, the third Râ-skenen, called Tau-âa-ken, fell on the field.

This must have been the terrible end of the valiant king whose mummy was found at Deir el-Bahari. But Chabas and Maspero have shown that it was the first of the three Râ-skenens to whom Apepi's embassy was sent. Some relics at the Louvre show that he had assumed Pharaonic titles, and it was he who founded the XVIIth Theban dynasty during which the war of expulsion went on ("Hist.," p. 169, "Pap.," 'Abbott, p. 72, &c.) The opening of Râ-skenen's mummy is described by Professor Maspero in "Recueil," &c., Vol. viii, p. 179, &c.

For the last campaign we happily have the inscription of Aahmes, the admiral, whose father had been an officer of the slain Râ-skenen, and who fought under Aahmes, the Pharaoh, at the siege of Hauar, and in the long pursuit, and at the siege of Sharuhen, doubtless the ruined place, Tell esh Sheri'ah, north-west of Beersheba; and afterwards served under Amenhotep I and Thothmes I, the son and grandson of Aahmes, in the great wars of tributary conquest in the land of Naharina of the Rutennu, as far at least as the Euphrates, where Thothmes set up his monument of sovereignty at the north-eastern boundary of his empire, namely, at the important fortified town of Nii, the position of which has not yet, I believe, been fully determined. Babelon marks it on his map on the east of Euphrates above Birejik; but this cannot be. Lenormant had put it on the west side, higher than Pethor. ("Hist.," 9th ed., Vol. ii, p. 234.)

In the short reign of the second Thothmes, the Shasu dared to attack Lower Egypt, but must have been thoroughly beaten off, for in Hatasu's time all went well, and tribute came in freely. But no sooner was this splendid queen's younger brother, Thothmes III, left alone on the throne than a general rising broke out from the borders of Egypt to the northern frontier, and a muster in great force took place at Megiddo, which led to the wars of this most distinguished of all the Pharaohs. A monument of high interest for his time is the inscription of Amen-em-heb, another hero of the mettle of Admiral Aahmes, who closely attended the person of the King in the Negeb, and on to Naharina, fighting near Aleppo, at Karkemish, and in the land of Sentsar, and again at Kadesh on Orontes; and another time at Nii, where the king killed 120 elephants for their ivory. Afterwards he attended Amenhotep II in his victorious campaigns (Chabas, "Mélanges," III Série, tome ii). We find the prisoners taken in Naharina called by the familiar name of 'Amu, which reminds me that Balaam is described as dwelling by the river (Euphrates) in the land of the Benê-'Amu. He was a lord of the 'Amu, the Semites, in close contact with the Khatti or Kheta. It is a striking illustration of the collocation of separate races that the Egyptian tableaux represent two highly contrasted types under the name Ruten, or Luten, the one thoroughly Semitic, the other quite resembling the Kheta. This may be well seen in Mr. Petrie's casts.





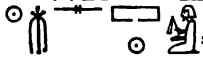
It is also to be noticed as a sign of the times that the *noblesse* of Kadesh and Tunip (Tennib, near Ezzaz), and others taken in these wars, are called by the Aramaic title, *Marina* (Maran), which shows that the Semitic element still prevailed in these regions.


The name of the land, Sentsar, is highly interesting. It is


taken by Chabas as a variant of Sangar, a name also used in the time of Thothmes III, as Sentsar was again by Amenhotep III.

Chabas takes it as the Shin'ar (שִׁנְעָר) of the Bible, and this would be the Sumer of the cuneiform inscriptions. It is, however, not certain that these are variants of one name, and we must take into account the River Sangar (Sajûr), and the Singar hills—country east of Euphrates. But the tribute of the Kings of Sangar, including "blue-stone of Babel," *i.e.*, lapis lazuli, must have come from Shin'ar.


Amenhotep II made war in the Euphrates region, and we find him at Nii in the north ("Zeitschr," 1879, p. 55, &c.), as well as far south opposite to the Palmyra country. His successor, Thothmes IV, made war against the Kheta, from whom Thothmes III had received tribute, and had a valiant staff officer with him, a successor of Aahmes and Amen-em-heb, called Amenhotep, who fought by his side from Naharina to Galla-land in Africa (Brugsch, "Hist." Eng. tr. I, p. 413).

The same far-reaching empire owned the sway of the next Pharaoh, the celebrated Amenhotep III, whose dealings with Naharina were still more important; for, although his wars were mostly in Kush, it was in the riverland of Naharina that he hunted and slew 210 lions, and won his beloved queen, Taia, the daughter of Iuâ and his wife Tuâ. Naharina was his favourite region, and we shall soon know much more about it from the invaluable discovery of some three or four hundred cuneiform tablets, which had been taken from Thebes by his son Amenhotep IV (the notorious Khu-en-Aten), and were found among the ruins of his short-lived capital at Tel el-Amarna the other day. Among these are despatches of a surprising kind from North Syria and Mesopotamia as well as from Palestine, some of them from the father of Queen Taia to his son-in-law the Pharaoh. This potentate of Naharina turns out to have been Dušratta, King of Mitanni, although in Egypt he was called Iuâ. Possibly we may account for this. In the inscription of Hatasu before quoted it is said "the peoples of the Resha and the Iû hide themselves no more before my majesty!" (the names are ) . This indicates confidential relations, and it seems to me possible that Iuâ, , may be a native name of the , Iu people, and the prince's proper name, while Dušratta may be a title of honour. Cf.  [Iu the great?] *foreigner*, father of , Râmeses em per-Râ ("prime minister

of the King" in the first year of Mer-en-Ptah), whose native name was  Ben Mat'ana (בן מתן) of the land of Tarbasuna (צרבסן). (Mariette, "Abydos," p. 421).

I would also compare the name  with Bent-Resh, the possessed princess of the land of Bakhtan, which I take to be Bukhtan, with a river of the same name, on the east of the Tigris; for it is not unlikely that this region offered tribute to the great queen of the XVIIIth dynasty.

Iuâa was not the only prince of Naharin whose daughter was wedded to Amenhotep III, for a princess of the odd name Kirkip was given to the Pharaoh by her father Satharna, Prince of Naharina.

[I now (July, 1889) see the name of Šutarna as the writer of one of the cuneiform tablets of Tel el-Amarna mentioned by Dr. Winckler ("Zeitsch. f. Aeg. Spr.," 1889, p. 59), and this I take to be probably the identical King Satharna,  Prince of Naharina.]

The name of Kirkip perhaps lingers as a local name at Djirdjib, west of the Khabûr river (see "Sachau," p. 226).

For the story of this princess see Brugsch, "Zeit.," 1880, p. 82. It well illustrates the relations now so fully disclosed by the cuneiform tablets, which show that Amenhotep III and IV were in close and friendly relations as suzerains with the Babylonian Kings, Kurigalzu and Burnaburyash, father and son, about the middle of the 15th century, B.C.

My object in reciting these affairs of two centuries after the expulsion of the Hyksôs, is to show who were the races and rulers whom the Pharaohs of the XVIIIth dynasty, heirs and successors of Aahmes, sought out by strenuous warfare and conquered into willing submission; for they must have found in Palestine and Syria, and on the Euphrates and Tigris, the powers and races whom they had driven out of Egypt. The powers indeed were expelled, but doubtless the common folk remained, and it has been well shown by Mariette and others that the stern and sinewy people of the great meres and surrounding deserts of the Delta are of the same race, to judge by their likeness in face and figure to the sculptures of Sâa (Mariette, "Mélanges d'Arch.," Vol. i, p. 92); and Miss Edwards has well cited Heliodorus and Achilles Tatius (A.D. 400-500), who "describe the bucolic population (Bashmurites) of this district as a fierce and lawless race of great size and strength, who went bareheaded, and wore their hair in long locks to their shoulders, these

Bashmurites being the descendants of the Hyksôs of ancient times" ("Harper's Magazine," Oct., 1886, p. 722). Well might their forefathers have been "an abomination to the Egyptians." Now it is hard to doubt that the most migratory, predacious, and enterprising races that lay between the Nile and the Tigris (perhaps still further afield), being driven out by the shock of such conquests as that of Kudur-nan-khundi, the Elamite predecessor of Kudur-lagamar, should "go down into Egypt" with wives and children, horses and cattle, as the Libyan hordes endeavoured to do in the days of Merenptah, and as the Arabs did so long afterwards. This view of the Hyksôs invasion as due to the movements of the Elamites from the east on Babylonia is excellently expressed by Prof. Maspero ("Hist.," 4th ed., p. 161). If these invaders of Egypt had fled from the power represented in the book of Genesis by Kedorla'omer (Kudur-lagamar), then the welcome given to Abraham by the Hyksôs, as by the sons of Kheth and the Amorites, would be very natural, for probably the head and front of these races would be found in Egypt, and the later Pharaohs of this *régime* would know how to estimate Joseph.

The coincidence which Brugsch has pointed out in the inscription of Baba, at el-Kab, which records his philanthropic provisions during the long famine, should not be overlooked, when we consider that he was apparently the father of the Admiral Aahmes who bore so distinguished a part in the war of liberation. Baba's exertions may have been part of the general administrative work of Joseph.

The large alien population that remained settled in the Delta must account, as Stern has said ("Deutsche Revue," Oct., 1882), for the almost entire absence of monuments yet discovered, in that part of Egypt, of the great XVIIIth dynasty.

In the spring of this year M. Naville found at Bubastis two broken statues of scribes of the time of Amenhotep III, and a fragment containing the name of Aten-Râ, the special object of worship of Amenhotep IV, Khuenaten.

It is earnestly to be hoped that tombs of the Hyksôs may yet be found. Then we may have historic information in a coherent form, instead of the shreds and patches that have hitherto reached us.

In conclusion I would notice a few chief points which strike me in the present condition of our knowledge:—

1. I do not think that the Hyksôs could have been of the same race as the people of Pân (South-west Arabia and Somâli-land), for neither the sculptured faces, nor the cast of features and figure of the present occupants of the eastern part of the Delta in the mere-lands, resemble the highly-defined type

of the Pûnites, with whom the Egyptians of the XVIIIth dynasty were on such friendly and polite terms. I think, indeed, that Queen Hatasu had a *corps d'élite* of Pûnite body-guards in her own service (see Meyer, "Hist.," p. 217, woodcut). I do not say, however, that the Canaanites of Palestine found no place among the Hyksôs. Doubtless they did, and such useful people as that Syrian of Gebal, whose receipt for eye-salve is given to us in the papyrus Ebers (Wiedemann, "Gesch.," p. 278), would be very welcome in Egypt.

2. The type of the sculpture of which we have been speaking is so clearly marked off that I can scarcely call to mind anything else to compare closely with it.

The colossal head lately found at Bubastis (now in the British Museum) has the very same cast of features and expression, heightened in all finer attributes, and softened by Egyptian culture, and I think this must practically settle the question of the Hyksôs origin of the older sphinxes and statues. They cannot now well be attributed to some local school of art older than the Shepherd Kings, as, for instance, Meyer has ascribed them to the Herakleopolitan IXth and Xth dynasties ("Gesch.," p. 143, &c.); and I think the Semitic symbolism of "government laid upon the shoulder" agrees with the inscription of Hyksôs titles on the right shoulder or arm, instead of the breast, as Mr. Petrie has observed ("Tanis," p. 12). He connects it with the offering of the right shoulder in sacrifice as typical of consecrated power. The physiognomic type, however, is not Semitic nor Kushite, nor Libyan, nor (I think) Khetan. It is, as Professor Flower said, of Mongolian affinity, or the like. We can shut out a great many races, but we hardly yet know which to admit, so little do we know what Akkadians, Sumerians, Cossæans, and others were really like.

There is, however, something of the Gudea statuettes in these heads, but they are very unlike the short rounded faces of the sculpture of Telloh.

That we should have before us so distinct and so highly interesting a type is most encouraging to further research.

Since this paper was written I have seen the observations of Prof. Virchow on the Pharaonic mummies and sculpture, in the "Sitzungsberichte" of the Berlin Academy, 1888. With regard to the Hyksôs sculpture he gives linear sketches and measurements, including the colossal head found at Bubastis, and remarks:—"The alien character (*Fremdartigkeit*) of these features is observable at first sight, but their ethnographic position (*Fixirung*) presents the greatest difficulty. . . . Perhaps the originals were Turanians. But I know not how to say

what (*Turanians*). Of Akkadians no trace has yet been discovered in Egypt."

It will be noticed that the learned physiologist speaks with greater doubt than Prof. Flower. The problem is, however, at best very hard of solution. Still we have here only the greater incitement to perseverance. Some monument, some scrap of papyrus, some unnoticed trifle in a museum, in private hands, or lying among the potsherds, may give us the clue we require.

A reasonable and staunch spirit of inquiry does not often fail in the end. The great discoveries, within so few years, of the royal mummies of Deir el-Baheri, the store city of Pithom, the military post at Takhpankhes, the Greek colonial town of Naukratis, and the unexpected historic monuments of Bubastis; and (almost more surprising) the cuneiform tablets of Tel el-Amarna, are good warrant for the hope that, as the philosophic and devout Kepler said, "God will be so good as to let us know some day the things that we so earnestly desire to have unveiled to us."

DISCUSSION.

Mr. F. GALTON having been assured by Mr. Tomkins that there were no grounds, philological or other, for supposing that the pastoral possessions of the Hyksôs races had been limited to sheep, thought it a great mistake of Egyptologists to describe them by the epithet of "shepherds." It gave a misleading and petty idea of the original social condition of those races. Tribes who possess horned cattle are tempted to become marauders on one another on a large scale, for oxen are valuable beasts, and they can be driven in herds at a gallop, and being much less dependent on water than sheep, they can be driven far. Hence cattle-owning tribes have usually been daring "cattle-lifters," bold horsemen, and predatory warriors. Shepherds, by the force of circumstances, have milder habits. Had the Zulus possessed nothing but sheep, it is very unlikely that they would have developed the warlike aptitudes by which they are now distinguished. The word "herdsmen" might be used with perfect propriety to replace "shepherds" in connection with the Hyksôs. It is correct in its literal meaning as well as in the associated ideas that it suggests.

Mr. F. G. HILTON PRICE understood Mr. Tomkins to say that Amenhotep III slew 210 lions. Being familiar with the large scarabæi of that monarch, he begged to differ from him in that assertion, and should like to state that during a period of ten years, that is to say, from the first year of his reign up to the tenth year, he slew 102 fierce lions.

Rev. Dr. KINNS said that as Mr. Tomkins only mentioned the arrival in England of the colossal statue sent over by M. Naville,

it might interest the Institute to know that the broken portions are now put together and placed in the Egyptian Gallery of the British Museum. The shoulders and left arm not having arrived with the other fragments, the head cannot at present be fixed, but some plan will probably be devised either to restore the shoulders, or a further search will be made for them at Bubastis, so that the figure may be completed, of which the portions at present in our possession weigh between 13 and 14 tons. After a most careful search Apepi's name has not yet been found upon the statue, but it might have been upon the missing arm, where the Hyksôs kings generally placed their cartouche.

Mr. G. BERTIN said that there is now no doubt that there once existed in Syria a Turanian speaking population, but if the names in Syria are Turanian, it proves only that such a language was formerly spoken, but does not prove that it was still used when these names were employed, as in France the name of rivers are Keltic, though Keltic has been dead for nearly 2,000 years. In like manner the Greek name George does not prove that the Georges ruled a Greek population, nor can we conclude that the French are Teutons because they were ruled by kings called Henri, Louis, Charles, &c. Chabas and De Rougé had arrived at the conclusion that the shepherds who invaded Egypt were a Semitic speaking population, and in spite of the new "Hittite" monuments the conclusion still held good. Mr. Bertin did not believe that the invaders of Egypt came from the east through Babylonia, for at that period the Semitic speaking populations of that region were too strongly constituted; if these invaders did not come from Syria itself they must have come from Asia Minor. As to the elephant, whose presence in Syria was a surprise to Egyptologists, it is well known to Assyriologists that in ancient time they were abundant in all Western Asia. Even as late as the Assyrian Empire the elephants were hunted by the kings. These elephants were of the same species as the Indian, not the African elephant.

Mr. ST. CHAD BOSCAWEN also joined in the discussion, and the Author replied.

The following Paper was taken as read —

*The RIGHT of PROPERTY in TREES on the LAND of another, as an
ANCIENT INSTITUTION.*

By HYDE CLARKE, V.P.A.I., V.P.R. Hist. Soc.

FROM 1860 to 1867 I was Vice-President of the Imperial Land Commission in Asia Minor, and then I became acquainted with the fact of there being separate property in trees, on the value of which we were called upon to adjudicate.

This property was of two kinds, one was individual property in trees in communal or government woods. These trees were what were called honey trees, being trees in which the wild bees made honey.

The other kind of individual property was that described by Dr. Codrington (*Journ. Anth. Inst.*, xviii, p. 311), namely, trees situated on the land of another man, who was the owner of the land. These were chiefly olive trees.

Thus in a field there might be seven olive trees, say three belonging to a widow and two each to daughters, in no way related to the owner of the field. There was separate compensation to the latter, and to each tree owner.

These tenures were mentioned by me before the Domesday Congress in 1886, and are referred to in the proceedings. They had greatly excited my interest, and until the testimony of Dr. Codrington they seemed to me to be anomalous, so commonly accepted is it that property begins in land. It will probably be found that there are many examples of tenures in trees besides those herein given by me.

The honey trees appear to me to give the clue to the origin of the practice. Here we have paid little attention to honey since the introduction of sugar, but it held a more important place in earlier times, as shown in the Domesday record. We may do best to turn to North America. It is difficult to find a honey tree in the tangle of the forest, and the American bee-hunter has to apply ingenuity in catching a bee, and making a bee-line to the desired object. As the bee flies straight, another bee is caught so as to make an angle with the other line, and thus determine for the hunter the site of the tree in the tangle of the forest. His purpose is only to rifle the store for the season.

The bees in Asia Minor frequent the same tree year after year, generally a hollow tree, and the villager who can find such a tree in the forests, which are sometimes the divisions between the townships (as in Domesday) renders a great service to the community. It is well therefore that he should enjoy a prior right.

In such form—and looking to the value of honey trees elsewhere, and the property in them—it appears to me that a right of individual property may have been so first acquired, and this has been a reason with me for instituting this enquiry on account of its value in the history of jurisprudence. Although our writers, influenced by Western notions, look upon land as peculiarly suited to be treated as property, practice does not confirm this. Land in the rude communities is of very little value. Pasture does not confer value, for pasturage does not always cover the same lands. In many countries there is summer

pasturage and winter pasturage. What is, too, of great importance is the right of way, and in this respect the passage of large herds of cattle, and, till lately, of the vast flocks of merinos in Spain, and of flocks and herds in Asia Minor. Pasturage is inimical to husbandry.

It is not surprising to find in communities that, when cultivation has been introduced, individual ownership does not necessarily follow, but the cultivable land is each year distributed among members of the community or township, sometimes by lot.

Property in trees may thus be conceived to precede property in land, which of itself would be later than the pastoral state. The man who discovered a honey tree or date palm, or made an olive tree bear, would acquire a specific privilege. When once such a tree yields products it continues year after year, but a field must be yearly cultivated, and it matters little to the cultivator what field he uses for the season, for he looks to the crop. Hence the trees may have given ownership in the land, rather than the land given ownership in the trees. In later times in most systems of laws, trees on land become appendages of the land, particularly in Europe. In Asia Minor, in this day, land varies greatly in value. Generally speaking, corn land is unfenced, the grain is sown broadcast, and such a field is not considered, as here, to be the choicest property. Unsown land in Asia Minor was polled by the Commissioners at from 5s. to £1 per acre, as in Australia or Canada; tilled land at £5, while ground cleared for cotters or planted as a fig orchard or vineyard, and fenced, would be valued £20 an acre, or more. So, too, fig orchards or vineyards have a special and high value as compared with corn ground.

My knowledge with regard to Asia Minor remained a solitary fact with me for a quarter of a century, although, as will be shown in this paper, there are many examples. My only idea was that this institution might have been derived from China, as many of the institutions of the Turkish Empire conform to those of China. That it must be an ancient institution was never a matter of doubt in my mind. The ancient origin of our modern laws has always appeared to me a fact in anthropology, and one well deserving of investigation. The legends of lawgivers and the history of the Laws of the Twelve Tables have always appeared to me to relate to the transmission and continuity of law, the principles and practices being, in many instances, preserved to this day, although many old laws have perished under the influence of social and political changes.

In that great practical school of comparative history, in which so many years were spent by me in Asia Minor, there was much

to be contemplated in respect to law as well as other institutions. Under my eyes were the pastoral or nomad tribes encamped in their black tents, having driven their flocks and herds from most distant regions. They had come in contact with the cultivator, entering on any ground which had been cropped, and even breaking fences. Then the cultivators, as many have observed, used the implements which are described by Homer and Hesiod.

Thus each epoch was depicted in life even to the railway which crossed the country and to the telegraph wires which spanned it. So it was in law: the most ancient institutions were found in being, as the scriptural rights and wrongs of herdsmen and husbandmen already described. What we regard as the Germanic institution of frankpledge was in full force and in useful application, but assuredly not derived from the Germanic codes. For him who cared for it there were to be found, in full exercise in their respective communities, the Mosaic Code, the Institutes of Justinian, and even English and American law. There are few, however, who have the knowledge or the desire to profit by opportunities offered by the living instances of so many varied ancient and modern institutions, preserved among populations of many races and many languages.

With regard to my own particular problem of the trees, the first stage in its solution came from a most remote region, and was a direct result of those researches in comparative science which it is the function of the Anthropological Institute to promote. It was through a paper read by the Rev. R. H. Codrington, D.D., on Social Regulations in Melanesia, in May of this year 1889,¹ and published in our Volume XVIII, p. 311. As this paper of Dr. Codrington's is for our purpose brought under a new aspect, it is desirable to re-print textually the page of his memoir relating to property in trees. It explains the subject well, and it would be inconvenient for the student or reader to turn back to the volume if it were accessible to him.

"Land is not held in common; every one knows what belongs to himself. Yet the individual has the possession only of what he has inherited, and uses for his lifetime as part of the whole property which belongs to the family. There are not two or more divisions of the land thus held in property corresponding to the marriage divisions of the people; the land of these divisions is intermixed. Probably in the origin of each settlement the members of each marriage division worked together; as it is, families have formed themselves within the marriage

¹ This paper was also read at the British Association at Bath in 1888, and will be found in the Report, p. 843.

divisions, and the land is in possession of families. The chiefs have nowhere more property in the land or more right over it than any other men; though, naturally, they are willing to assert such claims in selling to Europeans, and often use their power to drive away the owners of gardens they desire to occupy. Before the coming of Europeans, the sale of land was not unknown, though certainly not common: of late especially in the New Hebrides, much land has been nominally bought from chiefs or supposed chiefs, but no true sale. There is no remarkable example of the fixedness of native right of property in land to be seen at Saa in the Solomon Islands, at the southernmost part of Malanta. The much greater and much more important number of the inhabitants are descendants of refugees, who came, eleven generations ago, from inland, and were received by the then owners of the place, who allowed them the use of land for houses and gardens. To the present day, with the exception of some parcels they have bought, or which have been given to them, these immigrants, even powerful chiefs, have no land of their own; it is perfectly understood that the land they occupy belongs to the original inhabitants. But, in fact, everywhere, or almost everywhere, the abundance of land makes it of little value.

"If an individual reclaims for himself a piece of bush land, it becomes his own; and the different character of his property in it is shown by the difference in the right of succession to it. If, as sometimes happens, a village grows up in the garden ground of an individual, or of a family, the property in the house sites is recognized as not being altogether that of the occupiers. They pay no rent, but they show a certain respect and consideration for the representative of the proprietor.

"It is remarkable that fruit trees planted, with the consent or acquiescence of the owner, upon another man's land, remain the property of the planter and of his heirs. In a true sale, the minute and accurate knowledge of property in land and trees is remarkably displayed. I once completed the purchase of a site for a mission school in the Banks' Island, and found the rights and the limits, and value of the rights, of every man and woman concerned surprisingly acknowledged and defined by common consent. When I thought all was finished, a fresh applicant for payment on account of a fruit tree appeared from a distance, accompanied by the owner of the land on which the tree grew, who testified that the claim was good. 'Certainly,' he said, 'the claimant's grandfather had planted that tree, and he had the right to it.'"

It will be seen that the state of affairs described by Dr. Codrington exactly fits that observed by myself. It was

evidently not a mere coincidence, and its great distance in space from Asia Minor to Melanesia was an anthropological measure, such as has been pointed out by me, corresponding to a great period in antiquity. It gave a strong reason for prosecuting enquiries to discover other examples of what was undoubtedly an ancient institution widely distributed.

The fact of the instance occurring among savages in Melanesia, so far from affording a plea for neglecting its relevance, was with me a reason for studying it and paying due attention to it. What McLennan discovered in Australia and Polynesia, and which has thrown a new light on the prehistoric period of the East and West, what Bleek discovered of the relations of Australia show the value of illustrations from remote regions where survivals of the prehistoric period can best be preserved. There was too another special inducement in this case to enlist my attention. A paper in the XIV Volume of the Journal of our Anthropological Institute, p. 142, had made a strong impression upon me. It was by Mr. A. W. Howitt and Mr. Lorimer Fison, M.A., "On the Deme and the Horde," and institutions of Attica, which had been a matter of controversy with classical scholars, were explained from the existing practices of Australian blacks.

Having been present at the reading of that paper, and having taken part in the discussion (p. 168), my reasons for placing a direct value on the evidence of savages will there be found. The savage of this day is no more the originator of the institutions he preserves than is the Slav or Albanian immigrant, now resident in Attica, the author of Hellenic institutions, neither are Hellenic institutions necessarily Aryan. The true solution is the spread of culture by the white Turanians, from whom both Aryans and Australians have derived what we now have in evidence. Upon this doctrine of anthropology the present course of investigation throws light. The paper of Mr. Howitt and Mr. Fison appeared to me to have a direct relation with the matter marked by me in the paper of Dr. Codrington. What struck me was that in Asia Minor the olive is one of the special trees of property, and it may be that the olive has a particular relevance to the tradition of the doctrine. The olive has a well-known place in the legends of Attica, and likewise in the symbols. The olive is found on the autonomous coins as the chief representative of a tree, as recorded by me in my paper on the early Mediterranean Populations, in the Transactions of the Royal Historical Society. The value of the olive for its fruit and its oil conferred a particular benefit on the populations of all those southern countries.

Finding that Sir Henry Maine had not dealt with the institution of property in trees on another man's land, a series of enquiries

was made by me among leading jurisconsults, students of institutions, travellers, and others to obtain information. Very much labour was undertaken by my friends, sometimes resulting in obtaining merely negative information, but contributing to the building up of the subject. Among those to whom thanks are due are Professor Sir Frederick Pollock, Bart., Professor F. W. Maitland, Mr. C. H. C. Carmichael, M.A.I., Mr. Frederick Seebohm, M.A.I., Sir Thomas Wade (late H.M. Minister in China), the Chinese Legation, Sir Spencer St. John, M.A.I. (H.M. Minister in Mexico, formerly in Sarawak), Mr. Alfred R. Wallace, F.R.S., M.A.I., Sir Richard Temple, Bart., M.P., M.A.I. (formerly Lieut. Governor of Bengal), General Sir C. P. Beauchamp Walker, M.A.I., Mr. M. J. Walhouse, M.A.I., Mr. Rudler, M.A.I., Mr. J. F. Hewitt, I.C.S., Mr. Francis A. Munton (late Pres. Law Institute), Mr. P. Edward Dove (Sec. Selden Society), Mr. R. Biddulph Martin, M.A.I., Mr. W. M. Crocker (North Borneo Company), Mr. H. H. Howorth, M.P., M.A.I.

Mr. William M. Crocker, of the British North Borneo Company, informs me as follows, and this has been confirmed by others. This may be considered as an intermediate extension of the Melanesian area:—

“The most striking instance I know of in Borneo with regard to the right of property in jungle trees is connected with the Katapang tree.

“This tree grows to a great height. It has a long, straight, clean trunk, and throws out its branches near the top, resembling an open umbrella. Being much frequented by bees, a considerable revenue is derived from the wax obtained by the natives from the nests; and, as a consequence, their rights are so jealously guarded that lawsuits in connection therewith are not uncommon.

“When the Chinese were coming into Sarawak in large numbers, and taking up land for gambier and pepper planting, many Dyaks came to complain of the destruction of property which had been in their families for generations.

“The Government offered to forbid the Chinese to cut the trees down, but when the native owners asked that the jungle for 200 fathoms all round each Katapang tree should also be allowed to stand, without which the bees would desert the neighbourhood, the Katapang trees and old customs had to fall before the enterprising Chinese, who willingly paid a few dollars as compensation.”

Mr. Crocker likewise called my attention to the existence in Borneo of another special property in the case of caves containing edible birds' nests, of so much value for sale to the Chinese as a commodity.

Mr. Crocker says that the bees build in the clean branches and trunk of the trees. He has seen between twenty and thirty bees' nests in one tree.

Sir Spencer St. John observes that in Borneo, speaking of his own knowledge of Sarawak and his travels in the island, the land nominally belongs to the state or the tribe, but it is not a private property in land in our sense of the word. He, too, had observed that certain of the Tapang, on which the bees construct their nests, often belong to special families, and would not be touched by their neighbours.

Sir Thomas Wade kindly made much personal research in Chinese law books, besides consulting the Legation.

He wrote me lately that so far he had not learned much in the matter of separate proprietary rights in land and trees, and inclosed translation of a memorandum that he had received on the subject from the Legation. In the laws he had not as yet found anything to help, but was examining the case books.

Sir T. Wade's Memorandum is as follows:—

"Where hill farms or gardens are leased the tenant will pay the proprietor a yearly rent. All fir trees or bamboos on the ground (before it is let) belong to the proprietors, and the tenant is not free to appropriate them. If there were no such trees upon the ground, as above described, when it was let, and such trees were subsequently planted by the tenant, all such trees would be at the disposal of the tenant."

The only bearing this has is a recognition that the tenant can have a property in the trees apart from the landholder. China is so vast, and the conditions of its districts are so various, that further and more definite information may be hoped for. The occupation of the tenant and separate right appears to be derived from the ancient and original practice.

The next region in which the separate property can be traced is in India. There it must be found in many places, but as yet the only district known to me is Chota Nagpore. This was communicated by a well-known observer of Kolarian and Dravidian institutions—on which he has written some valuable papers for the Royal Asiatic Society—Mr. J. F. Hewitt. He says he knows that it is frequently found that fruit trees growing on land are owned by persons other than the owners or cultivators of the soil. The mhowa trees, which are exceedingly valuable, are frequently divided among the inhabitants of the villages near which they grow. This is certainly the case common in Chota Nagpore.

For the account of the tree, the Director of Kew referred me to a paper on the Mhowa or Mahwah, an Indian food tree, by Mr. C. G. Warnford Lock, in the Journal of the Society of Arts,

Feb. 25, 1881, p. 285. The name is spelt by Europeans in at least a dozen different ways, and is applied to *Bassia latifolia* and also to *B. longifolia* and *B. butyracea* whose fruits are also edible. The singularity of the genus is said to consist in the fact that, besides affording eatable fruits, their fleshy deciduous corollas are largely employed for the same purpose. They constitute a staple and sometimes almost the only article of diet available to the poorer classes of Indian natives during several months of each year. The tree is abundant in Central India and is cultivated in many other districts.

The produce is collected chiefly by the women and children. At night bears, deer, and other animals visit the trees to take their share of the crop, and in the morning and late evening jungle fowl and pea fowl. Cattle are very fond of the flowers, and in the season cow's milk has a strong scent of mhowa.

Mr. Lock says that it is very difficult to obtain any trustworthy statements as to the yield of the trees, nor does he say anything as to separate ownership. He does, however, state that the trees are rented (evidently separately), and that their rent varies according to the yield of rice and other produce. Mr. V. Ball, late of the Geological Survey, may have given more information, for he recorded a great range in prices.

We are informed that according to some authorities two mounds of mhowa will furnish a month's food to two parents and three children. It is eaten both fresh and dried and mixed with other food articles.

It is largely distilled for a highly intoxicating spirit called dara. As much as six gallons of proof spirit have been obtained from one cwt. of the flowers. An oil is also extracted which is used for cooking purposes, for mixture with ghee, for lighting, and for soap-making. The dried leaves will keep for any length of time.

Sir Richard Temple is of opinion that relics of tree property are likely to be discovered in Ceylon as a forest country.

Coming back to the nearer East, and thereby to Europe, we have this individual right in trees existing as an ancient and a modern practice.

So far from this practice being confined in Turkey to Asia Minor, individual property in trees prevails as a general law in the Ottoman Empire. Miss Pauline Irby, who has written much on the Balkan countries, found it in Bosnia, as described by her in the "Contemporary Review" for July, 1889, p. 34.

An estate of about forty acres had been left by a Turk to his two sons in two parts. To the one son he had assigned what was called the "garden," which consisted of an orchard of plum trees, and, besides this compact piece, included all the fruit trees,

apples, pears, and plums, straggling hither and thither about the fields, which were assigned to the other son as a separate possession.

The separate tree property Miss Irby bought.

These plum trees acquire a special value as being largely employed in distillation of a strong spirit in Bosnia, Servia, Bulgaria, and in neighbouring countries which have not been under the administration of law which may be considered to be peculiar or Turkish.

How far the practice is a survival locally must be matter of future examination. It is true it is found in a district of ancient Turanian culture, but the intermediate stages of transmission are wanting.

Professor Maitland has pointed out to me a passage in the Institutes, 2, I, 31, 32, but other enquiries have prevented me from examining it. The general tendency of legislation and procedure during the Roman Empire was to concentrate the rights of ownership, and to exclude the claims of tenants.

At the same time we may find it worth while to reconsider the relations of forest rights under the aspect of our present researches. There is generally in most regions a communal or individual right to take from forests fuel, and in some cases timber. In India and in Turkey where the State is organising forest administrations and forest laws, such rights are recognised and provided for.

That the practice under consideration did anciently exist in these islands was ascertained for me by Mr. Frederick Seebohm. He found traces in the Brehon laws of Ireland. This connexion would have given great satisfaction to Sir Henry S. Maine,¹ for he felt a special interest in the Brehon laws, the authenticity of which he vindicated as handing down ancient materials. He also dwelt largely on the doctrine of discovery, an element of proprietary rights and title which is the real basis of the theme brought before the Institute by me. In fact, this all goes to confirm the practice of Sir Henry Maine in seeking the origins of later institutions in the survivals to be found preserved among rude tribes and in rude conditions of society.

So far as my search has gone, however, there is nothing on the immediate subject in Sir H. Maine's "Ancient Law," his lectures on the "Early History of Institutions," or "The Village Communities of the East and West."

Mr. Seebohm indicated to me the passages in these obscure Brehon records.

¹ Sir Henry was often invited to take part in the Council of the Anthropological Institute, with the studies of which Society his own were so closely allied.

"Ancient Laws of Ireland," iv, p. 169.

Bee Judgments.

The bottom is entitled to the fruit of the top every fourth year—of the land in which the fruit is sown.

Commentary.—"The distribution of the swarms, *i.e.*, the swarms to be divided by them, *i.e.*, in the 4th year. 'For the bottom is entitled,' *i.e.*, for the owner of the bottom of the tree becomes entitled to the fruit of the of its top every fourth year, *i.e.*, it is to the owner of the land in which (the tree) is planted.

"In the other three years it is divided into two parts between the land in which it is planted, and the land out of which it grows."

This allusion is made, says Mr. Seeböhm, to get a rule for the rights as to a swarm of bees in the top of a tree.

Again in the *Senchus Mor* is another passage.

"Ancient Laws of Ireland," i, 203–207.

"Senchus Mor.

"The appropriated tree 'which is in the forest.'"

Commentary.—"The appropriated tree which is in the forest,
i.e., the
'it is a tree with goodly fruit and its right
is in the person who has.'"

"Thus," observes Mr. Seeböhm, "private appropriation in the possession of a tree on the land of the tribe is admitted." Indeed it will be noted throughout the examples given in this paper that in the case of trees, whereas tribal rights govern the land of the region, individual and exceptional rights are accorded in the ownership of trees. In my opinion this marks the stage from tribal and undivided jurisdiction to individual property, in realty individual property previously being confined to a man's weapons and implements of chase.

My own explanation of the reason for these ancient and common institutions being found in Hibernia may be known to some. It is that, like the female succession among the Picts dealt with by me in my paper under that title before the Royal Historical Society, these evidences belong to what for convenience has been called the Iberian or pre-Celtic epoch in these islands. Upon this head our President, Dr. Beddoe, has made many observations with regard to the physical remains, and Professor John Rhys has produced others bearing on the mythology. This matter of the Brehon law is another illustration of the like tendency.

In these islands, and in most European countries, the vestiges of these separate rights have ceased to exist. As Professor Maitland remarks, after long study of manorial records, the trees on copyhold tenements usually belong to the lord and not to the copyholder.

The nearest illustration that could be given me by that most eminent authority, Professor Sir Frederick Pollock, is from his own book, "*Pollock on Possession*," p. 34, in dealing with the case of *Stanley v. White*, in 14 East, 332.

The case is thus described :

Stanley v. White, 14 East, 332.

(*Head-note.*)

To an action of trespass for cutting down and converting trees, which the defendant justified as growing upon his soil and freehold, the plaintiff replied that the trees were his freehold, and not the freehold of the defendant; and this was held to be proved by showing that they grew on a certain woody belt, 15 feet wide which surrounded the plaintiff's land, but was undivided by any fences from the several closes adjoining, of which it formed part, belonging to different owners; and that from time to time the plaintiff and his ancestors, at their pleasure, cut down, for their own use, the trees growing within the belt, and that the owners of the different closes inclosing the belt, never felled trees there, though they felled them in other parts of the same closes, and that when they made sale of their estates, the trees in the belt were never valued by their agents, because they were reputed and considered to belong to the plaintiff and his ancestors, in which the several owners acquiesced.

Upon this Sir Frederick Pollock comments: (*Pollock on Possession*, p. 34.)

"The disputed ground was a belt of wooded land fifteen feet wide outside the plaintiff's enclosure. The land beyond this belt was owned and occupied by various persons, of whom the defendant was one.

"In an action against the defendant for trespass by cutting trees in the part adjacent to his own land, evidence was given of the conduct of owners and occupiers of other land similarly situated, besides the defendant's own predecessors in title; they had not attempted to take the trees within the fifteen foot belt, but on the contrary had both forborne from claiming them in any way, and had acquiesced in the trees being cut from time to time by the plaintiff or his predecessors. This was held admissible and sufficient evidence of the plaintiff's title to the trees

throughout the belt. If there had been the same positive evidence of trees being cut by the plaintiff, but no evidence of his exclusive right to do so being admitted by persons interested in disputing it if they could, the positive evidence would still have been admissible, but it may be doubted whether it would have been sufficient.

"For it would not have been inconsistent with a concurrent use and enjoyment by other persons."

With this exposition of existing law among ourselves the present history may close.

It will be seen that it deals with an institution widely spread in ancient or modern times in

Melanesia.

Borneo.

India.

Asia Minor, &c.

Turkey in Europe and the Balkan States.

Hibernia.

JUNE 25TH, 1889.

JOHN BEDDOE, Esq., M.D., F.R.S., *President, in the Chair.*

The Minutes of the last meeting were read and signed.

The election of The Right Hon. the Earl of SOUTHESE, K.T. of Kinnaird, Brechin, N.B.; JOHN ALLEN BROWN, Esq., F.G.S., of 7, Kent Gardens, Ealing; EDWARD ARTHUR DREW, Esq., of Wirksworth, Derbyshire; and FREDERIC JOHN MOUAT, Esq. LL.D., M.D., F.R.C.S., of 12, Durham Villas, Kensington, W., was announced.

The following presents were announced, and thanks voted to the respective donors:—

FOR THE LIBRARY.

From the INDIA OFFICE.—*Epigraphia Indica* and Record of the Archæological Survey of India. Parts 1, 2.

From the HEMENWAY SOUTH-WESTERN ARCHÆOLOGICAL EXPEDITION—*The Old New World.* By Sylvester Baxter.

From the GEOLOGICAL AND NATURAL HISTORY SURVEY OF CANADA—*A Grammar of the Kwagiult Language.* By the Rev. Alfred J. Hall.

- From the AUTHOR.—On the occurrence of Palæolithic Flint Implements in the Neighbourhood of Ightham, Kent, their Distribution and Probable Age. By Joseph Prestwich, D.C.L., F.R.S., &c.
- Notes on the Indian Tribes of the Yukon District and adjacent Northern Portion of British Columbia. By George M. Dawson, D.S., F.G.S.
- The Beginnings of the Carrying Industry. By Otis T. Mason.
- The Problem of the Ohio Mounds. By Cyrus Thomas.
- From the DIRECTOR-GENERAL OF STATISTICS, GUATEMALA.—Informe de la Direccion General de Estadistica. 1888.
- From the BERLIN GESELLSCHAFT FÜR ANTHROPOLOGIE, ETHNOLOGIE UND URGESCHICHTE.—Zeitschrift für Ethnologie. 1889. Heft 2.
- From the ROYAL SCOTTISH GEOGRAPHICAL SOCIETY.—The Scottish Geographical Magazine. Vol. v. No. 6.
- From the ANTHROPOLOGICAL SOCIETY OF WASHINGTON.—The American Anthropologist. Vol. ii. No. 2.
- From the ASSOCIATION.—Journal of the East India Association. Vol. xxi. No. 2.
- From the INSTITUTE.—Proceedings of the Canadian Institute. Vol. vi. Fas. 2.
- Annual Report of the Canadian Institute. Session, 1887-8.
- From the INSTITUTE.—Journal of the Royal United Service Institution. No. 148.
- From the SOCIETY.—Proceeding of the Society of Biblical Archaeology. Vol. xi. Part 7.
- Proceedings of the Royal Society. No. 279.
- Proceedings of the Royal Geographical Society. Vol. xi, No. 6.
- Proceedings of the Asiatic Society of Bengal. 1888. Nos. 9, 10.
- Journal of the Asiatic Society of Bengal. Vol. lvi, Part 2, No. 5; Vol. lvii, Part 2, No. 4.
- Journal of the Society of Arts. Nos. 1,906-1,909.
- Bulletin de la Société Impériale des Naturalistes de Moscou. 1888. No. 4.
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Professor VICTOR HORSLEY, F.R.S., exhibited and described some examples of prehistoric trephining and skull-boring from America.

His Excellency GOVERNOR MOLONEY, C.M.G., exhibited a collection of bows, &c., for the Yoruba country.

EXHIBITION of CROSS-BOWS, LONG-BOWS, QUIVERS, &c., from the YORUBA COUNTRY, by HIS EXCELLENCY GOVERNOR MOLONEY, C.M.G.

IN connection with his exhibits of cross and long-bows, quivers, arrows, messenger's staffs and Dahomian ironware, His Excellency made the following observations:—

On his last visit to England, in 1886, he was invited by Mr. A. W. Franks, C.B., to see the Christy Collection now in the British Museum, Bloomsbury, and his attention was called to an African cross-bow on which at the time he could throw no light. Whether it came from the Upper Nile or from West Africa he could not say; when an opportunity offered he determined to enlighten himself on the subject. The occasion presented itself when, on his reading a current issue of Yoruba proverbs by that dear and interesting old gentleman, the Right Rev. Dr. Crowther, Bishop Crowther, of the Niger, Governor Moloney came across the following:—

Akatanpó kò to òja yà, ta li o mu igi wá ikòli ojú.

"A cross-bow is not enough to go to war with: whom do you dare to face with a stick."

It so happened the Governor had with him at the time some messengers from the Chiefs of Ibadan, then stationed at their camp at Ekirun in Yoruba, some 250 and 300 miles from the coast line, and by the light thrown upon him through the above quoted proverb, he was able through the kind co-operation of the Chiefs of Ibadan to secure the specimens exhibited. Powder and guns have replaced (more is the pity for the country and for the world) the cross-bow; it is still, however, in use among some Yoruba speaking tribes, as is the long-bow. Where such use continues, it may be concluded that middlemen or intermediate tribes prevent, in self protection or to safeguard monopoly, the import of powder and shot.

The cross and long-bows were accompanied by their leather quivers full of reed or cane arrows. Yoruba bows are made of various kinds of wood very suitable for the purpose, and in the case of the cross-bow, the stock of which was grooved to receive the arrow or dart, the ingenious trigger deserved much attention.

In the bending of the cross-bow the feet are employed, the bow being first placed thereunder. For neither weapon is the arrow feathered, and only for the long-bow is it tipped, and cleverly so in various designs with iron; in both we find notches for the receipt of the string, which is made of a piece of bast as removed from the tree, from twisted native fibre, or deer or buffalo skin. The cross-bow quivers were of rough hide plugged up with corn pods, while those for the long-bows were interesting and handsome specimens of the leather industry of the Mohammedan Yorubas.

The cross-bow is called in Yoruba *akatanpó*, the long-bow *oron* or *orun*, the arrow for either *ofa*, while the quiver is named *akpo*, *adegunleakpo*, *aro*, or *ebiri*. In Dahomey, which is continuous with Yoruba on its east side, the bow is *dapo*, *dagbo*, the arrow *ga*, and quiver *go*. Some of the arrows were said to be poisoned, a practice very generally known in Africa.

As regards the messenger's staff, he exhibited it as a typical specimen of the class of brass and ironwork it represented, and of its current stage of development in Yoruba. The former material was imported in the shape of brass rods, while the latter was manufactured in the country from native ore such as he placed before the meeting, which he obtained from Ibadan. These staffs take various fantastic and gross forms, and are of varied material. They are entrusted to confidential followers, when native authorities represented thereby communicate with each other or with the Government. They are the *cartes de visite* of the native authorities, the badges of authority and recognition, the venerated credentials. The respect and awe extended to these sticks is astounding. They are called *okpa*, and the messengers entrusted with them *olokpa*.

The Dahomian axe, called in the vernacular *asio*, which may be viewed as essentially typical, presented a very advanced stage of ironwork, when were noticed the ingenious and useful capping and fixing of the blade as well as its exceptional polish. At ordinary times this weapon is carried suspended by its blade from the right shoulder.

DISCUSSION.

The PRESIDENT remarked that the use of the foot in bending the cross-bow was not peculiar to the Yoruba people: it was practised also by cross-bowmen in Europe in the middle ages.

General PITT RIVERS observed that the cross-bow exhibited by Governor Moloney, from the Yoruba Country, was exactly like that used by the Fans of the Gaboon, some of which, brought home by Du Chaillu are in his collection at Oxford. They are

identified together by the peculiar contrivance for releasing the string, which is unlike that of other countries. The cross-bow is also known to be used on the coast of the Bight of Benin. Its use, he thought, could not be traced to the east coast of Africa, although Grant mentions that the children at Ukuni make toy cross-bows, which may perhaps be taken to imply that it was at one time used there. He was not aware that the cross-bow was used in India, but it was used in the Nicobar Islands, and by the Kairens, on the Martaban coast of Pegu, and in Assam; also by the Stiens of Cambodia and in Burmah. It is used in Japan and in China. The cross-bow on the west coast of Africa must therefore be either an independent invention, or be derived from European cross-bows of the middle ages.

The following Paper was read by the Author :—

ON POISONED ARROWS in MELANESIA.

By the Rev. R. H. CODRINGTON, D.D.

POISONED arrows are used in the Solomon Islands, Santa Cruz, the Banks' Islands, the New Hebrides. In parts of the Solomon Islands, and in parts of the New Hebrides the common fighting weapon is the spear; but the use of the bow and poisoned arrow is occasional. In the Torres Islands, and in Lepers' Island in the New Hebrides, arrows are used for fighting which are not poisoned, yet belong entirely to the same class of weapons with those that are. When the word poison is used it is necessary to understand in what sense it is applied. The practice of administering poison in food was certainly common among the natives. I very much doubt, however, whether what was used had ever more than a very little power of doing harm; whether anything used was poisonous in a proper sense of the word, before returning "labourers" from Queensland brought back arsenic with them. Certainly the deadly effect of what was administered was looked for to follow upon the power of the incantations with which the poison was prepared. In the same way the deadly quality of these arrows was never thought by the natives to be due to poison in our use of the word, though what was used might be, and was meant to be, injurious and active in inflaming the wound; it was the supernatural power that belonged to the human bone of which the head was made on which they chiefly relied, and with that the magical power of the incantations with which the head was fastened to the shaft. Hence the Torres

Island and Lepers' Island arrows, which have no poison, were as much valued, trusted, and feared as the others; and in Lepers' Island both kinds were used.

I first examined and inquired about these arrows in the Banks' Islands in 1870, and I exhibit one from Santa Maria in that group. They do not differ materially from those made in the Northern New Hebrides, or from the very formidable weapons from Santa Cruz which are here. In construction and in the way of applying the poison they are identical, though different in ornamentation and weight.

There is a common structure of all the arrows which have the head of human bone, whether poisoned or not. There is the shaft of reed, the foreshaft of hard wood (tree-fern or palm), and the point of human bone; one part let into the other, and firmly bound with fine string or fibre. This is well seen in one of the unpoisoned arrows from the Torres Islands.

There is a great difference in size and weight. Santa Cruz arrows are uniformly nearly four feet long, and weigh about two ounces. The Banks' Island arrows are about 3 feet 9 inches in length, and weigh about an ounce. The Torres Island arrows are only 2 feet 10 inches long, and weigh three-quarters of an ounce. The bone point of a Santa Cruz arrow is 7 inches long, and the foreshaft of hard wood, which is curiously carved and coloured, is 16 inches long. The bone head of a Torres Island arrow is 12½ inches long, and the foreshaft 8 inches, the reed shaft being 20 inches. The one is a heavy and powerful weapon requiring a large and powerful bow, and is by far the most formidable missile of the kind; the other is slight and weak, little more than the human bone fitted for the bow.

It is the human bone which in native opinion gives to the arrow its efficacy. The bone of any dead man will do, because any ghost will have power to work on the wounded man; but the bone of one who was powerful when alive is more valued.

In Lepers' Island not long ago, a young man out of affection for his dead brother, took up his bones and made them into arrows. He carried these about with him, and did not speak of himself as "I," but as "We two," his brother and himself, and he was much feared; all the supernatural power of the dead brother was with the living. In Maewo the story is that a blind man, Muesarava, invented these deadly arrows in a time of war. While the enemies used arrow-heads of bird or fish-bones, and those wounded by them recovered, all who were hit by Muesarava died. When his enemies inquired how this came about, he told them to dig up one of the men he had killed and use his bones. This they did, and shot him, and he died. This original bone arrow-head still remains in the possession of the

brother of a friend of mine; when a quarrel arises it is enough to bring that out and point it at the disturbers of peace.

It is the human bone which gives the deadly quality to the arrow; but yet the bone must be made into an arrow with the use of certain incantations which add supernatural power, *mana*, as it is most commonly called. The maker sings or mutters this charm as he ties the bone to the foreshaft; and hence I have been told that the supernatural power is put in where the bone joins the foreshaft. The knowledge of the incantation is confined to few; but still if a man should, like that young man at Oba, make his arrows from the bones of some one he knew, and call on the ghost, as he would be sure to do, in binding on the head, no doubt his arrows would be effective.

The poison is an addition to the power of the bone; the magical efficacy of the poison is added to the supernatural power residing in a dead man's bone. The native did not much consider, if at all, the natural power to hurt of either bone or poison. A fine point of bone breaking off deep in a wound must be most dangerous; pungent and burning juices smeared on the arrow-head may well inflame a wound. It was not, however, to natural effects that the native looked at all. A dead man's bone made the wound, the power of the ghost was brought by incantation to the arrow, therefore the wounded man would die. Euphorbia juice is hot and burning; it is smeared on the bone with an incantation which calls in the power of a dead man's ghost; when the wound is given the ghost will make it inflame.

The cure of the wounded man is conducted on the same principle. If the arrow-head, or a part of it, can be recovered, it is kept in a damp place or cool leaves; the inflammation of the wound is little, or subsides. Shells are kept rattling over the house where the wounded man lies to keep off the hostile ghost. In the same way the enemy who has inflicted the wound has by no means done all that he can do. He and his friends will drink hot and burning juices, and chew irritating leaves; pungent and bitter herbs will be burnt to make an irritating smoke, and will be tied upon the bow that sent the arrow; the arrow-head, if recovered, will be put into the fire. The bow will be kept near the fire, its string kept taut, and occasionally pulled, to bring on tension of the nerves and the spasms of tetanus.

I will now describe the preparation of the poisoned arrows as it has been described to me, for I have never seen the thing done. Here is an account of it written by a native of Maewo Aurora, in the New Hebrides:—"When they have dug up a dead man's bone they break it into splinters and cut it properly into shape, and sit down and rub it on a stone of brain coral with water. After that it is fixed into a bit of tree-fern wood; every-

one cannot do that, it is some one who knows. When that is done, the thick juice of the *no-to* (*excavaria agallocha*) is put upon it. Then it is put in a cool place on the side wall of a public hall, and no fire is made there so that the cold may strike upon it and it may turn like mould. Then they dig up the root of a creeper they call *loko*, and come back and take off the bark and scrape the inner fibre into a leaf; and that, wrapped in another leaf, is put upon the fire. When it is cooked, this is wrapped in the web from the spathe of a cocoanut, and squeezed into a leaf of the nettle tree. Then, with a piece of stick, they smear it on the point of bone to help the *toto*. After this it is put again in a cool place, and swells up in lumps, which as it dries become smooth again. Then it is fastened to the reed, and bound round with a fine string. After that they take a green earth, which is only found in one spot, and paint it over. When it has been painted they take it to the beach and dip it into the sea-water till it becomes hard: then the *toto* is finished."

In the neighbouring island of Whitsuntide they finish with stuff found on rocks on the shore, and thought to be the dung of crabs, which is thought to have much magic power.

In Mota, in the Banks' Islands, the poison is made from the root of a climbing plant, *loki*, cooked over the fire with the root of pandanus. This mixture is black and thick, and is smeared on the points of human bone, which are put in the sun to dry, and then kept five days indoors wrapped up, when the stuff turns white. Another poison which causes more inflammation and acts more quickly is got from the *toi*, an euphorbia.

At Santa Cruz the foreshaft is of palm wood, carved with shark's tooth or shell. The bone head is covered with ashes and with the preparation which gives supernatural power. The foreshaft is bound at intervals with a string of fibre, which is covered with the same substance which covers the bone point. I feel sure that this binding is done with incantations which fasten supernatural qualities on the arrow.

The common result of a wound with these arrows is certainly tetanus, which is what is expected. Even if, however, the *loki* be, as has been supposed, some kind of strychnine, that is not the cause of the disease. After the lamented death of Commodore Goodenough, Dr. Messer, R.N., clearly established, I believe, the harmlessness, or comparative harmlessness, of the so-called poison on the arrows. For my own part, I have only desired to set forth the native view of the matter, which is of course quite independent of scientific research.

It may be asked how the very common belief has arisen that these arrows were poisoned with putrefying human flesh. I think that it arose when natives answered "dead man" to the

early traders' inquiries. The native meant that the bone was human, and the deadly power of the weapon derived from ghosts. The European thinking of poison, not of magic, supposed that the poison was from a corpse.

In conclusion, let me call attention to the beautiful and elaborate ornamentation of the shaft from the Banks' Islands. This was executed with obsidian in Santa Maria, where certain men used in former days to make their livelihood by their art. This shaft adds some illustration to Mr. Balfour's paper read in January, 1888

DISCUSSION.

The PRESIDENT thought Dr. Codrington's description of the preparation and properties of the arrows was extremely clear: it explained the uncertain but often very formidable results of wounds inflicted with these arrows.

Prof. VICTOR HORSLEY wished only to suggest that possibly the original value of the human bone tipping the arrow was first made evident by the employment of bone from a corpse recently dead, and in the decomposing tissues of which consequently the septicæmic virus would be flourishing. He also referred to the case published recently in the "British Medical Journal" by Mr. White, of Nottingham, in which a servant maid wounded herself with a poisoned arrow from a trophy, the symptoms being those of curare poisoning, and successfully treated as such.

His Excellency GOVERNOR MOLONEY remarked that he felt sure he was only expressing the general view of the meeting when he said that the paper which had just been read was one of importance and considerable interest. It might, however, be inferred therefrom that aborigines knew nothing of the use of poison for arrow tips until they were so instructed by aliens, who also had been the channel of supply of the necessary commodity.

Speaking of the African Continent, this was not his experience; the practice seemed extensively known. At the Gambia among the Mandingoes, who still employed the bow, the use of vegetable poison from a *Strophanthus* for arrow tips was general, and he would say the same of Yoruba, whence he had succeeded in bringing home to the Royal Gardens, Kew, living specimens of what is considered a new species of *Strophanthus*, which yields a poison used much for a similar purpose. The *umtsuti*, or poison plant of South Africa, is *Strophanthus hispidus*, and *wanika*, an arrow poison of the East Coast, is said to be from the root of the same. Again, we must remember the *hippo*, *kombé*, and *vakamba* arrow poisons. Finally, we have heard or read of the *Inée*, or *Onaye*, of Gaboon, a *Strophanthus* poison used to a like end. Doubtless there were many other poison-yielding plants known in use by the natives of Africa.

The following Paper was read by the Secretary :—

On the STRUCTURE and AFFINITIES of the COMPOSITE BOW.

By HENRY BALFOUR, M.A., F.Z.S.

[WITH PLATES V AND VI.]

CONSIDERABLE attention has been paid to the history of the bow by General Pitt Rivers, who, in his catalogue of his anthropological collection, published in 1877, has given an admirable general account of this weapon, the result of very careful research in a field at that time but little investigated. To him is due the credit of having first pointed out the necessity for dividing the varieties of the Bow into two principal groups called by him the "Plain Bow" and the "Composite Bow" groups respectively. He has entered, moreover, very fully into the question of the geographical distribution of the varieties, and has pointed out how the "Composite Bow," the offspring of necessity, originated as a copy of the "Plain Bow," in regions where suitable materials for the latter were not available. The series of specimens illustrative of this subject in the Pitt Rivers' collection, lately presented to the University of Oxford, is a very representative one, and in working at this series during the arrangement of the collection in the Oxford Museum, I was tempted to investigate further the structure and affinities of bows of composite nature.

Apart from the writings of General Pitt Rivers very little appears to have been written to describe the *complex structural peculiarities* of the higher types of the composite bow, and that little, so far as I have been able to ascertain, is for the most part extremely vague and superficial.¹ This is all the more curious when we consider that this species of bow has been in use in its most highly specialized form for a very considerable time, and has been mentioned by countless writers, both ancient

¹ Mr. J. Murdoch has written a very complete account of the sinew backing of Esquimaux bows ("Annual Report of Smithsonian Institute," 1884, Pt. II, p. 307). Ascham's "Toxophilus," Hansard's "Book of Archery," and W. Moseley's "Essay on Archery" (1792), give general accounts of bows, but their descriptions are many of them very unreliable and incomplete. The most recent general paper on the subject is D. N. Anuchin's "Bows and Arrows," in the "Transactions of the Tiflis Archæological Congress," Moscow, 1887. 4to. This contains a very interesting general account, illustrated. I am much indebted to my friend Mr. W. L. Morfill, for very kindly translating that portion which bears specially upon the subject of my paper. I have added notes from this paper in footnotes, as I was unfortunate in not obtaining a copy till my own paper was completed.

and modern. As regards its powers and the skill of Asiatic archers much has been written, and its eulogy has been uttered in the most extravagant terms, and with this I do not purpose to deal, but merely propose to confine myself to a description of the details of the anatomy of the higher types, with mention of some of the more primitive types for comparison, and of some forms allied to the composite bow. I recently had passed on to me by Dr. Tylor the half of a broken Persian bow, of excellent workmanship, and probably of considerable age (perhaps 200 years), which was sent to Oxford with other Persian weapons by Colonel Sir R. Murdoch Smith. This I cut into sections for the purpose of displaying its structure, described below, and this led me to investigate the anatomy of one or two other allied forms by way of comparison.

Before commencing a description of the structure of the more highly specialized forms, it may be well briefly to mention a few points in connection with those forms which shew a more primitive construction, and which may be taken as illustrating, to some extent at least, the stages in the evolution of the highly complex types which complete the series. The distribution of the composite bow is too well known from General Pitt Rivers' writings to need examination here. The more prominent types are those of the Eastern and Western Esquimaux, of some races of North-West America, and the Tatar and Persian forms, there being various offshoots from each of these forms.

In the more northerly regions of Central Asia (where, as pointed out by General Pitt Rivers, it seems likely that, from the lack of suitable wood for long-bow making, the use of a combination of materials for producing bows on the model of the older "self" bow originated), the earlier and more primitive forms have died out. We have therefore to seek elsewhere, in the more barren regions into which this form of bow has extended, for the primitive types which may serve to illustrate the struggles of the early bowyers in their attempts to produce a serviceable weapon.

The most primitive type now existing is that found among the Eastern Esquimaux, consisting of a piece of drift-wood (or two or more pieces of wood, whale-rib, or horn spliced together¹) "backed" with a cord of plaited or twisted sinews, which is fixed by an eye-loop to one of the nocks of the bow, and is wound up and down between the nocks, passing round them. A bundle of cords is thus formed, stretched tightly between the ends of the bow, and to a great extent covering the "back." Sir Martin Frobisher described this form of sinew backing as

¹ Anuchin mentions the following materials as added to the wood sometimes:—Whalebone, stag (? cariboo) horn, musk ox horn, or walrus tooth.

"not glued to, but fast girded on." Sometimes, even in the roughest specimens, the longitudinal lacing is gathered up into a compact rope by spiral binding. There are further cross lacings passing round the body of the bow and the backing, so as to keep the latter close against the former.

A specimen from the Barrow collection in the British Museum from Whale Fish Island (?) is backed with a lacing of raw hide, gathered into two bundles twisted up, with a cross lacing of the same material. A second in the British Museum from Parker Bay, Victoria Land, consists of roughly spliced bones reinforced at the back with short *whalebone* (baleen) strips. Crantz also mentions this material as used for backing Greenland bows. I have figured (Plate V, Fig. 1) a bow of this simple type obtained from the Eastern Esquimaux by Captain Lyon, R.N., *circa* 1825. In this specimen the body is of a single piece of drift pine, thick and clumsy; the tension of the sinew backing in this, as in most cases, causes the bow to assume the opposite curve to that of the weapon when strung for use. It frequently happens that the bows of the Eastern Esquimaux assume a very unsymmetrical shape, from the rough splicing and the unequal strength of the parts.

When the body is composed of more than one piece of bone, the pieces may be united by being overlapped and fixed with sinew thongs passed through holes, or with rivets of old ships' nails, or by splicing. In the latter case the joints are often strengthened by additional short pieces placed on back and front, with a splicing line bound round the whole.

The Esquimaux bows have been so well described in detail by Mr. John Murdoch¹ that I need not enter into the details of the various modes of "backing" characteristic of the different regions of Arctic North America, my purpose being merely to describe the prominent types which seem to indicate the various epochs in the history of this weapon. Mr. Murdoch refers his three well-defined western types to a single primitive ancestral form, of which the bows of the Eastern Esquimaux with simple backing, such as that described above, are but slightly modified survivals. He cites as an example a bow from Cumberland Gulf of very primitive construction.

In the western regions of the Esquimaux, where the materials are of better quality, and the workmanship far superior, owing no doubt to the ready access to the higher civilization of the West, in the proximity to the Asiatic Continent, the style of backing is more complicated. The cross lacing round the wood, especially, is usually more elaborate; occasionally, as in the specimen figured (Fig. 2), obtained by Capt. Beechey in 1826,

¹ *Op. cit.*

to the N.E. of Icy Cape, forming a close transverse binding over the greater length of the bow, the central grip and two extremities alone remaining free. By this means the longitudinal cords are brought into close contact with the wood, and the whole becomes stronger and far more compact. The backing is wound between the nocks as in the eastern forms, but the strands are gathered up closely to form a compact rope-like bundle, kept close against the body by the transverse binding, except at the ends where the strands are more free and less compactly packed. Generally the sinews are twisted together into a single or double rope by means of small ivory levers.

Many of the Western Esquimaux bows appear not to be of drift wood, but of wood of better quality, though Beechey describes bows from Kotzebue Sound as being of drift pine. He, however, mentions bags of resin "which appeared to be the natural exudation of the pine. From their constantly chewing it, it did not seem difficult to be had." In all probability they have fairly easy access to living trees, and frequently make their bows of the live wood.

Many bows from the western regions of North America have strips of horn, or ivory, or whalebone between the backing and the "body," and occasionally strips of hide are added; the backing is moreover frequently tightened by the insertion of small plugs. The wood is often painted over with various designs, and these bows also often exhibit the shape characterised as the "Tatar" shape, of which the specimen figured (Plate V, Fig. 2) is a good example. The two ends are bent suddenly away from the general line and are straight, the angles or "elbows" being emphasized in the unstrung state.

The close cross binding occurs most frequently at the "elbows," which, when the bow is strung, have to withstand a somewhat severe strain; but, as seen above, in many cases extends more or less towards the central "grip."

The "Tatar" shape is doubtless derived directly from the Asiatic Continent, ready access being afforded by the narrow Behring's Straits. It extends certainly as far as Hudson Straits. Capt. Beechey mentions¹ the close resemblance between bows of St. Lawrence Island, Behring's Straits, and those of the Tchuktschi. He lays stress upon the many points in common to be observed in the two races. Capt. Belcher² also points out the connection between the peoples of Arctic Asia and America. He says, "The bows of the Esquimaux are either in one single piece steamed to form, or at times composed of three pieces of

¹ "Narrative of a Voyage to the Pacific and Behring's Straits," 1831, p. 243.

² "Trans. Ethnol. Soc.," Vol. i, 1861, p. 129.

drift wood, and it has always appeared to me that their object has been to produce a form very similar to the strung bow of the Tartars, and *totally dissimilar* to the tribes of Indians on the American shores southerly." Dr. King, in his description of the Esquimaux, writes,¹ "The Esquimaux of Behring's Straits bestow much care in giving the bow the proper form, and for this purpose they wrap it in shavings soaked in water, and hold it over a fire for a time; it is then pegged to the earth in the form required. By the assistance of the sinews at the back the bow preserves its elastic power, and by slackening or tightening them it is rendered weak enough for the child or strong enough for the most powerful man, and when fast girded it causes the implement, when unstrung, to turn the wrong way. They have also the power of altering the length of their bowstring to their pleasure by twisting the several strings, often 15 or 20 plaits, of which it is composed. Some of the warlike tribes of Behring's Straits muffle with fur the horns of their bows to deaden the noise of the string against them."

To enumerate the several Esquimaux varieties of what I should propose to call "free" sinew backing (as opposed to the backing of sinews *moulded* on to the wood or horn, which may for convenience be called "close" backing), would be merely to repeat the substance of Mr. Murdoch's paper; and I shall here leave this form and pass to a very distinct type, which may well be regarded as a survival of an early form in the direct line which has led to the perfected Asiatic bows. The peculiarity of this type, which is distributed over a fairly wide area of North-West America, is that, instead of the sinew backing being composed of plaited sinew cords, kept close to the bow by means of cross binding of similar material, it consists of a *mass* of sinews² taken from the back or neck of some animal, not divided up into strands or cords, but moistened and then moulded in layers directly on to the surface of the bow, so that the whole forms a very compact weapon, the composite structure being far less obvious than in Esquimaux bows with "free" backing. In making these bows, as Sir E. Belcher tells us, the wet layers of sinew are applied so as to entirely encase the wood: "The horns of the bow are also moulded entirely from it, and, when dry, it presents the translucent features of horn. The face of the bow is then polished off to show the wood. These bows are preserved with the utmost care in fur cases to prevent moisture reaching them, by which their strength would be materially diminished."

¹ "Journ. Ethnol. Soc." Vol. i, p. 293.

² Burton mentions bows of the Sioux and Yutas with a backing of *raw hide*. Is it possibly this solid mass of sinews that he has described under this term?

Catlin¹ gives an interesting description of the bows of the Blackfoot tribe (between the Missouri and the Yellowstone, about 34° W, 41° N.), which I quote in his own words: "The length of these bows is about three feet, and sometimes not more than two and a half. They have, no doubt, studied to get the requisite power in the smallest compass possible, as it is more easily and handily used on horseback than one of greater length. The greater number of these bows are made of ash, or of 'bois d'arc' (as the French call it), and lined on the back with buffalo or deer's sinews, which are inseparably attached to them, and give them great elasticity. There are very many also (amongst the Blackfeet and the Crows) which are made of bone, and others of the horns of the mountain sheep. Those made of bone are decidedly the most valuable, and cannot in this country be procured of a good quality short of the price of one or two horses. . . . The bone of which they are made is certainly not the bone of any animal now grazing on the prairies, or in the mountains between this place and the Pacific Ocean; for some of these bows are three feet in length, of a solid piece of bone, and that as close-grained, as hard, as white, and as highly polished as any ivory. . . . It is my opinion, therefore, that the Indians on the Pacific Coast procure the bone from the jaw of the sperm whale, which is often stranded on that coast, and, bringing the bone into the mountains, trade it to the Blackfeet and Crows, who manufacture it into these bows without knowing, any more than we do, from what source it has been procured."

I have figured (Plate V, Fig. 3) a good example of this kind of bow, which was obtained by Capt. Belcher in California, now in the Pitt Rivers collection. In some of the bows of this type the sinew layer is moulded on the back from end to end and bound round at the ends with sinew strands, and sometimes porcupine quills in addition, to prevent its coming away from the surface of the bow; but in others, as, *e.g.*, the Californian bow figured, an advance on this is observed in the sinew layer being moulded so as to enclose completely the last inch or so of both ends, thus doing away with the necessity for binding at the extremities. In these latter forms the sinew extends beyond the ends of the wood or horn body of the bow, and forms solid tips, which are so moulded as to form the nocks. Nearly all are bound round at the centre with thongs of hide, or other material, for the hand grip. In order to give a firm hold to the sinew, the surface of the "back" of these bows is scored over with deep scratches, so as to present a rough surface. A marked recurved outline in the unstrung state is frequently exhibited, from the tension of

¹ "North American Indians," fifth edition, 1845, p. 32.

the sinews, as will be seen from the figure, the curve in this specimen being of a very regular C shape.

This method of backing must have proved a distinct advance upon the presumably older system of "free" backing. This compact and powerful weapon appears to have been especially adapted for use on horseback, as it has been favoured particularly by the horse-riding tribes. It is moreover the form which has been worked up to the state of greatest perfection on the Asiatic Continent. The sinew backing is sometimes reddened, sometimes blackened, or it may be left of its natural colour, as in the one figured. The Ossage and Modoc tribes and many others used this bow, and General Pitt Rivers has stated his belief that "occasionally it is used as far south as Peru."

Of the Esquimaux and North-West American bows, I have described three prominent varieties:—1. That of the Eastern Esquimaux, with its simple backing laced from end to end, roughly made, and presenting a very primitive structure; 2. That of the Western Esquimaux, shewing well-made examples; the backing still of plaited sinew laced between the ends, with, in addition, a more or less complicated system of cross lacing, many of the bows being painted, though in none is the sinew backing concealed beneath an ornamental covering; the shape frequently betraying the influence of the proximity to the Asiatic Continent, in the appearance of the "Tatar" outline; 3. The North-West American form, in which the sinew is moulded closely on to the surface of the bow, and is sometimes painted over, these bows being usually short and very compact.

For the higher forms we must turn to the Asiatic Continent, and I will again only describe the more prominent varieties characteristic of different regions, without going into the details of the numerous subvarieties more than necessary.

The descriptions of bows by the early classic writers are more or less vague, and no mention, so far as I know, is made of sinew "backing," though, from the accounts of the shapes of many varieties, there is little doubt that this kind of reinforcement was in vogue at a very early period. In the *Iliad*² the bow of Pandarus, the Lycian, is described as of mountain goat's horn, without mention of other materials to indicate a composite structure. At the same time the poet ascribes to the bow of Odysseus³ a prodigious power which is not easily reconciled with the material, plain horn of considerable length (I assume that both these bows are of the same type). The great strength and the effort and knack required for stringing and drawing such

¹ "Catalogue of the Anthropological Collection," 1877, p. 51.

² "*Iliad*," Book iv, 105.

³ "*Odyssey*," Book xxi.

a bow, is more easily explained by supposing that those from which Homer drew his description were of composite structure, with a powerful reinforcement of sinews moulded on to the back and probably concealed by an ornamental layer of some kind. In the higher forms of composite bow, one of the chief characteristics is the artful concealment of their composite structure beneath coats of bark and lacquer. From the expression, *νευρή*, we gather that the bow-string was of sinew, and we also learn that the bow of Odysseus was carefully kept in an ornamental case,¹ after the fashion of Asiatic archers using the composite bow. The few examples of bows composed of horn alone, existing at the present day, do not appear to be of very exceptional power, and certainly not of sufficient strength to resist the efforts of men trained to the use of this weapon, as were the suitors of Penelope.

There is no doubt that the Parthian, Dacian, and Scythian bows of antiquity were "composite" bows of somewhat similar structure to those of modern Persia or China, as we have evidence that the Persians derived the bow, which they afterwards brought to such perfection, from the Scythians. According to Rich² the Scythian bow was shaped in two bays, one smaller than the other, and resembling the early Greek Sigma Σ . Hercules is figured carrying an unequally curved bow of this kind, possibly representing the one which he obtained from Teutarus, a Scythian shepherd, as opposed to that which he received from Apollo, which was necessarily a "Greek" one, and symmetrical. The Scythian bow as usually represented is symmetrical and, in the unstrung state, regularly curved in a C shape, resembling the type most characteristic of modern Persia. The unequally curved bows may have been so made for the purpose of enabling the archer to draw the arrow in a line from the exact centre, or the bows may have been distorted in the representation.

To return to the bows of modern times.

Amongst the Chukches of Easternmost Siberia, as one would expect from the proximity to the shores of Alaska, the form of the bow bears a strong similarity to that of those of the Western Esquimaux. It appears from the narrative of the Vega Expedition that the modern Chukch bows are very degenerate and of inferior manufacture, though the older bows were of finer make. These were larger and made with greater care, "covered with birch bark and strengthened by an artistic plaiting of

¹ "ἀντὶ γωρυτῆ, ὃς οἱ περικειρὸ φαεινός." *Odyssey*, xxi, 53.

² Dictionary of "Roman and Greek Antiquities."

sinews on the outer side." This birch bark covering is a strictly Asiatic characteristic, whereas the *plaited* sinew reinforcement is chiefly peculiar to North America. Further west, among the Tunguses, the bows shew a close relationship to the Tatar form, described below, both in general outline and in structure. A Tungus bow in the British Museum, of markedly "Tatar" form, is mainly built up of wood, a double layer running along the "arms," with a fairly thick reinforcement of sinew moulded closely along the back as far as the commencement of the straight "ears."¹

The "backing" is entirely covered with thick birch bark, scored over with ornamental grooves and scratches. The "ears" are short and of solid pieces of wood, with small bone wedges let into the ends, to give strength to the nocks, which, oddly enough, are in this specimen situated at the extreme ends, and not just below the ends, as in most bows. The ridges below the "ears," so characteristic of the higher Southern forms, are here only slightly marked, the "ears" thickening rather suddenly. The "grip" is of wood, covered with birch bark, and bound at the centre with hide thongs. The belly is composed of a strip of horn along each "arm" reaching to the bases of the "ears," almost entirely exposed, except for a slight overlapping of bark round the edges. The horn is very thin indeed, and can hardly have been of great service in increasing the strength and elasticity of the weapon, and was probably added to this bow more for the purpose of carrying out the "Tatar" design, in spite of scarcity of suitable material, than for real use. The edges of this bow are finished off with bone strips, and there are bone bridges at the "elbows" for the bow-string.²

A second Siberian bow in the British Museum is from the Bashkirs, a nomadic tribe in the Ural district, in the govern-

¹ For convenience, I may here explain the terminology used:—

Back = The side which in most of these bows is concave when unstrung, becoming convex when strung.

Belly = The side opposite to the back, which is nearest to the archer when shooting.

Arms = The flexible portions lying between the central "grip" and the rigid extremities.

Shoulders = The points where the bow suddenly narrows laterally to form the terminal "ears."

Ears = The inflexible extremities beyond the arms, at the end of which are the nocks. They are usually termed the "horns," but in dealing with the anatomy of the composite bow an obvious confusion is avoided by substituting this word.

² Anuchin (*op. cit.*) describes the Tungus bow, from a specimen in the Moscow Museum, as made of two kinds of wood, fastened tightly with yellow (? inner) birch bark; on the back (*i.e.*, "belly") are fastened horn strips, except in the middle, where the bow is held for bending, and at the ends pieces of bone are attached, in which notches are made for the cord ends.

ment of Orenburg. This specimen exhibits the so-called "Cupid's bow" shape very strongly. It is roughly made. The wooden base is fairly thick along the "arms"; the sinew backing is powerful and covered with thick birch bark; the "back" is slightly concave in cross section, and the "belly" very convex. The horn layer on the "belly" is thicker than in the preceding specimen, but is thinned down towards the "ears"; it is entirely exposed, except at the "grip." The ridges below the "ears" are fairly marked and apparently shaped in the wood, and not by moulding the sinew; the "ears" short, with partial covering of bark, wound spirally round them; and the nocks are just below the extremities. At two points on the arms there are supplemental transverse bindings to keep the horn strips in place, but these have evidently been added since the bow was finished, and are for mending rather than part of the necessary structure. There are bridges at the elbows for the bow-string.

A bow described by Erman deserves mention here¹: "A very powerful bow, also made of fir, is in use by the natives dwelling on the Northern Obi, and is stated to be the peculiar manufacture of the Kasuimski. The bow is strengthened by thin slices of the horn of the fossil rhinoceros, *R. tichorhinus*, very neatly joined to the fir by fish glue, and requires great dexterity to bend it fully. The Kasuimski are inhabitants of the banks of the Rivers Kas and Suim."² It is possible that fossil horn has been frequently used as a substitute for the more serviceable buffalo horn of the higher types.

Turning now to the bow known as the "Tatar" bow, which has given rise to the so-called "Kung"³ bow of China, an advanced type is reached, and better workmanship displayed, than in any of the preceding examples. The backward curve when unstrung, and the "Cupid's bow" shape when strung, are strongly marked in this type. Externally it shows a thick and strong rounded layer of black horn lying along the belly, completely uncovered and extending to the base of the "ears." Each "arm" has a single piece of horn. The "ears" are bent down sharply at the "elbows," and are nearly straight; at the extremity of each a wedge of horn may be let in to strengthen the nocks, and the actual tip beyond the nocks may be entirely

¹ Quoted from Richardson's "Polar Regions," p. 308.

² These two rivers flow into the Yenesei in about latitude 60° N.

³ "Kung," 弓 in Chinese, means any kind of bow, so that it cannot be used as an adjective to describe this particular form of bow. The word Nu, a cross-bow, becomes when written 弩, which is a combination of a phonetic character sounded Nu, and the radical Kung, which has been added in order to express the thing visibly, as meaning a bow of some sort.

I am indebted to Mr. F. H. Balfour for the above note.

of this horn, but in the commoner examples the occasional presence and desirability of this addition is indicated by painting the wood black beyond the nocks, thus giving the appearance of horn.

The back is covered with birch bark, applied in rhomboidal pieces, giving the appearance of a spiral winding. The bark extends as far as do the backing sinews, and completely conceals them. In the commoner specimens the bark is left in its natural state, but in finer examples, and especially in the better Chinese bows, it is covered wholly or partially with paint and with elaborate designs in thin cardboard stuck on to the surface and varnished over. Along the edges run narrow strips of horn or cane, which conceal much of the inner structure. The central grip is usually bound round transversely with sinews and in the better examples covered with thin cork or leather. The ridges are always well marked. The nocks are occasionally at the extreme tips as in the Tungus bow above. I dissected one of these bows, of the rather commoner sort, in order to show its structure more in detail. Plate VI, Figs. 4–8, refer to this specimen, and the description may, I think, be taken as fairly characteristic of all bows of this type.

Fig. 4 shows a tranverse section through the middle of one of the "arms." Along the centre runs a flat piece of cane (a^1) of the same width nearly as the "arms"; to this, on the belly, is neatly and firmly glued a thick piece of horn (b), flat on the inner and convex on the outer side. On the back there lies firstly a layer of sinews (c^1), longitudinally disposed, partly mixed with glue, and adhering very closely to the cane; over this is a second layer (c^2) of mixed sinews and glue, the proportion of glue being greater in this than in the lower layer. These two layers are turned round the cane so as just to meet the horn at the sides, and here are seen the two thin strips of horn ($d-d$) which conceal externally the point of juncture of the several component materials. Over the second stratum of sinew is a layer (e) of fine, delicate inner bark of birch, overlying which is the external layer of coarser bark. The region at which this section has been cut is that where the greatest flexibility is required, and where the bow is flattest and widest, though in this type the width does not vary greatly along the "arms."

Fig. 5 is taken from a *dissection* of the same part showing the succession of the layers, a portion of each layer being removed to display the one lying immediately below. The letters correspond with those in Fig. 4.

Fig. 6 shows a tranverse section taken at the sudden bend or "elbow," which indicates the commencement of the "ear." In this region there is a prominent ridge which gradually rises and

shades off into the "ear." In the section it is seen that the cane is replaced by hard wood (a^2) with a triangular cross section which produces the shape of the ridge. Over the "belly" side lies the horn, very thin at this point; it terminates a little way beyond this point. On the back are seen the continuations of the two sinew layers c^1 , c^2 . The external bark layers are the same as before.

In Fig. 7 is seen a transverse section through the centre of the handle or "grip." Here the centre is composed of both cane and hardwood; the cane a^1 is in direct continuation from the "arms"; the hardwood serves to pad out the handle in order to fit the grip comfortably. The horn, b , is very convex here, and this section cuts through the point of meeting of the two horn strips, which together cover the belly as far as the "elbows"; so that here the end of one of the pieces is represented. The longitudinal sinews are disposed as before. The bark does not extend over the handle, but, as mentioned above, in its place there are coarse sinews, g , wound transversely round in a slightly spiral manner, the ends of which are seen cut across in the section. In the more elaborate specimens there is a layer of shark skin, covering the grip, with thin cork overlying the whole, and affording a good hand-hold.

Fig. 8 is taken from a longitudinal section through the whole of the grip, and shows on a reduced scale the extent and form of the plug of hardwood, a^2 , and how it ekes out the shape of the hand-hold; the meeting of the two horn strips, b , b , is also seen.

The specimen from which the above description is taken is by no means a fine specimen of its kind, but may be taken as fairly typical of the "Tatar" variety, as the different examples seem to vary more in external finish than in internal structure.

The figures of the complete Persian bow (Plate VI, Fig. 9), and the anatomy of another specimen (Figs. 10-16) are taken from specimens sent to the Oxford Museum, by Colonel Sir R. Murdoch Smith. The two specimens are exactly similar, so that the description of the structure of the one may be taken as applying to that of the other, which is figured entire.

These specimens are estimated by Colonel Murdoch Smith to be certainly 200 years old, and are very good examples of the highest type of composite bow. It is highly improbable that this weapon will ever improve, with the increasing use of fire-arms in Asia, and we are justified in regarding this as the culminating point in the series.

In shape this bow (Fig. 9) differs from the "Tatar" bow; the unstrung curve is more regular and resembles that of the Scythian bow as generally described, and the "ears," which are relatively much shorter, continue in the same curve with the

"arms"; they are moreover not bare, but overlaid with sinew as far as the nocks. The "arms" also, as compared with the "Tatar" bow, are proportionately flatter, wider at the centre, and more tapered towards the "ears" and "grip"; and they are further more markedly plano-convex in section. The specimen figured does not exhibit the recurving in the unstrung state, to the extent of many examples, in some of which the tips actually cross one another.

As the scale is ascended the tendency to conceal the structural details beneath an external coat, and thus to give an homogeneous appearance to the bow, becomes increased. We observe it in its infancy in the Siberian bows with their plain or very slightly ornamented bark covering, lying over the sinew backing; and higher in the scale this coating, which at first doubtless served a purely *useful* purpose, as a protection from the effects of weather, becomes more and more a vehicle for the embellishment of ornamental art, at the same time increasing in its extent, till the maximum is reached in bows of the Persian type, in which usually the elaborate structure is entirely concealed by a coat of lacquer, upon which frequently great artistic skill is lavished in floral designs and scroll work picked out in gold. All composite bows appear to require soaking in water to produce their maximum effect, and possibly this bark coat, besides protecting the sinews from injury, was intended primarily to prevent rapid change in the condition of the bow, and especially the sinew and glue, from changes in the temperature, and to protect them from the sun's rays. *Secondarily*, it was found to be a convenient ground upon which to lay the varnish and paint which give the finishing touches. I do not know the composition of the lacquer used, but it must doubtless be of a very special nature not to crack all over when the bow is bent.

The specimens figured are, as appears to be usually the case with the Persian bows, entirely covered with the lacquer coat, except at the edges of the arms, where the side strips of horn appear on the surface, as in most specimens where they occur at all.

A section (Fig. 10) taken transversely across the centre of one of the arms, at once exhibits a marked difference from the corresponding section in the Tatar bow (Fig. 4). It is seen that the centre (*a, a*) is composed of a light-coloured wood in two pieces, unequal in width, and the surface of this is much scored with rough grooves, to give a firm hold to the glue and sinews. The belly is composed of a number of narrow strips of horn (*b, b*) instead of a single piece. These are joined to the wood and to each other with glue, which is seen filling up the interstices as an hyaline substance (*h*). Over the horn strips is a very thin

layer of transversely disposed sinews mixed with glue, extending from side to side, and apparently to assist in keeping together the numerous strips. This does not occur in the "Tatar" bow. The back is covered with a thick layer (*c*) of longitudinal sinews, slightly mixed with glue, the layer being well coated on the outside with glue, the surface of which is smoothed and polished. The sinew layer appears to be single and not in two strata, as in the "Tatar" bow. Overlying *both* belly and back is a layer of the finest inner bark of the birch, very delicate, and applied in rhomboidal pieces, as before described (there is no layer of coarser bark), and immediately upon this lies the external coat of lacquer. At the edges the strips of horn (*d, d*) are exposed and break the seemingly spiral winding of the bark, which is only apparent, as the edges of the pieces on the back and belly do not correspond.

Fig. 11, Plate VI, is taken from a dissection of the belly side of this part, shewing the successive strata—the horn strips (*b, b*); the external side strips (*d, d*); the transverse sinews (*k*); the bark layer (*e, e*), shewing portions of two pieces; the external lacquer (*l*), which replaces the bark coat (*f*), of the "Tatar" bow. A dissection of the back is shown in Fig. 12, where *c* represents the sinew reinforcement, and *c*² the external surface of this, coated with smooth polished glue.

Fig. 13 shews a transverse section through the middle of the ridge at the commencement of the terminal "ear," corresponding to Fig. 6. The number of horn strips is smaller than at the centre of the arm, shewing that these do not all run the whole length of the arms; the horn ends abruptly at the commencement of the "ears," about three inches beyond the point at which this section is taken. It is also seen that in the Persian bow the wood base enters less into the formation of the ridge than is the case in the "Tatar" form; the ridge is here almost entirely moulded up from the sinew mass.

A transverse section (Fig. 14) through one of the "ears" shows the hardwood base split up into four pieces, *a, a, a, a*. The two smaller pieces commence at the point where the horn ends, and take its place. A new element appears in a flat piece of horn *m*, running down the centre, at right angles to the faces of the bow. This is a thin horn wedge, thickest at the extremity beyond the nock, to which it gives support. It resembles the similar piece in a Chinese bow in its use, but differs in its traversing the whole length of the "ear," and in never entirely forming the extreme tip beyond the nock. The longitudinal sinews, *c, c*, surrounding the "ear" are in continuation of the longitudinal backing sinews, which are here brought round in two bands, completely encasing the wood, being only separated

from each other by the edges of the thin horn wedge, which are seen externally. Below the nock is a band of transverse sinews, binding together the elements composing the "ear." There is no layer of bark over the "ears," the lacquer and gilt being applied directly to the sinew.

Fig. 15 is taken from a transverse section through the centre of the handle or grip, corresponding to Fig. 7: a^1 and a^2 are two pieces of hardwood forming the base, the smaller piece being inserted to pad out the grip and to give it a rounded form; the two are glued together. The number of horn strips which reach this point is reduced to four, as this portion is narrowed considerably. This section does not cut through the point of junction of the two sets of horn strips, for, as will be seen from Fig. 16, the meeting point is not exactly at the centre in this specimen. The sinew backing extends nearly round the grip, omitting only the portion where lie the horn strips, overlying which is a thin layer of transverse sinews, as elsewhere. The shape is partly moulded from the sinew mass, as it is in the ridges (Fig. 13). The bark covering entirely surrounds this part, as the side strips of horn do not extend along the grip.

In the longitudinal section through the grip (Fig. 16), is seen the extent of the small pad of hardwood, a^2 , and the meeting point of the two sets of horn strips, between the ends of which is inserted a thin strip of wood. The principal piece of wood in the grip, a^1 , continues in either direction a short distance along the arms in the form of a wedge, pushing its way between the pieces which form the centre of the arms, which are represented in Fig. 10, a , a .

In the figure of the perfect Persian bow the points at which the transverse sections have been cut are indicated with dotted lines.

Hansard in his "Book of Archery," quoting Thevenot, says, "Oriental bowyers use a peculiar kind of glue, made from a root called in Turkey 'Sherischoan,' which they grind like corn between two stones, until it resembles sawdust." It is certainly a most effective kind of glue, as it does not appear to crack with use, though it sets very firmly; it is also very pellucid.

Murdoch Smith¹ says of these bows that, after leaving the maker's hands, in order to be strung for use, they had first to be softened in a bath, and then gradually opened by cords attached to pegs in the ground.

Although the finer Indian bows are of a high type, they hardly attain to the level of the typical Persian bow, and many of them shew signs of a slight degeneration from a higher type. They are closely related to the Persian and Turkish types.

¹ "Persian Arts." South Kensington Museum Handbook.

The specimen of an Indian bow which I have dissected and figured (Figs. 17-21, Plate V) is very strongly recurved in the unstrung state; each arm for a third of its length is curved sharply at right angles to the rest, which is only slightly curved, thus forming a marked rounded elbow. It is rather less powerful than the Persian bow described, being less stoutly made and of weaker materials. In external appearance it shows a strong resemblance to the Persian bow; the ears are shorter and the shoulders more pronounced, these being very square. It is entirely covered externally with a thin lacquer coat, differing in appearance from that of most bows of this or the Persian types; this appears to be due to the fact of its lying not on bark, but on a peculiar metallic layer resembling tinfoil, but infinitesimally thin, and perhaps painted on from a solution. It gives a hard appearance to the overlying lacquer. There is no trace of side strips of horn along the edges of the arms. The nocks are not, in this specimen, strengthened with horn.

On examining the structural details by means of sections, many departures from the Persian type are observable.

To take a transverse section through the centre and broadest part of one of the arms (Fig. 17), it will be at once seen that the horn here plays a far less important part than in either the Persian or Tatar types. The belly is not entirely composed of this substance, as in the latter types. The wood centre (*a*) is composed of a single piece along the arms; this is deeply and neatly grooved longitudinally towards the belly, in order to give firm hold to the glue, which forms a fairly thick layer (*h*) between the wood and the horn. The horn (*b*) is composed of a single piece in each arm, and not composed of strips as in the Persian bow; its surface is grooved towards the wood. The horn does not extend to the edges, but is overlaid with a stratum of longitudinally disposed sinews, similar to those on the back, and apparently a continuation of them. The sinews are in a double layer; one layer, n^1 , composed of sinews with little glue mixed with them, does not extend *over* the horn, but fills up the space between it and the edges; this is a continuation of the inner layer of the back, c^1 . The outer layer, n^2 , overlies both horn and inner sinew layer, n^1 . The shape of the belly is thus to a great extent given by a padding out of sinews. The outer sinew layer, n^2 , is mixed with glue or cement, and has a dull grey brown colour; this is coated with a kind of red brown cement, the surface of which is smoothed. Over this brown cement lies the peculiar thin metallic film, which is extremely delicate, and it is difficult to prevent its rubbing off when exposed. To this is applied the external ornamental lacquer coat. It is not easy to account for the substitution of the

metallic layer for the bark one, as it seems to be but an indifferent vehicle for the lacquer, which flakes away from it rather easily. The external sinew layer of the back, c^2 , differs from that on the belly in being only slightly mixed with glue and having none of the grey brown cement.

Fig. 18 shows a dissection of the belly of this part, displaying the succession of the layers, a =the wood; h =the glue; b =the horn; n^2 , the outer sinews mixed with grey cement; o , the brown cement; l , the lacquer.

A dissection of the back is represented in Fig. 19; p is the metallic film.

Fig. 20 is taken from a transverse section through the centre of one of the ridges. The wood centre is seen here to be composed of three strips, a^1 , a^2 , a^3 , of which the centre piece, a^1 , enters largely into the formation of the ridge, and is a wedge-shaped continuation of the "ear," which fits between two divided ends of the single piece forming the arms. The extremities of these double ends form the shoulders. The horn has dwindled down to very small proportions, as it is thinned away as it approaches the shoulder, and adds but little support to this part. This reminds one of the "Tatar" bow, and shows divergence from the Persian types; but this specimen differs from both types in the belly at this point being chiefly built up of sinews and cement. Beyond the "shoulder" the "ear" is formed of a single piece of wood, but a layer of sinews encases it as far as the nocks. The actual tips are painted black, as though intended to represent horn.

A transverse section through the centre of the "grip" (Fig. 21), shows that the bulk of this portion is composed of a single piece of wood, a , the horn, however, playing a fairly important part. Round the whole lies the inner layer of sinews, here evidently perfectly continuous all round, c^1 , n^1 ; and over this on the back the outer sinew layer, c^2 , and on the belly the layer of sinew and grey cement as before, the two different layers meeting at the sides and overlapping one another slightly. This double sinew casing is of an equal thickness all round, and the shape of the grip is formed by the wood and horn. The central piece of wood is continued wedge-like into the arms, tapering at either end and fitting into a V, formed by the divided end of the wood of the arms. Represented diagrammatically the wood-work of the whole is arranged thus; rather more than one half of the bow being represented.



The two strips of horn do not meet in the centre, but, as in the Persian bow above, a little away from this point.

The more prominent structural peculiarities of this type then, are:—(1) The small proportion of horn in its construction; (2) the presence of layers of longitudinal sinews on the belly, replacing to a great extent the horn; (3) structure of the wood base; (4) the absence of a layer of bark and the presence of cement and metallic coat; (5) the absence of side strips of horn.

It shows resemblance with the "Tatar" type in the sudden bend at the elbows; in the formation of the ridges chiefly from the wood centre; in the *single* strip of horn in each arm; in the *double* layer of backing sinews; in the thinness of the horn towards the "ears." It resembles the Persian type in the general moulding of the shape of the different parts; to a certain extent in the structure of the wood base; in the *entire* concealment of structure beneath an ornamental coat.

There is evidence that this form is, to a certain extent, a degenerate offshoot from a higher type, *e.g.*, the comparative weakness of the whole, and also the weakness of certain parts. This latter is indicated in very many examples by rough external bindings or splicings at the elbows and on either side of the grip, added in order to assist these parts to stand the severe strain. Sometimes these splicings have been added after the completion of the bow, as the lacquer coat has been first completed over these parts, and it seems as though the weapon had been discovered to be weak after use. In other cases it has been applied in the first instance, as a finishing touch; the lacquer having been omitted at the parts where the splicing was intended to be added. Fig. 22, taken from a specimen in the Pitt Rivers collection, shows one of these bows spliced in this fashion; it recalls the similar cross splicing at the elbows of most Western Esquimaux bows.

Another possible sign of degeneration is the absence of the side strips of horn along the edges. These, however, are frequently imitated by means of lines of black paint, thus indicating the desirability and former presence of the real material. Their absence is due to the continuation of the sinews round to the belly, thus leaving no edges to be concealed and finished off; but as this is so at the expense of the horn reinforcement, and so also of the strength of the weapon, it cannot be regarded as a mark of progress.

Again, the substitution of other materials for the bark layer as a vehicle for the ornamental lacquer does not, judging from this specimen, appear to be a success.

The Indian bows vary to a considerable extent in form and in external appearance, but, so far as I have been able to see

from superficial examination, the greater number do not differ materially in structure from the specimen described, which may be taken as fairly typical of the class. Many approach more nearly to the Persian type, and bark is often present beneath the lacquer.

I have not been able to examine a number of Turkish bows, but I gather that they are for the most part only slight modifications of the type of which the Persian and Indian bows are varieties.¹ A bow in the British Museum, described as Turkish, is small and very beautifully finished. Its length is 3 ft. 8½ in., and greatest width 1½ inches. The grip is covered with bark, and bulges towards the back only; the horn of the belly is exposed and polished, thus reminding one of the "Tatar" type; it is in two pieces, separated at the centre of the grip by a thin ivory plate. The sinew backing is covered with thin black leather, upon which designs are picked out in gold. The ridges are strongly marked, and the "ears" of plain wood and very short, partly covered on the back with birch bark. The nocks are lined with leather. In transverse section the arms are plano-convex. It is very powerful for its size; the reflex curve is very regular and increased gradually towards the "ears," resembling the curve of most Persian bows. Of the internal structure I am unable to speak.

I have confined myself in the above remarks to the class of weapons which goes by the name of the "composite bow," that is, bows which have a reinforcement of sinews on the back, and which in many cases exhibit further a composite structure, in the presence of a variety of materials. There are, however, a few forms which, although they must be excluded from this class, nevertheless show a relationship to the composite type, and give evidence that they have been derived from it.

Many plain wood bows from the Oregon Indians have a strong reflex curve when unstrung, though this is not due to the presence of sinews on the back, the curve being *carved* to shape in the wood itself. They are very flat, short, and springy, and in general character suggest relationship to bows of composite nature. Besides these, most of the bows of the Clapet tribe show a similar relationship. These again are plain or "self" bows, but in their strongly plano-convex or concavo-convex section seem to point to the aforesaid origin. They are moreover characterized by having broad grooves along the back, which may be considered as possibly imitating a former sinew backing, or even as being channels along which a sinew cord

¹ "The composite bow was held in great esteem with the Arabs and Turks, in whose language are many words for different bows, the parts of them, and the discharging of them." Anuchin, *op. cit.*

used formerly to lie, though now disused and merely retained from force of habit.

In Java we find a bow which is peculiar to the island. It is composed of two arms each consisting of a single piece of horn, usually of black buffalo horn, meeting at the centre, where they are fixed into a large rounded wooden handle, composed of two pieces, joined at top and bottom with a metal ferule. The horn is plain and smooth, in section plano-convex; in the unstrung state there is a strong reflex curve; the nocks are deep and the extremities laterally flattened, and there are ridges below the nocks. From these characters it would seem as though the Javanese bowyers had originally had the Asiatic composite bow in view. This being so, one can understand that the material (horn), which alone is exposed to view in the Asiatic model, suggested the use of that substance for the construction of the whole. Raffles, in his history of Java, tells us that these bows ("Gendewa") are seldom used in modern days, except on state occasions. Perhaps I may be allowed here to digress a little in order to mention a somewhat interesting fact which lately came under my notice. Dr. Hickson, on his return from the Malay Archipelago, showed me, amongst other specimens, a bow which had been obtained from New Guinea. This, however, proved to be a perfectly characteristic Javan bow, such as I have described, which had somehow found its way eastward to a region where its proper use was not appreciated. The strongly recurved outline of the bow, when unstrung, does not appear to have suggested its *raison d'être* to the mind of the savage into whose hands the weapon fell, as he adapted the bow to his own use by adding a bow-string of rattan, ingeniously fixed on the wrong side. He thus made the *reflex* curve that of the strung bow, and in this way contrived to minimize the power of the weapon. Moreover the shape of the nocks is not adapted for a flat rattan string, which in this case does not present its flat surface towards the bow, as in all New Guinea bows, but edgewise, in a highly ineffective position. This serves perhaps to emphasize the intimate connection between this reversed curve and composite structure, and to strengthen the idea that the Oregon bows, above mentioned, are copied from composite bows. It is unusual to find a recurved outline in, so to speak, "pure bred" self bows of savage races.

Another kind of bow, which shows a relationship to the "composite bow," is that described as formerly in use in Lapland. This weapon has entirely vanished in these parts, and was apparently obsolete at the time of Linnaeus' visit in 1732; it has succumbed entirely before the inroad of fire arms, although these are for the most part of very primitive type; most

of the rifles that I saw among the Lapps during a short visit last summer to East Finmarken, were modern reproductions of the antiquated "snaphaunce." I cannot do better than reproduce the description given by Jean Scheffer¹ of these bows; he says, "La première arme et la plus en usage sont les arcs, qui sont long d'environ trois aunes, larges de deux doights, épais de la grosseur du pouce ou d'un peu plus, faits de deux bâtons, qu'ils attachent l'un sur l'autre. Car ils mettent sur un bâton de Bouleau un autre bâton de Pin, qui par l'abondance de la resine est doux et facile à plier, afin que ses qualités donnent à l'arc la force de pousser bien loin les dards et les flèches; et ils les couvrent tous deux d'écorce de Bouleau, pour les conserver contre les injures de l'air, des néges, et de la pluie, . . . j'ajoute qu'elles sont collées ensemble avec une espece de glu. Les Lapons preparent et font ainsi cette glu. Ils prennent des poissons que l'on nomme perches, dont ils ostent la peau, étant encore fraîchement peschées, ils les tiennent dans de l'eau chaude, jusqu' à ce qu'on les puisse netteier de toutes leurs écailles, puis ils les font cuire dans un peu d'eau, et ont soin de les écumer, de les remuer souvent, de les battre avec un petit bâton, et de les consumer jusqu' à ce qu'elles ne ressemblent plus estre que du bouillon; ils rependent cette liqueur épaisse en un lieu où elle se durcit, et la conservent pour le besoin, et quand il faut coller quelque chose, ils la font dissoudre dans un peu d'eau. . . ." This bow is composite to the extent of being composed of two kinds of wood, but no sinew reinforcements seems to have been added, and this weapon must be regarded as a variety of the plain bow, though showing the influence of the proximity of bows of strictly "composite" type to a very considerable extent. It is said that the Lapp bow resembled in shape the "Tatar" form, and Scheffer's figure bears out this statement; the presence, moreover, of a covering of birch bark betrays a connection with the more easterly types. The bark in this bow, as in the Siberian bows, appears to have served a purely useful purpose, without being used as a vehicle for embellishment. General Pitt Rivers mentions that these bows were held horizontally, in shooting, like those of the Esquimaux.²

The practice of combining two kinds of wood, *i.e.* forming "backed" as opposed to "self" bows, became very popular in

¹ "Histoire de la Laponie," traduite du Latin de Jean Scheffer. 1678.

² Anuchin mentions both fish glue and stag's (reindeer) glue as used in making these bows, which are sometimes as much as six feet long. He also says that they are commonly still met with amongst the Voguls. Later he says, "The Finn bows in all probability were composite, as now amongst the Voguls and Ostiaks."

England, when introduced from France, and has continued to the present day. Usually a thin strip of ash, elm, or hickory was glued upon the back of a yew bow, when the best quality of the latter wood was not obtainable. Occasionally the two pieces were ingeniously united together by a groove and dovetail throughout their length. These bows must, however, be regarded as varieties of the "arcus" or plain bow, and not related to the "composite" bow.

Steel bows have been made in imitation of composite bows of Asiatic origin. Anuchin says, "Composite bows from the Greeks spread to Italy in the XV and XVI centuries, where their form was imitated in bows made of steel, as also in India and other Eastern parts."

One more kind of bow deserves mention, as particularly interesting from the locality in which it is found. W. M. Moseley, in his "Essay on Archery," says, "The Otaheite bows are very long, and consist of one piece only, on the back part of which there is a groove containing a pretty thick cord. The cord reaches the whole length, and is fastened very strongly at each end. This contrivance is found very serviceable in assisting the strength of the bow, and acts in some measure as a spring." He also compares this to the sinew backing of the Esquimaux. I have never seen a specimen of a South Pacific bow reinforced with a cord in this way, but this passage seems to offer a far more rational explanation of the groove, which forms so characteristic a feature in the bows from the Tongan group, than that given by Captain Cook,¹ who says of them, "On the inside is the groove in which is put the arrow, from which it would seem that they use but one." Very likely this may have been a *secondary* use of the groove; Cook in fact figures an arrow *in situ*, but then this could hardly have been sufficiently desirable to have *given rise* to the groove. The ends of most Tongan bows are carved to form slightly raised channels, whose hollows are in continuation with the groove along the backs of the bows, *see* Fig. 23; the outer ends of these raised channels form the shoulders upon which the bow-string rests when the bow is strung. The form of these channels, and their continuation into a groove along the back of the bow, is very suggestive of their having been intended for a cord to lie along, the groove being necessary in order to prevent the cord slipping away when the bow was bent. The cord could have been wound round the shoulders in the same way as the bow-string. The groove along the back varies very much in depth in different specimens, in some being deep enough to contain an arrow, while in others it is very slightly marked indeed and incapable

¹ "Cook's Voyage, 1772-75," Vol. i, p. 221, and plate.

of serving a useful purpose. Possibly, in the case of these latter, when the cord reinforcement went out of use, and the deep groove became no longer necessary, the latter was still from force of habit carved along the back, though far less deeply, in some specimens being a mere narrow indented line; the raised channels in some specimens no longer exist. I do not know of any Otaheitan bows which have grooves, or which appear to be intended to be used with a "backing" cord, but it is possible that the bows which Moseley described as from Otaheite were really bows of this Tongan form, and perhaps from that group of islands. This form of reinforcement must have been independently evolved in the South Pacific, as the only other races using a "free" backing are restricted to North America and the easternmost parts of North Asia. The case should therefore be regarded as one of analogy rather than of homology. Bows from Guiana and Peru frequently have a groove or furrow running along the back, often fairly deep, and the Chunchos of Peru are said to insert a spare arrow into the groove and hold it there with the bow hand. There is no evidence, so far as I know, of a cord reinforcement being used in South America (though it is common to see bows with a spare bow-string fastened to them). This may appear to go against my remarks in the case of the Tongan bows, as we have in South America bows in which a groove is used solely for the insertion of an arrow, with no record of its having been otherwise used; but I think that nevertheless the fact of there being specimens of reinforced bows on record from the South Pacific, coupled with the very specialized form of the groove in many of the Tongan bows, gives support to my suggestion.¹

In seeking for the original home and birth-place of the composite bow, the mass of evidence seems to refer us to some part of North Central Asia,² possibly the more northerly regions of the ancient Scythia, where the absence of wood suited to the making of "plain" bows created the necessity of employing a combination of heterogeneous materials, in the attempt to imitate the bows of other people. There is strong evidence, as General Pitt Rivers points out, that this scarcity of proper wood extended further to the southward in prehistoric times than is the case now.

¹ The custom of holding arrows in the *bow* hand when shooting, is common to several races, *e.g.*, South America, Ancient Mexico, amongst the Negritos. This is also seen in representations of archers on ancient Greek and Etruscan vases, as also of Norman archers on the Bayeux tapestry. *Vide* Anuchin, *op. cit.*

² Anuchin (*op. cit.*) says, "Taking into consideration the wide spread of the composite bow in North and Central Asia, and in Eastern Europe, we are led to think that it was invented somewhere within the limits of that region, and spread itself thence from a single centre over the East into North America, and over the West."

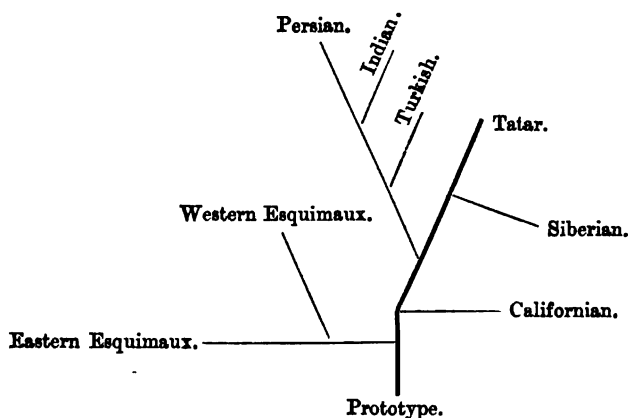
It is impossible to say whether the "free" backed bows, of which those of the Esquimaux are survivals, were really the earliest, and that this was the most primitive method used in reinforcing the bows. This kind, if it ever existed there, has entirely disappeared in Central Asia; but when we consider that all northerly races, from Lapland across Asia and America to Greenland, employ the sinews of animals constantly in the form of twisted thread or plaited cords for a variety of purposes; whereas *moulded* masses of sinews are, to say the least, but rarely employed, we can see that there is great probability that the earliest way in which sinews were employed for backing bows, was in the form of twisted or plaited cords rather than of masses. If this be so we must consider that the introduction of the bow amongst the Esquimaux took place at a remote period, and that these have existed in this state to the present day, chiefly on account of the isolation of these parts; though in the westerly regions the bows of the Esquimaux shew that they have been influenced, in shape at least, by the proximity to the Asiatic continent, and that for the same reason, as well as because of the access to better materials, these bows have been greatly improved and altered from the primitive type, which to a certain extent is represented by the Eastern Esquimaux examples.

Its spread from the place of origin to other parts of the world, gave in some cases a new weapon to nations which could never have used the earlier "self" bow, whereas in other cases its introduction amongst fresh races must have been subsequent to its having reached some degree of perfection, as it ousted the "self" bow then in use, and became recognized as a superior weapon. Thus by its spread in a northerly and easterly direction, across the Behring Sea, the Esquimaux became possessed of a weapon hitherto unknown to them; and so also in the case of Siberia, where it is very improbable that the natives made use of a plain wood bow. When introduced by the Mongols into China it supplanted the "plain" bow, which already existed there. General Pitt Rivers mentions that the "kung" bow was not the original bow of the country, but was introduced by the Tatars. It spread into India from the north, and here again the indigenous "long" bow has given way before its composite rival, and only the uncivilized aborigines of the north retain the use of the former, though it has held its own in South India and Ceylon.

We know that the Persians owe this weapon to the Scythians, as Herodotus tells us that Cyaxares, King of the Medes, and great grandfather of Cyrus, among other important military reforms, adopted the bow as a military weapon, having learnt the use of it during his wars with the Massagetae, Scythians,

and other races. He even kept certain Scythian archers to teach his son Astyages to shoot. Cyaxares died B.C. 594, but the bow remained in use and became a national weapon, and a figure of it a national emblem. Persian bows remained celebrated to the eighteenth century.

It is not easy to represent the probable affinities of the different existing varieties of the composite bow in the form of a genealogical tree, but I give here a rough scheme, which seems to me to illustrate broadly the lines of connection of the leading modern types.



I have aimed in my paper at giving an account of the comparative anatomy of the composite bow, in order to illustrate the structure and affinities of the chief varieties. I regret that I have had so little material at my command, as the dissection of a larger number of varieties would no doubt contribute largely towards establishing the lines of connection between the types and their modes of derivation from earlier forms. Without the assistance of a "geological record" and "embryological" evidence, which so materially assist the animal and vegetable morphologist, in tracing the history of such an object as the composite bow, the anthropological comparative anatomist is obliged to be content with observations made upon the "recent" and "adult" weapon, and thus the number of his clues is considerably limited.



Fig. 1



Fig. 2.

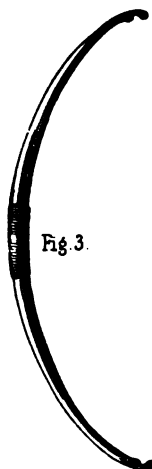


Fig. 3.



Fig. 22.

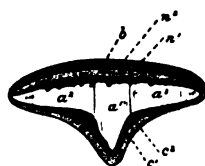


Fig. 20.

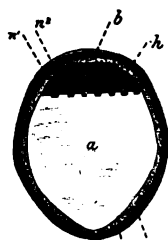


Fig. 21.

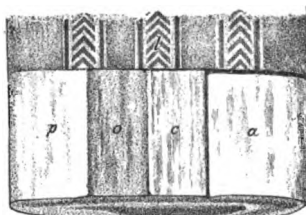


Fig. 19.

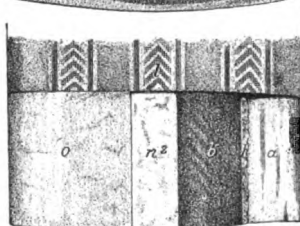


Fig. 18.

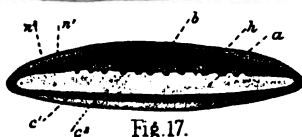


Fig. 17.

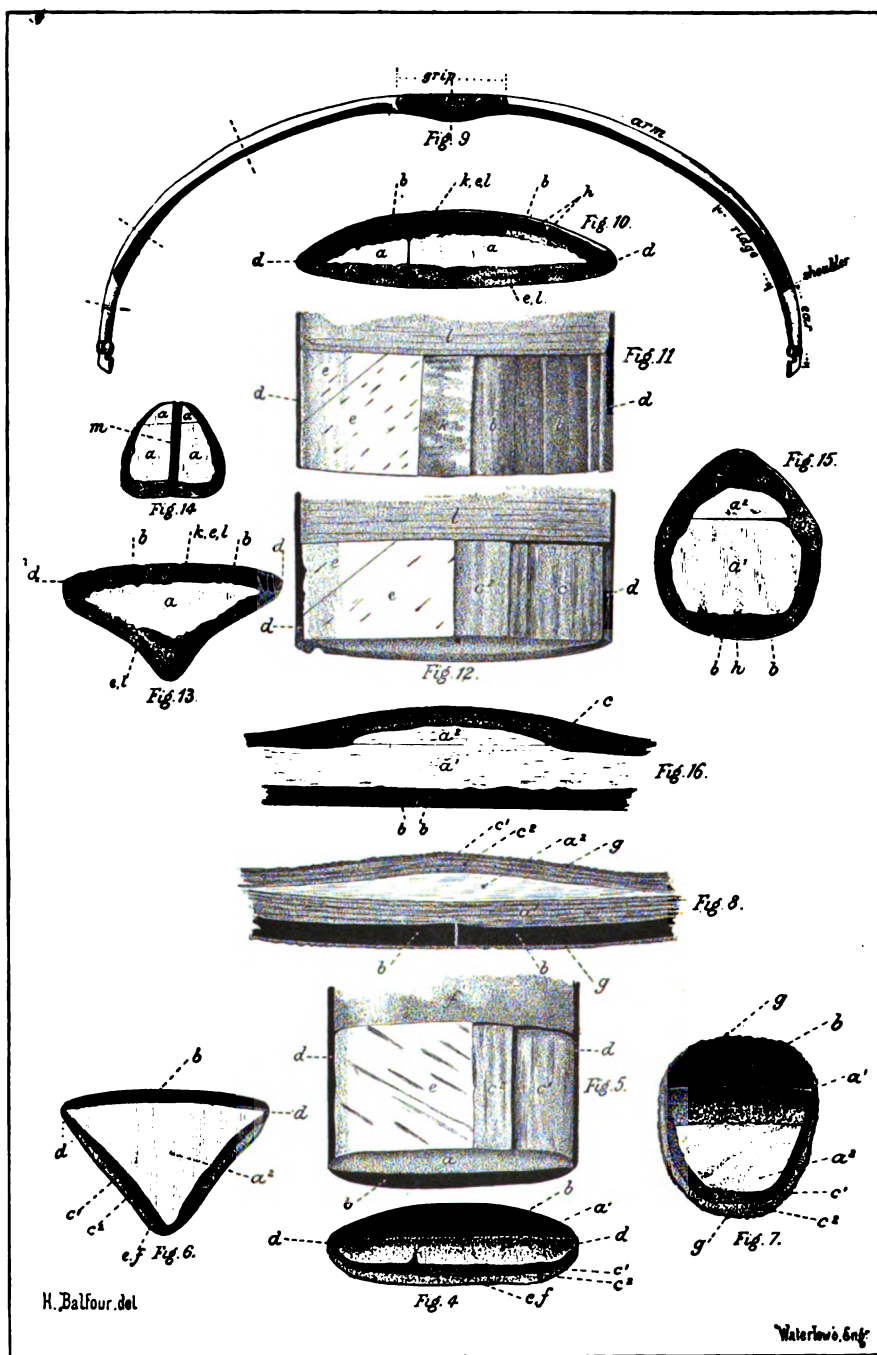


Fig. 23

H. Balfour, del.

Waterlow's, engr.

STRUCTURE OF THE COMPOSITE BOW.



STRUCTURE OF THE COMPOSITE BOW.

Description of Plates V. and VI.

Fig. 1. Bow with simple form of "free" sinew backing; Eastern Esquimaux. Obtained by Capt. Lyon. Ashmolean Museum collection.

Fig. 2. Bow with more advanced type of "free" sinew backing, and shewing the "Tatar" outline. Western Esquimaux, near Icy Cape. Obtained by Capt. Beechey. Ashmolean Museum collection.

Fig. 3. Bow with simple form of "close" sinew backing, California. Obtained by Capt. Belcher. Pitt-Rivers collection.

Figs. 4-8. Chinese bow of "Tatar" shape.

Fig. 4. Transverse section through the centre of one of the "arms."

Fig. 5. Dissection of the back at the same part.

Fig. 6. Transverse section through the centre of one of the "ridges."

Fig. 7. Transverse section through the centre of the "grip."

Fig. 8. Longitudinal section through the "grip."

a¹. Wood base extending along "arms" and "grip."

a². Hardwood forming the "ears" and "ridges," and inserted as a plug to pad out the grip.

b. Horn, a single piece to each arm.

c¹. Inner layer of backing sinews.

c². Outer " " "

d. Side strips of horn.

e. Layer of fine inner bark of the birch.

f. Coarser outer bark.

g. Coarse transverse sinews round the grip.

Fig. 9. Persian bow, dotted lines indicate the points at which transverse sections have been taken in the following specimen.

Figs. 10-16. Persian Bow.

Fig. 10. Transverse section through centre of one of the arms.

Fig. 11. Dissection of the belly at the same part.

Fig. 12. Dissection of the back at the same part.

Fig. 13. Transverse section through the centre of one of the ridges.

Fig. 14. Transverse section through one of the "ears."

Fig. 15. Transverse section through the centre of the grip.

Fig. 16. Longitudinal section through the grip.

a. Hardwood base.

a². Plug of hardwood inserted into "grip."

b. Strips of horn.

- c. Sinew backing.
- d. Side strips of horn.
- e. Layer of very fine inner bark of birch.
- h. Glue.
- k. Transverse sinews over the horn on the belly.
- l. Lacquer coat.
- m. Piece of horn, supporting the "ears" and "nocks."

Figs. 17-21. Indian Bow.

- Fig. 17. Transverse section through the centre of one of the arms.
- Fig. 18. Dissection of the belly at the same part.
- Fig. 19. Dissection of the back at the same part.
- Fig. 20. Transverse section through the centre of one of the ridges.
- Fig. 21. Transverse section through the centre of the "grip."
- a. Hardwood base.
 - b. Horn, a single piece in each "arm."
 - c¹ and c². Inner and outer layers of sinews on the back.
 - h. Glue.
 - l. External lacquer coat.
 - n¹. Layer of longitudinal sinews on the belly.
 - n². Layer of grey brown cement-like substance, mixed with sinews.
 - o. Red brown cement coating.
 - p. Metallic film upon which the lacquer lies.
- Fig. 22. Indian bow, probably from the Punjâb, shewing supplementary transverse splicing of sinews at the "elbows" and on either side of the "grip." Pitt-Rivers collection.
- Fig. 23. One end of a plain wood bow from the Tongan Group, shewing the raised channel and part of the groove. Pitt-Rivers collection.

DISCUSSION.

General PITT-RIVERS spoke upon the subject of the paper, and has since forwarded the following remarks:—

Mr. Balfour's paper has been sent to me for my remarks, but I regret that having since been engaged in a tour of Inspection of Ancient Monuments for the Government, I have not had time to do more than read it over cursorily. It appears to have been much modified since it was read before the Institute.

The subject of the distribution of the bow formed part of the developmental series of objects which I presented to the University of Oxford in 1884, and as Mr. Balfour has been charged with the superintendence of my collection since the lamented illness of Professor Moseley, he has had an opportunity of studying the

collection and of accumulating additional evidence about the specimens contained in it. The bow occupied fifteen pages of my descriptive catalogue of the weapon department of my museum, which went through two editions in the hands of the South Kensington Authorities, before the collection was presented to Oxford, and of these, six pages were devoted to the class of bow to which I gave the name of "composite" in order to distinguish it from the plain bow.

The general idea that I endeavoured to give expression to in connection with the composite bow was, that it probably originated through necessity in a region in which suitable elastic woods for the plain bow were not to be procured; because it is used exclusively in the north, in which part of the world such woods do not, or in early times, probably did not grow in great profusion; because it is quite unknown in southern and tropical regions where such woods do grow habitually, and also because there is distinct evidence that in India and China the use of the composite bow came in from the north.

Supposing that this class of bow was adopted through necessity, from the absence of proper wood for making a plain bow, and that it was of very early origin, then, as we know that in times following the Drift period, the cold region, in which nothing but drift wood could be obtained, extended much further south than is the case at present; and we have also evidence that the Esquimaux in some places now adopt this form of bow because they can get no better, and that people resembling the Esquimaux in their arts and implements are known to have inhabited as far south as the French caves, the same cause may have led to its adoption in early times further south in the world and in places where no necessity for such a makeshift exists at the present time.

The perishable materials of which the composite bow is composed make it impossible to trace its history by means of ancient specimens. In the case of bronze and stone implements we are enabled to arrange them with some certainty in the order in which they were invented or introduced, but in the case of objects so subject to decay as the bow, and especially the composite bow, it is only by means of survivals that we can form any conjecture as to the order in which they arose; and this is always an uncertain process, because degeneration of form is as prevalent in all the arts of life as improvement. In nearly all arts it is possible to obtain and arrange specimens so as to represent continuous stages of perfection or imperfection arising as much from carelessness in manufacture, want of intelligence, or the absence of suitable materials on the one hand, as from the exercise of inventive genius, increased skill, or increased facility for obtaining better materials or more perfect tools on the other hand. No certain clue can be arrived at as to whether the several objects are to be regarded as successive links in an ascending or a descending scale.

The hypothesis I put forward provisionally with respect to the

composite bow, and which Mr. Balfour appears to have adopted, was, that the Esquimaux bow, consisting of separate pieces put together with rivets, strengthened and rendered elastic either by means of numerous strands of sinews tied on at the back, or of sinews formed into a stout cord and bound on upon the convex side, represented the survival of the earliest form of the composite bow, which primeval man, in the absence of a better class of weapon, was compelled to form in order to serve his purpose as a bow. That the bows in which, like those of the Californian Indians and other tribes of the north-west coast of America, the sinew instead of being formed into a strong cord or numerous small strands at the back, is spread over the back in thin layers and glued on to it, represent an improved form which all must have gone through before they developed into the more advanced form of Tatar, Indian, Persian, and Chinese bows, in which the sinews or other elastic materials besides being spread over and glued to the back, are bound up and covered over with bark or some other suitable substance, so as to give it the appearance of a single piece like the plain bow. I also showed that the connection between the Chinese bow and the bow of the Western Esquimaux is rendered certain by the adoption in both, of the curved back straight pieces at the ends, which Mr. Balfour terms "ears," united to the body of the bow, at an angle or elbow, the particular use of which is not very clear, though its influence on the flight of the arrow may be conjectured. The probability of its being a form of some special use is made more likely by the fact of its having been adopted in India with the steel bow, made entirely of one piece of that metal, and consequently not a necessary adjunct of any composite construction of the weapon; unless indeed it was adopted in the steel bow through sheer unreasoning conservatism, like so many survivals in the material arts. I think, however, that this form may have a tendency to draw the bow-string taut in the direction of its length during the release, and thereby possibly to increase the initial velocity of the arrow.

But there is another point connected with the origin of this class of bow into which Mr. Balfour has not entered. He has given detailed descriptions of some varieties in the construction of the composite bow, but he has not said anything about the advantages which the different changes and additions were destined to achieve; yet each variety must either have been intended as an improvement, or must have been introduced through some unknown conditions affecting the craft of the bowyer. If we could get at these we should be in a better position to appreciate the causes of the variations and the spread of the different varieties. In my catalogue I endeavoured to collect a few facts relating to the performances of these two classes of bow in respect of range and accuracy. It is not an easy matter to obtain reliable information on the subject, for the users of the long bow have never been proverbial for the accuracy of their statements concerning it. In the early part of my professional career as Chief Instructor of

Musketry, I had considerable experience in the methods of testing the range and accuracy of missile weapons, and I am well aware how much care would be required for such an investigation. Yet the information is not altogether inaccessible, and from what I was able to gather, the composite bow does not appear to be a superior, but, if anything, an inferior weapon to the plain bow, when made of the proper wood and in skilful hands. We know how tenaciously the soldiers of our own country clung to the long bow for some time after the first introduction of fire-arms, and how many works were published in praise of it at that time. But this has an important bearing on the origin of the composite bow, which, being of more complex structure, must certainly be of later introduction. No one would have originated the idea of piecing together several bits of hard unbendable material, and giving them elasticity by means of sinews or hide, unless they had previously been acquainted with the use of the plain bow. It must either have been done through necessity or by way of improvement, and upon this depends the question whether it was introduced in a primitive or an advanced stage of the arts. If the composite bow has any material advantages over the plain bow, then there is no occasion to bring in necessity as the cause of its origin. It may have been intended to give increased initial velocity or greater range or momentum to the arrow; it may have been a means of producing equal power with a reduced length of bow thereby adapting it better to be used on horseback, and it may have been regarded in its day as a triumph of mechanical ingenuity, in which case the Western Esquimaux bow with its stout cord at the back, and the Eastern Esquimaux bow with its numerous strands of sinews bound on behind, the North West Coast bow with its adhesive backing, and the various descriptions of Asiatic bows which Mr. Balfour has introduced into his paper, may be degenerate copies of the more perfect weapon. Perhaps the observation of Sir Edward Belcher that the Esquimaux in their construction of this bow, appeared always to have the Tatar form in view, and the observed fact that the nearer the American tribes to the Asiatic continent, the closer their bow resembles the Tatar form, may be taken as an argument in favour of this view. But if, on the other hand, it can be shown that the composite bow, even in its most perfect form, never exceeded or equalled the plain bow in its performances, it is evident that no one would have taken the trouble to construct the more complicated bow with its numerous contributory processes, when they could have obtained a more powerful weapon by simply employing a bent stick. On this hypothesis it would be reasonable to regard necessity rather than improvement as the cause of its introduction, and to assume that it may probably have come into being lower down in the scale of civilization and at an earlier period in the history of the world's inventions, and the various forms now in use in different parts of the world may represent successive stages of improvement rather than downward steps in the decline of the art. In this, as in all

the arts, the various stages, whether of improvement or decline, co-exist in different places at the same time. They are like geological formations cropping out on the surface: like different species of animals representing different stages of development occupying different areas at the same time; or like the dialects and families of languages co-existing and showing affinities for each other, yet not derived from one another, but from earlier and perhaps undiscoverable originals. But it is evident that the bow cannot be studied apart from its performances, and that the causes as well as the results of the variations will have to be taken into consideration, if we are ever to have an exhaustive treatise on the bow, similar to that which Sir Richard Burton has written for the sword.

My own contribution to the subject was nothing more than an introduction to the study of the bow contained within the limits of a descriptive catalogue, and included as part of a series of other developments which my museum was collected to throw light upon. The museum contained eighty-two specimens of bows, of which twenty-two were composite bows, and the number was somewhat increased before the collection was presented to the University. But the amount of illustration in my catalogue was limited by the South Kensington Authorities, by whom it was published, and was totally inadequate to display the collection properly. Mr. Balfour has gone into much greater detail, and although he has not, I think, extended the known area of distribution of the several varieties, he has contributed materially to a more thorough knowledge of their construction. It is also satisfactory to me to find that his researches have done nothing to discredit the views that I at first held, but have rather confirmed them, and I trust he will be encouraged to take up hereafter an original subject of his own, for nearly all the arts of life are capable of the same developmental treatment, and the field that is open for the curator of a museum of evolution, such as I have endeavoured to establish at Oxford, is almost unlimited. In a museum so designed and arranged, no halting place is possible: it must itself develop as the series of objects contained in it have developed; new series will have to be introduced, and old series must be extended, modified, and the superfluous objects tending to confuse the sequence of their development must be eliminated. Other museums will have to be established containing other series suitable to the localities in which they are situated, for no single museum can possibly contain specimens illustrating the continuous growth of all the arts and contrivances of mankind.

ANTHROPOLOGICAL MISCELLANEA.

RACE AND LANGUAGE.

I have read with much interest Colonel Campbell's note on the above subject (*"Journal Anth. Inst.,"* Vol. xix, p. 89). But with regard to my own note on the matter (Vol. xviii, p. 439), I fail to see in what way I have "misunderstood the Duke of Argyll, or the Duke Captain Burt."

The passage quoted by Colonel Campbell from "Burt's Letters" seems to me to show that the Duke's statement that, "so late as about 1730-35 it was difficult to get domestic servants from Fifeshire who could speak English" is practically borne out by Burt's remarks. My own object was to call attention to the fact that in a county like Fife, occupying towards Edinburgh a position similar to that of Essex towards London, a Celtic language was spoken later than in Cornwall—the people of Cornwall being admitted to be mainly of Celtic race, while Fifeshire is commonly supposed to be almost as "Saxon" as Berwickshire, and the Lothians. This makes the case of Fife much more noteworthy than that of any part of the old Kingdom of Strathclyde (the population of which has always been allowed to be largely Celtic and pre-Celtic by descent), though it is interesting to learn from Colonel Campbell that there is evidence that "Gaelic was spoken in Galloway till about the middle of the 18th century."

I have long felt with Colonel Campbell that "we must recognise that change of speech, or even change of sovereignty, implies no change of race." The subject of Race and Language, indeed, suggests so much in the way of remark and illustration as to be quite beyond the scope of a brief note. So I will only add that it seems to me that while a record that English was the language of the great mass of the people of Fife 400 or 500 years ago, would by no means necessarily imply the destruction, or driving out, of the greater part of a pre-existing Celtic-speaking race, the fact that a Celtic tongue was the language of the mass of the people there a century and-a-half ago is strong evidence of the mainly Celtic origin of the present English-speaking inhabitants of Fife.

T. V. HOLMES.

NAGA ORNAMENTS.

In the "Journal of the Anthropological Institute" for November, 1885, there appeared a plate of Akka ornaments entitled, "Objects from the Akkas, Northern Assam." It struck me that these were not Akka objects, but were really Naga ornaments, and so I wrote to a friend of mine in Assam, Mr. Penny, who accompanied me into the Daphla Hills in 1884, and I enclose his remarks. I should state that when I received the Journal in question I was in Gilgit, whence we crossed the Hindu Kush into Wathán and Badakshán. Our postal arrangements were uncertain, and when I received Mr. Penny's answer we were on the march. I had hardly returned from the Oxus trip when I started for Upper Burma, where my explorations lasted nine months. Thus Mr. Penny's letter was laid aside and overlooked. In going through some old correspondence I came across it again lately, and on the ground that it is "better late than never" to correct false impressions, I am addressing you now.

Mr. Penny says:—"The ornaments are Naga. I have never seen dyed hair used by any of the tribes on the North Bank in any way. The *dha* (knife) is also different from any I have seen on this side of the river. I have never seen shells used as ornaments either. None of the ornaments nor the *dha* came from this side of the river."

From my knowledge of the Nagas, I should say the shells were the Angami neck ornaments. They are worn on the back of the neck, lying flat between the shoulders, and are peculiar to the Angamis. The basket is common to many Naga tribes. Mr. Penny has lived for more than twenty years on the north bank of the Brahmaputra, and has an extensive acquaintance with the hill tribes on that bank.

R. T. WOODTHORPE.

CONTENTS—*continued.*

	PAGE
Notes on the Hyksós or Shepherd Kings of Egypt.	
By the Rev. HENRY GEORGE TOMKINS - - -	183
DISCUSSION.—Mr. F. GALTON, Mr. F. G. HILTON PRICE, Rev. Dr.	
KINNS, and Mr. G. BERTIN - - - - -	199
The Right of Property in Trees on the Land of another, as an Ancient Institution. By HYDE	
CLARKE, V.P.A.I., V.P.R., Hist. Soc. - - - - -	199
MEETING of JUNE 25th, 1889. JOHN BEDDOE, Esq.,	
M.D., F.R.S., President, in the Chair.—List of Presents -	211
Exhibition of Prehistoric trephining and Skull-boring from America. By Prof. VICTOR HORSLEY, F.R.S. -	213
Exhibition of Cross-bows, Long-bows, Quivers, &c., from the Yoruba Country. By His Excellency	
GOVERNOR MOLONEY, C.M.G. - - - - -	213
DISCUSSION.—THE PRESIDENT and GENERAL PITT-RIVERS -	214
On Poisoned Arrows in Melanesia. By the Rev. R. H. CODRINGTON, D.D. - - - - -	215
DISCUSSION.—THE PRESIDENT, Prof. VICTOR HORSLEY, and His Excellency GOVERNOR MOLONEY - - - - -	219
On the Structure and Affinities of the Composite Bow. By HENRY BALFOUR, M.A., F.Z.S. (With Plates V and VI) - - - - -	220
DISCUSSION.—GENERAL PITT-RIVERS - - - - -	246
 ANTHROPOLOGICAL MISCELLANEA—	
RACE AND LANGUAGE. By T. V. HOLMES - - - - -	251
NAGA ORNAMENTS. By COLONEL R. T. WOODTHORPE -	252

The Council desire it to be understood that in giving publicity to the Papers read before the Institute, and the discussions thereon, they accept no responsibility for the opinions or statements of individual members.

CONTENTS.—No. 69, NOVEMBER, 1889.

	PAGE
MEETING of APRIL 9th, 1889. Prof. FLOWER, C.B., F.R.S., Vice-President, in the Chair.—List of Presents	93
Exhibition of the Skulls of a Burmese Dacoit and of a Rebel Chinese Mandarin. By CAPTAIN E. S. HASTINGS	94
DISCUSSION. —Mr. WALHOUSE and The Rev. W. D. MORRISON	95
The Maoris of New Zealand. By EDWARD TREGEAR, Esq.	97
MEETING of MAY 14th, 1889. Prof. FLOWER, C.B., F.R.S., Vice-President, in the Chair.—List of Presents	123
Exhibition of a Remarkable form of Celt from the Essequibo River, Dutch Guiana. By Mr. G. M. ATKINSON	125
On the Osteology of the Veddahs of Ceylon. By ARTHUR THOMSON, M.A., M.B.	125
DISCUSSION. —The CHAIRMAN, Mr. BOUVERIE-PUSEY, Dr. SUM- MERHAYES, Mr. G. BERTIN, and Mr. THOMSON	158
Notes on the Yoruba Country. By Mrs. R. BRAITHWAITE BATTY. (With woodcut)	160
DISCUSSION. —Dr. E. B. TYLOR, His Excellency GOVERNOR MOLONEY, C.M.G.	163
On Salutations. By H. LING ROTH, Esq.	164
MEETING of MAY 28th, 1889. FRANCIS GALTON, Esq., F.R.S., Vice-President, in the Chair.—List of Presents	181
Exhibition of Skulls found at Hunsbury Camp, &c. By MAJOR-GENERAL PITT-RIVERS, D.C.L., F.R.S., Vice- President	182

[OVER.]

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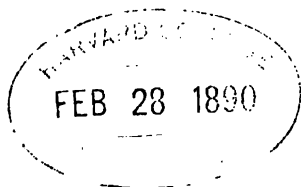
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NOVEMBER 12TH, 1889.

JOHN BEDDOE, Esq., M.D., F.R.S., *President, in the Chair.*

The Minutes of the last meeting were read and signed.

The election of the following gentlemen was announced:—

SIR WILLIAM TURNER, M.B., LL.D., D.C.L., F.R.S.L. & E., Professor of Anatomy in the University of Edinburgh, of 6, Eton Terrace, Edinburgh.

Professor ALEXANDER FRASER, M.B., Royal College of Surgeons, Dublin, of 24, Leeson Park, Dublin.

Professor A. C. HADDON, M.A., Cantab., M.R.I.A., of the Royal College of Science, Dublin.

ROBERT HOWDEN, Esq., M.B., of 82, Elswick Road, Newcastle-on-Tyne.

G. F. LAWRENCE, Esq., of 55, High Street, Wandsworth.

H. H. RISLEY, Esq., M.A., H.M. Indian Civil Service, of 1, Löwenstrasse, Hanover.

The following presents were announced and thanks voted to the respective donors:—

VOL. XIX.

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FOR THE LIBRARY.

- From the AUTHOR.—Notes on some objects from a Neolithic Settlement recently discovered by Mr. W. H. P. Driver at Ranchi in the Chota-Nagpore District. By J. Wood-Mason.
- The influence of posture on the form of the articular surfaces of the tibia and astragalus in the different races of Man and the higher Apes. By Arthur Thomson, M.A. Oxon., M.B.
- Notes on the cosmogony and theogony of the Mojave Indians of the Rio Colorado, Arizona. By Captain John G. Bourke, U.S.A.
- The ethnological affinities of the Ancient Etruscans. By Daniel G. Brinton, M.D.
- Working Sites and Inhabited Land Surfaces of the Palæolithic Period in the Thames Valley, etc. By Jno. Allen Brown, F.G.S.
- On the discovery of *Elephas Primigenius*, associated with Flint Implements, at Southall. By John Allen Brown, F.G.S.
- The occasional eighth true rib in Man and its relation to right-handedness. By Prof. D. J. Cunningham, M.D.
- The proportion of bone and cartilage in the lumbar section of the vertebral column of the Ape and several races of Men. By Prof. D. J. Cunningham, M.D.
- The Spinal Curvature in an Aboriginal Australian. By D. J. Cunningham, M.D.
- Does the Increase of Civilization render the Occurrence of Sepsis more common? By R. W. Felkin, M.D.
- An Epitome of the Synthetic Philosophy. By F. Howard Collins.
- Huron Folk-lore. By Horatio Hale.
- An International Language. By Horatio Hale.
- Notes on Ojibwa Folk-lore. By W. J. Hoffman, M.D.
- Eskimo Tales and Songs. By Dr. H. Rink and F. Boas.
- Contribuzione all' antropologia del Sordomutismo. Memoria dell Dott. Paolo Riccardi.
- Charakterystyka Fizyczna Górali ruskich na podstawie wasnych spostreżeń na osobach żywych opracowa. Prof. Dr. I. Kopernicki.
- From A. W. FRANKS, Esq., C.B., F.R.S.—Statement of progress and acquisitions made in the department of British and Mediæval Antiquities and Ethnography of the British Museum in the year 1888.
- From C. H. E. CARMICHAEL, Esq.—Transactions of the Royal Society of Literature. Second Series. Vol. xiv. Part 2.
- From the INDIA OFFICE.—Epigraphia Indica and Record of the Archæological Survey of India. Part III. April, 1889.
- From the VICTORIA INSTITUTE.—The Botanical Geography of Syria and Palestine. By Rev. George E. Post, M.A., M.D.

- From the TRUSTEES OF THE AUSTRALIAN MUSEUM.—Annual Report for 1888.
- From the ROYAL ARCHÆOLOGICAL INSTITUTE.—The Archæological Journal. Vol. xlv. Nos. 182, 183.
- From the ESSEX FIELD CLUB.—The Essex Naturalist. Vol. iii. Nos. 1-6.
- From the ROYAL SCOTTISH GEOGRAPHICAL SOCIETY.—The Scottish Geographical Magazine. Vol. v. Nos. 7-11.
- From the SMITHSONIAN INSTITUTION.—Smithsonian Report. 1886. Part I.
- From the DEUTSCHE GESELLSCHAFT FÜR ANTHROPOLOGIE, ETHNOLOGIE UND URGESCHICHTE.—Archiv für Anthropologie. Band xviii. Heft 4.
- From the BERLIN GESELLSCHAFT FÜR ANTHROPOLOGIE, ETHNOLOGIE UND URGESCHICHTE.—Zeitschrift für Ethnologie. 1889, Hefte 3, 4.
- From the SOCIETÀ ITALIANA DI ANTHROPOLOGIA, ETNOLOGIA E PSICOLOGIA COMPARATA.—Archivio per l'Antropologia e la Etnologia. Vol. xiv. Fas. 1.
- From the BATAVIAASCH GENOOTSCHAP VAN KUNSTEN EN WETENSCHAPPEN.—Tijdschrift voor Indische Taal-, Land-, en Volkenkunde. Deel xxxii. Aflevering 6.
- Notulen van de Algemeene en Bestuurs-Vergaderingen. Deel xxvi, Aflevering 4.
- Dagh-Register. 1659.
- From the SOCIÉTÉ ARCHÉOLOGIQUE, AGRAM.—Viestnik hrvatskoga Arkeologickoga Društva. Godina xi. Br. 3, 4.
- From the ACADÉMIE ROYALE DES SCIENCES DE BELGIQUE, à BRUXELLES.—Mémoires des Membres. Tome xlvii.
- Mémoires couronnés et des savants étrangers. Tome xlix.
- Mémoires couronnés et autres mémoires. Tomes xl-xlii.
- Bulletins de l'Académie. 3e serie. Tomes xiv-xvii.
- Annales de 1888, 1889.
- From the ACADEMY.—Proceedings of the Davenport Academy of Natural Sciences. Vol. v. Part I.
- Bulletin International de l'Académie des Sciences de Cracovie. Comptes Rendus des Séances de l'année 1889. Nrs. 5, 6.
- From the ASSOCIATION.—Report and Transactions of the Devonshire Association, vol. xxi; and the Devonshire Domesday. Part 6.
- Journal of the East India Association. Vol. xxi. Nos. 3-5.
- Proceedings of the Geologists' Association. Vol. x. No. 9. Vol. xi. Nos. 2-4.
- Journal of the Royal Historical and Archæological Association of Ireland. Fourth Series. Nos. 78, 79.
- Proceedings of the American Association for the Advancement of Science. Vol. xxxvii. 1888.
- From the INSTITUTE.—Proceedings of the Royal Colonial Institute. Vol. xx.
- Transactions and Proceedings of the New Zealand Institute, 1888. Vol. xxi.

- From the INSTITUTION.—Journal of the Royal United Service Institution. Vol. xxxiii. Nos. 149, 150.
- Journal of the Royal Institution of Cornwall. Vol. ix. Part 4.
- From the SOCIETY.—Proceedings of the Royal Society. Vol. xlv. Nos. 280–283.
- Proceedings of the Society of Antiquaries of London. Vol. xii. No. 3.
- Proceedings of the Royal Geographical Society. Vol. xi. Nos. 7–11.
- Proceedings of the Society of Biblical Archæology. Vol. xi. Part 8.
- The Sixty-ninth Report of the Council of the Leeds Philosophical and Literary Society. 1888–9.
- Journal of the China Branch of the Royal Asiatic Society. Vol. xxiii. Nos. 2, 3.
- Proceedings and Transactions of the Royal Society of Canada for the year 1888. Vol. vi.
- The Scientific Transactions of the Royal Dublin Society. Vol. iv. Parts 2–5.
- The Scientific Proceedings of the Royal Dublin Society. Vol. vi. Parts 3–6.
- Journal and Proceedings of the Royal Society of New South Wales. Vol. xxii. Part 2.
- Papers and Proceedings of the Royal Society of Tasmania for 1888.
- Proceedings of the Royal Society of Victoria. Vol. i. (New Series.)
- Transactions and Proceedings of the Royal Geographical Society of Australasia. New South Wales Branch. Vols. iii, iv.
- Journal of the Society of Arts. Vol. xxxvii. Nos. 1,910–1,929.
- Mémoires de la Société d'Anthropologie de Paris. Tome iv. Fas. 1.
- Bulletins de la Société d'Anthropologie de Paris. Tome xi. Fas. 4.
- Bulletin de la Société d'Anthropologie de Bruxelles. Tome vii. 1888–1889.
- Bulletin de la Société d'Anthropologie de Lyon. Tome vii. No. 4.
- Bulletin de la Société Impériale des Naturalistes de Moscou. 1889. No. 1.
- Bulletin de la Société de Borda, Dax. 1889. Fas. 2, 3.
- Mittheilungen der Anthropologischen Gesellschaft in Wien. Band xix. Heft 3.
- XI Jahresbericht des Vereins für Erdkunde zu Metz für 1888–89.
- Schriften der Physikalisch-ökonomischen Gesellschaft zu Königsberg in Pr. 1888.

- From the SOCIETY.—Mittheilungen des Vereins für Erdkunde zu Leipsig. 1888.
 — Verhandlungen des deutschen wissenschaftlichen Vereins zu Santiago. 1888. Heft 6.
 — Boletim da Sociedade de Geographia de Lisboa. 8a Serie. Nos. 3-6.
 From the EDITOR.—Journal of Mental Science. Vol. xxxv. Nos. 114, 115.
 — Nature. Nos. 1026, 1045.
 — American Antiquarian. Vol. xi. Nos. 4, 5.
 — American Journal of Psychology. Vol. ii. No. 3.
 — Science. Nos. 333, 350.
 — Timehri. Vol. iii. Part 1.
 — Revue d'Ethnographie. Tome vii. No. 6.
 — Revue Scientifique. Tome xliii. No. 26. Tome xliv. Nos. 1-19.
 — Bullettino di Paletnologia Italiana. Tomo v. Nos. 3-8.

The PRESIDENT read the following Paper:—

Observations on the NATURAL COLOUR of the SKIN in certain ORIENTAL RACES.

By DR. BEDDOE, F.R.S., President Anthropological Institute.

A VOYAGE round the world, in 1885, afforded an opportunity of making a few observations on the colour of the skin in some tropical races.

These observations were taken for the most part on the clothed body, so as to obtain the natural colour unaffected by sunshine. I usually selected the outer part of the upper arm, but when this part was unavailable, some covered portion of the chest; very frequently both arm and chest were inspected, when, if any difference appeared, the mean between the two was noted. I regret that I seldom made any record of the colour of the exposed parts, such as the face, for the purpose of comparison. I did this, however, in two or three Chinese and Anglo-Australians, and I observed the colour of the exposed parts only in 2 Singhalese, and in about 15 of the so-called Portuguese of Goa, and in about 20 Lascars from Gujerat.

My largest series are two of 35 and 20 respectively, from the eastern extremity of New Guinea and the neighbouring islands, the Louisiade group, &c., and from the New Hebrides.

These were observed at Townsville, with the kind assistance of the Bishop of North Queensland, and consisted of "coolies" imported for service in the sugar plantations, or of the same on their return home after three years of work. In either case the men had worn European clothing for a considerable period.

My standards of colour were those of Broca, as given in the "Anthropological Notes and Queries" of the British Association. Of these there are thirty-two, but large as is that number, it is of course insufficient for the expression of all the shades that may be met with. Where the skin did not very nearly match any one of the types, I set down the two or even three between which I conceived the true colour to lie, ranging first the one that seemed nearest.

These skin colours may be divided into four series, much in the same way that Topinard divides the shades of brown that occur in hair. These series are:—

1. Red (including pink) passing through reddish brown towards black. This includes 25, 26, 32, 31, 21, 29, 28, 43, 27.
2. Orange or reddish-yellow, passing through brown towards black, 44, 30, 37, 35, 42.
3. Yellow, passing through yellow-brown and olive-brown towards black, 23, 52, 33, 47, 45, 40, 46, 22, 39, 36, 38.
4. Grey or cendré, darkening to black, 24, 51, 50, 49.

Besides these, there remain 34, 41, and 48, three varieties of black which are almost undistinguishable by my eye, though only 48 is really coal-black.¹

The number of different shades, of varieties of complexion, occurring in the course of these observations was very large—between 40 and 50; but the constituent elements, the shades given in the table, are only nineteen, and in accordance with these I have arranged the tables which illustrate this paper. Where two colour-numbers are set down, I have assigned to the former two-thirds of the whole value; where three are

¹ Though the colours in the British Anthro. Notes and Queries were taken from those of M. Broca, and reproduced with his kind assistance, they are not absolutely identical with those of the latest edition of the Paris Queries. In my own opinion the British ones are on the whole better executed, and probably exhibit Broca's intentions better than the French ones.

The principal differences appear to be the following:—22 is yellower and lighter in the British, 24 is grey rather than pink, 25 is a lighter shade of pink, 28 is lighter and redder, 29 is lighter, 30 is less red, 31 is not of quite so deep a red, and includes (perhaps) a small modicum of yellow; 32 is pinker and lighter, 33 lighter, 36 lighter, 38 is lighter and less grey, 45 is lighter, 46 darker and greyer, 52 is yellower and less grey; 53 and 54 are left out in the British Queries.

mentioned, between which the actual complexion stands, I have allowed one-half to the first-mentioned, and one quarter to each of the others. The darkest shade met with in the clothed skin was far removed from black. It was 42, a deep reddish yellow, and occurred in purity only once among the 35 New Guinea men (in a mainlander from Wagga-wagga), twice in the New Hebrideans (Arulap and Malicolo), and three times among the Australians. This fairly represents the position of these three races, if I may call them so, in the scale of colour, the Australians being the darkest, and the New Guinea men the lightest.

TABLE I.—ELEMENTS OF COLOUR. DECADS.

	Grey.	Yellow.	Orange.	Red.
Chinese	2·7	3·9	·2	3·0
N. Guinea.. .. .	·3	·5	2·5	6·7
N. Hebrides	4·0	6·0
Maoris { adult	·7	5·0	4·2
{ children..	4·1	5·8
Australians	5·4	4·4
Melanesians	4·1	5·8
Singhalese..	6·2	3·7
Gujeratis } after {	6·2	3·8
Goanese } exposure {	1·0	5·0	4·0

TABLE II.—PERCENTAGES.

Broca's Numbers.	New Guinea.	New Hebrides.	Maoria.		Aust.	Melan.	Singh.	China.	Eur.	After exposure.				
			Adults.	Children.						Eur.	Chin.	Singh.	Guj.	Goa.
42	3.8	16.6	..	..	27.7	..	5	..	..	..	..	50	15	15
35	1	13.3	..	..	27.7	..	..	..	..	..	..	..	15	..
43	17.1	28.3	21	13.3	11.1	50	..	..	..	11	11	50	15	..
37	14.3	5	..	..	..	8.3	32	..	..	..	11	..	15	50
28	24.7	31.6	19	23.3	30.5	8.3	33	..	..	..	..	..	20	25
36	1.9	..	..	..	..	..	..	2	..	..	..	..	..	10
39	1.9	..	..	..	..	..	..	..	..	..	..	..	..	..
29	6.6	..	2.4	8.3	2.7	..	..	..	..	..	..	..	..	..
22	2.8	..	..	..	..	..	..	..	..	..	..	..	..	..
30	4.7	5	50	41.6	..	33.3	25	2	..	33	44.5	..	17	..
51	2.8	..	..	..	..	..	..	..	..	..	..	..	..	..
40	..	..	7	..	..	..	..	..	..	..	..	..	..	..
21	17.1	..	..	13.3	..	..	4	16	..	55	..	..	3	..
52	..	..	..	..	..	..	..	28	..	..	33	..	..	..
32	..	..	..	..	..	..	..	2	..	..	..	..	..	..
26	..	..	..	..	..	..	..	5	..	..	..	..	..	..
23	..	..	..	..	..	..	..	9	..	..	..	..	..	..
24	..	..	..	..	..	..	..	27	66	..	..	..	..	..
25	..	..	..	..	..	..	..	7	33	..	..	..	..	..

Examination of the tables brings out strongly the prevalence of reddish hues in most of the peoples observed, but especially in the Pacific Islanders, of whatever race.¹ The Chinese are an exception: in them yellow preponderates, and grey is common, but pale reddish hues are far from being otherwise. The variation among the Chinese is considerable: of twelve, two were to my eye purely pale red (21 and 26-32), three purely yellow, two orange, and five of sundry mixed hues, into which grey entered more or less. The Fokien people are easily distinguished from other South Chinamen; at least so easily, that having seen one, I was able to diagnose the next that I met with, though the one was pale yellow and the other light grey (23-52 and 24). Both had features almost European, with well-formed aquiline noses.

It will be observed that in respect of colour, the Chinese and the Australians are mutually exclusive; with all the other races examined the former have at least one point of contact, according to my second table. Still, the correspondence is not exact except in two cases among the Oriental series: it is only the New Guinea men and the Maoris, both of the Malay group who reproduce exactly a colour type or combination found in the Chinese, viz., 21 of Broca. There is really more likeness in this respect between the Chinese and Europeans than is generally supposed. An Amoy man and a Macao man, who professed to be of Chinese blood, and showed no other indication of European admixture, yielded me Nos. 24 and 24-25, the only ones by which I could designate my Englishmen. And at a scouring-pool, wherein a number of Englishmen and Chinamen were working together bare-legged, it was difficult and sometimes impossible to distinguish the darker Europeans from the fairer Chinese, by the colour of the legs alone. I lay no stress on this point as showing the presence of an Arian element in the Chinese; though some may do so; and though the fact is pretty certain on other grounds.

There is a great difference in the degree to which skins tan or blacken from exposure, and errors are often committed as to the natural colour of races in consequence of this fact. Thus my Melanesians (from Fiji, New Caledonia, Maranoa, and an unknown island) were naturally of a lightish red or orange colour, decidedly lighter, on the whole, than the Australians or even the New Hebrideans. But they *burn* almost black, much darker than either of the races with whom I have compared them. Their natural colour is identical with that of the

¹ I regret having made no exact notes on the Somali, many of whom I saw at Aden. They are the reddest of men, and reproduce in modern times the ancient Pūn or Pount, and the (conventional?) Egyptian male of the old paintings.

darker among the Maoris, as might be expected, perhaps, from the Maori pedigree.

The New Hebrides people are darker than those of Eastern New Guinea and the neighbouring islands. They seem to vary in the several islands a good deal, but on the whole are almost as dark as the Australians, with a little more of the red element. Here again, it is by no means the darkest individuals who burn to the blackest hue by exposure.¹

My two series of Maoris, one of adult males, the other of children, were gotten at the ill-fated village of Wairoa, near Lake Tarawera, a few months before the catastrophe which destroyed it. The subjects were all of the Arawa tribe. There may have been a European cross in some of the subjects, but I took no observations where I had any suspicion; and indeed the Arawa, having scarcely any white people living among them, are of purer breed than some other tribes.

The Singhalese, who were observed in Queensland, came out less red than I should have expected. One of them, whose chest and arms marked 28, had a face of an almost sooty blackness.

In depth of tint the burnt-in colours of the Gujerati Lascars and of the so-called Portuguese of Goa may be compared to the natural colours of the New Guinea men and New Hebrideans; but they are less red in tone; and some of the Goanese have a distinct yellow or olive element, which may be a legacy from their boasted European ancestors, some small portion of whose blood they still retain.

The depth of colour to which Europeans, even Englishmen, may attain under free exposure to a tropical sun, is not perhaps generally known. North Queensland is a fairly healthy country for Europeans: the air is clear and dry, and the sun is extremely powerful, but exposure to it is not shunned as it is in most hot countries. The young men on whom I made my observations were fair examples of their race: one, indeed, a colonial by birth, was "blond ardent" by nature; but they were all accustomed to expose their arms freely to the sun. The result may be seen in my tables; on the whole my Englishmen were tanned to very nearly the same points as my Chinamen, and two out of three became darker than my fairest Gujerati.

¹ Mr. Guppy gives 42, 35, and 28 as the prevailing colours in the Solomon Islanders. I suppose his men were naked. These numbers are those of the clothed Australians. I am told that the darkest of the Pacific Islanders are the people of the Eddystone Group, and that they are "blue-black"; but this last statement I do not believe.

DISCUSSION.

Dr. GARSON congratulated the Institute that the paper of the President was the result of observations made under circumstances which most travellers would have let slip. Wherever Dr. Beddoe had halted he had made observations of the various races he came in contact with, and had consequently been able to present to the Institute a valuable paper. In connection with his observations on Australian Aborigines, Dr. Garson inquired whether or not Dr. Beddoe had observed any physical differences in the people of the various parts of Australia he had visited which would lead him to the conclusion that there was or had existed more than one race of Australian natives, as some anthropologists had tried to show. The question was an important one in connection with the ethnography of that part of the world where, in some respects, well-defined varieties of mankind were met with, removed from one another by comparatively no great distances, as for example, the Tasmanians, now extinct, with their woolly or frizzled hair, and the Australians now known to us with their long straight or wavy hair, but whose cranial characters were much more nearly allied to the Tasmanians than the character of their hair would indicate. Any information which would help to elucidate the ethnographical history of these races would be a valuable contribution to our knowledge.

Professor A. C. HADDON referred to the colour of the black Papuans of Torres Straits and the neighbouring coast of New Guinea. Their colour is very similar to that of the natives of Tanna and other islands of the New Hebrides group, *i.e.*, a very dark reddish-brown. The colour appears to be decidedly darker than that of the Papuans of the south-east peninsula of New Guinea. He inquired whether Dr. Beddoe had made a memorandum as to whether the skins of the natives were oiled or not at the time the colour notes were taken, as oil on the skin somewhat modifies its shade of colour.

Mr. BRABROOK remarked that he was interested in Dr. Beddoe's avowal that Broca's types were insufficient to describe the shades of colour observed by him, having understood that the modern tendency was rather towards closer grouping. He would like to elicit Dr. Beddoe's opinion whether, for practical purposes, Broca's types should be increased in number.

Dr. BEDDOE, in reply, said he had seen hardly any Australians except those who were natives of either the coast or the interior of North Central Queensland, and these appeared to him to belong to one and the same race. In answer to Professor Haddon, he did not think the skin was sensibly darkened by oiling in any of the cases observed: no doubt the wild blacks in Queensland made use of a mixture of snake's gut and charcoal as a cosmetic; but the blacks he examined were semi-civilized, and nearly the same might be said of his Papuans and Melanesians.

The SECRETARY then read the following Paper :—

MANNERS, CUSTOMS, SUPERSTITIONS, and RELIGIONS of SOUTH AFRICAN TRIBES.

By the Rev. JAMES MACDONALD, Reay, Caithness, N.B.

THE information contained in the following pages is in a large measure the result of a twelve years' residence in Africa. In 1875 I went to Lovedale, where I resided for a year and a half, and came into constant contact with Gĩacas and Fingoes. Thereafter I spent a number of years in the Transkai, and had daily opportunity of observing the customs of Fingoes, Gĩcalekas, and Tembus.

During my stay here occurred the Gĩcaleka war of 1877-78. From 1880, till I returned to this country in 1887, I was engaged chiefly in organizing the Scottish Missions in the regions devastated by the Basuto-Tembu wars of 1879-80. During this period I lived among Pondomisi, Pondos, Bacas, Xezebis, Tolas and Hlubis, to whose habits I gave special attention. I propose to follow as closely as I can in the line of the questions drawn up by Mr. J. G. Frazer, of Trinity College, Cambridge. And here I wish to acknowledge my obligations to those who have given, or promised, assistance in the preparation of these papers. The Hon. Charles Brownlee, the first living authority on the subject, has given invaluable assistance. Others too have taken a deep interest in the proposal to have a permanent record of customs that are fast disappearing, and are still making enquiries. I wish specially to mention the names of C. G. H. Bell, Esq., the Rev. J. Lundie, the Rev. J. W. Stirling, and Mrs. Johanna Sutton, the latter having made native jurisprudence a special study for years.

I.

IN studying and recording the customs and superstitions of South African peoples, it is necessary to bear in mind that they are of very mixed—many of uncertain—origin, and that at one period or another during the last two centuries, most of them, have had less or more contact with men of European blood. Shipwrecked sailors and even delicately-reared ladies have lived and died among the tribes of the South Eastern Seaboard, and contact with these must have influenced in some

degree the primitive beliefs of simple barbarous people, such as they then were. Again, daring spirits have not been wanting—from the first discovery of the Cape of Good Hope—to engage in expeditions for discovery and hunting, and these introduced to the native mind some hazy idea of fire-arms. Round this mystery has grown up a class of superstitions which it is at times very difficult to separate from what is ancient and belongs properly to native mythology. It thus becomes impossible, in a great many cases, to arrive at a perfectly satisfactory conclusion, and in eliminating what is recent one may reject what is of great antiquity and permanent value. In what follows every care has been taken to examine and compare doubtful customs and superstitions, and everything that could be traced to an European origin has been rejected, and only that retained, where any doubt existed, which seemed to throw light on the life and history of the people.

The tribes whose customs are detailed in this first paper, are those occupying the South Eastern Seaboard between the Cape Colony and Natal, and to a distance of about two hundred miles inland. The principal of these are:—Giacas, Gcalekas, Tembus, Pondos, Pandomisi, Xezebis, Hlubis, Fingoes, and Basutos.

The Zulus may also be regarded as in the main having the same superstitions and customs as those named. These tribes, the Basutos excepted, speak a common language, with modifications of dialect; they are all tillers of the ground and owners of cattle. They have, in the main, the same precise form of government and similar systems of law. None of them have a written language, nor any means of making a permanent record of any events. Laws are handed down from one generation to another by oral tradition, through a class of men who devote their whole attention to such work, while history is chiefly remembered in the form of song, commemorative of great victories and deeds of valour done by men of renown.

South African natives are divided into clans, tribes, subtribes, and families, all under paramount and subordinate chiefs and heads of families—which latter has a much wider signification than among Europeans—the family comprising many households, sons, grandsons, sons-in-law, and other connections. Wealth is usually the door by which a man comes to be regarded as the head of a family, while connection with some royal household is the only passport to the most insignificant subordinate chieftainship. The origin of royalty is lost in the mists of antiquity, but it was doubtless primarily based on military prowess. Almost every second family claims kinship, directly or indirectly, with some royal household, and princes of the blood are found with more than German frequency.

Among the families of paramount chiefs intermarriages are frequent, so that most of the tribes are in this way less or more connected by ties of blood as among European nations. Such relationships, however, do not preclude war between the respective clans. But while marriages are frequent, two chiefs of equal standing as paramount can never meet. If they did, one must salute the other, and salutation acknowledges the superiority in rank of the chief saluted. If there is no salutation each chief's followers fall to blows, and a struggle leading to intertribal war is the result. Subordinate chiefs have each their places of precedence assigned to them, and no friction ever takes place. Subordinate chiefs visiting in another tribe always salute those whose guests they are. The writer once invited two paramount chiefs to a public function; each ascertained that the other had been asked; neither came. They could not meet even under the roof of a stranger. Numbers of their followers appeared, and elaborate apologies were tendered on behalf of the great men. So much for royal etiquette among the ruling classes of the swarthy population of South Eastern Africa.

In dress there is little difference between one tribe and another, but fashions in form and colour change frequently, and the same fashion is seldom observed in many tribes at the same time, *e.g.*, one tribe adorns all garments with shells, another with beads or prepared bits of wood, all of which may be reversed in a few years. The hair on the other hand is so worn as to indicate the tribe to which a man belongs; and a royal messenger sent home with his hair cut is equivalent to a declaration of war.

Tribal names are rarely the names of plants or animals, and totems are unknown. The Basutos call themselves the "*Bakwena*," or crocodile people, and they regard the crocodile as sacred. The Bechuanas are called the "*Batlapi*," *i.e.*, swimmers, or fish people, but no special superstition can be traced to either name. There are, however, a number of animals that are sacred, and killing which would entail disease among cattle, sickness and death of children, and generally dire calamity to the luckless wight whose foolhardiness would lead him to commit such an aggravated offence against custom and the known wish of the spirits of his ancestors. Among such animals may be mentioned the Abyssinian hornbill, or brown eagle of the Cape Colonists, the tufted crane, and the common wagtail.

Birth and Descent.—After the birth of a child the mother is secluded for a month, reckoned by lunar time, and this period of seclusion is called *incubation*, without which the woman's fertility would cease. Her diet during this period is subject to

no special observance; during pregnancy there is a certain restriction ordained by custom, but departure from it is not regarded otherwise than as unusual conduct on the part of the woman, and no evil consequences are supposed to follow. After the child is born, and the wise women report favourably, the father slaughters an animal, sheep, goat, or ox—as a thank-offering to the spirits of his ancestors, his household gods, so to speak. This is also supposed to secure their favour on behalf of the child during the first few years of life. If this domestic sacrifice should be neglected, and the child grows up sickly, the magicians are called in, who after much ceremony and mystic rites, order certain sacrifices to be offered to propitiate the offended spirits, and as the major portion of all animals sacrificed is cooked and eaten, the magicians never stint the number of victims, nor are they careful to curtail the days of feasting connected with such religious observances. The father is not subjected to any special treatment after the child is born, only that he is on no account to see his wife during incubation time.

Names are given to children in the most arbitrary manner. Often passing events serve to suggest a name, and not infrequently the childname is in after years rejected in favour of one supposed to describe some personal characteristic or peculiarity of gait or figure. But while the name is selected at haphazard, there are other observances which must on no account be neglected. During incubation the wise women sprinkle the child daily with a decoction of herbs, and repeat certain rhymes, mostly utterly meaningless, which are supposed to ensure natural development and physical health. Then there is a fire of aromatic tomboti wood kindled at intervals on the floor, and the child is passed and repassed through the smoke. This insures mental vigour, wisdom, valour, strategy, and eloquence of speech. The spirit of fire escapes in the smoke as it ascends, and thus the child receives and retains, providing the *smoking* process is duly performed by qualified persons. Children are never killed or maimed at birth, and a large family is regarded as a mark of special honour. When the elder or firstborn children die from any cause, the domestic sacrifices at birth are made more costly, and are performed by a tribal priest. In the domestic life of the people the father rules supreme in all things, and the children are surnamed after him and belong to his tribe. Neither father nor mother can transfer children to another clan, and persons residing among other tribes than their own still regard themselves as members of that to which their forefathers belonged.

A woman at marriage becomes a member of her husband's

tribe. Adoption is never practised, but foster-parents are common. It is usual for a rich man to have quite a number of children belonging to poor parents living at his *kraal*, "to drink milk." Such foster-children have during life all the regard and affection for their foster-parents as is represented by Sir Walter Scott as having at one time existed in the Highlands of Scotland. No special ceremonies accompany the receiving of a foster-child into the family. It may be here noted that this virtually represents the native system of poor law. The rich are bound to help the poor, and a wealthy man who failed to lend a cow in milk to a poor neighbour with young children would disgrace his name and dishonour the chief of his clan, which would probably result in severe punishment by fine or confiscation of goods by the tribal council.

Puberty.—At puberty the life of an African may be said to begin, and the ceremonies that are connected with initiation into manhood are both elaborate and protracted. Young men, before they can be initiated into the rights of manhood, must undergo circumcision, which is usually performed between the sixteenth and eighteenth year, and this being the most important of all rites connected with the period of youth, a detailed account must be given.

At a particular season of the year, when the crops are beginning to show signs of ripening, all the young men of a locality are circumcised by the village doctor, or medicine man, and are then isolated in huts previously prepared at some distance from the ordinary dwellings. Men are appointed to watch over the neophytes, and to prevent their having intercourse of any kind whatsoever with women. They daub the young men all over with a pure white clay, which for the period of probation is their distinguishing badge. During the four or six months' training which they have to undergo they are subjected to considerable privations. What butchers' meat they receive they have to steal, and as every one is on the alert when "white boys" are about, stealing is not by any means a simple art, nor is failure in the attempt the end of the affair. They are beaten unmercifully for their clumsiness, while a successful foray is regarded as deserving of all praise. They are also compelled to do violent bodily exercise in dancing and running; are often kept awake for several consecutive nights; beaten with saplings over the arms and thighs, and at intervals deprived of food for varying periods, all of which is meant to harden them and render them indifferent to toil, privation, and pain. That a good many die in the training is a minor detail. At the close of the initiatory rites the white clay is washed off their bodies, each receives a new skin blanket (*Kaross*), and they all

proceed to the residence of the head of the clan, where the elders of the tribe have already assembled. Their bodies are now anointed with oil and smeared over with red clay (ochre). Harangues from the elders, minister of war, chief magician, and bards follow. They are told that now they had washed off their white clay, and as all utensils, tools, and clothing which they had used during their isolation had been burned along with their temporary huts, so all that belonged to boyhood must be of the past and re-appear no more in their lives. They are now men; men's work and privileges are to be theirs, and the menial duties of childhood—herding, hoeing, and ordinary drudgery—is to devolve in future on their younger brothers. At this stage arms are placed in their hands, and this is the sign of full manhood. With these they are to defend their chief, avenge his wrongs, wage war at his word, and generally use their weapons as he directs, even if it be against their own mothers, and we shall see that even this extreme of fidelity is occasionally demanded. There is no tattooing, knocking out of teeth, or any malformation whatever connected with the initiatory rites, nor are these ever practised except as a matter of personal choice or adornment. Various parts of the body are tattooed, but from the throat to the abdomen is most frequently selected, and the marks are generally in groups of parallel rows, thus:—

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with considerable variety of detail in the case of individuals. The face is very rarely tattooed, and in no case do such marks serve as distinguishing badges for either men or women. Among both Zulus and Pondos the ears of boys and girls are pierced, and distended so as to admit a very thick quill; but this practice is not connected with any period of life, and is merely intended as a personal adornment or, more correctly, a receptacle for ornaments in the form of earrings or small tapering horn-shaped reeds, which hang dependent over both shoulders, the points looking forwards and upwards, the reed being fixed in the lobe of the ear as if in a socket.

Girls at puberty are grouped and isolated in much the same manner as boys are. One of the old women of the village performs a slight surgical operation, and after a period of seclusion they sing and dance, and perform various obscene practices,

which are brought to a close by the slaughter of an ox in honour of the event. To this subject further reference must be made in another place.

Marriage.—A man is free to marry a woman of his own or any other tribe if there is no blood relationship between them. The precise degrees of consanguinity are not very clearly defined, but a man and woman whose origin can be traced to a common ancestor cannot marry, nor can they without breach of law have sexual intercourse one with another. Breaches of these laws are not supposed to be followed by any special evil effects, but should there be issue and the child die, it is attributed to the displeasure of the ancestors. Fines invariably follow breaches of the marriage law. Illegitimacy is very rare, but this is largely owing to the knowledge the medicine men have of medicinal herbs which produce abortion. Adultery is common, and frequently a woman allures with the knowledge of her husband, as to him belongs the fine inflicted by the chief on conviction. Polyandry does not exist, but polygamy is universal, and various reasons are adduced in defence of the practice. It has been the custom from time immemorial. A man may not have connection with a woman during either menstruation, pregnancy, or lactation, and a multiplicity of wives is supposed to be necessary on physiological grounds.

A man obtains a wife by giving her father a certain number of cattle, but though often called such, this is not purchase in the ordinary sense of the word. The woman retains certain rights, and the cattle are as much a guarantee for the husband's good behaviour as the price of the wife. She may not be ill-treated or chastised beyond well-defined limits; she can neither be re-sold or dismissed from her husband's house without good cause publicly proven; and the cattle paid for her revert to herself in case of ill-treatment or desertion, while the husband claims them should she desert him.

There is no special preparation necessary before marriage. The bride at the close of the ceremonies is taken to her husband's home, when a separate hut is set apart for her use, and which she is to occupy permanently whether she is the first wife or not. The choice of a wife seldom lies with the bridegroom in the case of a first wife, and the choice of a husband is never in the hands of the bride under almost any circumstances. The parents of eligible young people talk the matter over; discuss the mutual advantages a marriage between the young folk would be to them, and if the necessary preliminaries are only satisfactorily arranged, the young man's father informs him it is settled that so and so is to be his wife. He may have had other ambitions, and may never have seen his intended bride or heard

her name; but he is, as a rule, too wise to offer any serious remonstrance, for by so doing he is "throwing ashes" on the head of his parent, and running a risk of being consigned to the care of some old woman of the village till he has learned better manners and how to respect his seniors and forefathers.

In the case of a "chief wife" the bridegroom may not see her, seldom does if a man of tribal standing, till after the whole of the marriage ceremonies are performed; greater latitude is allowed in the case of subordinate or "little" wives.

When the families have agreed upon the union, and the time is fixed for the ceremonies, the bride starts upon her journey, going by easy stages and accompanied by her bridesmaids and the groomsmen, the number being regulated by the rank of the parties. As illustrating the jealousy with which custom is guarded, I shall quote a short passage from an article by the Hon. Charles Brownlee, than whom no man living is a better authority on native customs and laws. Mr. Brownlee says, "A young Zulu soldier came to the station in great distress. He informed Messrs. Champion and Grout that a few days previously he and a companion were travelling to headquarters to join their regiment; that at a village where they stayed they went into the *ilawu* (stranger's hut); that there he took a mat, and on unrolling it found head ornaments and articles of female dress such as are used only by the royal family. Seeing this he again rolled up the mat, and put it aside. It belonged to a girl of the king's harem on her way to the capital, who had stayed there with other girls and attendants on the previous night. She had forgot her mat and her ornaments. On arriving at headquarters he was at once detailed for cattle guard, but on his return in the evening he was told by a young man of his regiment that his companion had been put to death for touching the mat and ornaments of the 'king's children,' and that he himself was to be put to death . . . A girl, Inbikane, having overheard the soldier's story, went at once and told her father, who arrested the man. The matter being repeated to Dingan, he sent orders without further trial for the execution of the poor fellow, and three or four days after I heard some boys describe with great glee the manner of his execution, which seemed to afford them infinite amusement."

When the bridal party arrive a specially prepared hut is set apart for them, and attendants are placed at their disposal. On the following—and in the case of persons of rank—for many days there is a process of haggling about the precise number, age, and quality of the cattle to be given. When this is finally arranged to the satisfaction of all the parties, a great feast and dance is given, to which friends, neighbours, and re-

tainers are invited. At this feast at least one head of cattle must be killed, or the marriage is irregular and may be disputed; the shedding of blood being the proof of a legal marriage. While all this bargaining and rejoicing goes on outside, and people are making merry with wine (Kaffir beer) and milk flowing freely, the bride is secluded; in fact, strictly confined to her hut, where she sits closely veiled and jealously guarded. The bridegroom is not allowed to see her, but at the close of the preliminaries the bridegroom's friends are admitted to see and inspect her, when her veil is raised by one of her attendants. The interview over, she resumes her veil and retires to her privacy till again called, this time to be conducted to her husband's house, when she, often for the first time, sees the man to whom she has been married, and settles down to the ordinary domestic duties of African village life with no further ado or ceremony of any kind. To the ordinary course of native life, as understood by Europeans, there is not much interruption. There is no cohabitation during menstruation; during pregnancy; during the time the mother is nursing, or before going to war; but this latter custom will fall to be discussed under the usages of war.

There are cases in which men exchange wives, but the arrangement is of a temporary nature, and each woman remains the wife of her original husband, and any children born during such exchange belong to the lawful husband. Transfer of wives would not be recognized or allowed by law. A frequent cause of exchange is sterility on the part of one or both wives, it being found that occasionally an exchange results in children being born. The custom is not common, and has no recognized legal sanction, though the position of the children shows that it does enter into their system of jurisprudence.

Among Zulus and Pondos, the brother or next-of-kin cohabits with the widow to raise up children to the deceased, but this is again utterly at variance with the custom among the Tembus and Giaças. In either case the widow, as a rule, remains a member of her husband's family, and if she has children, enjoys the guardianship of them, and in great measure the care of their property. She herself may return to her own people, but in that case she has to leave her children behind, and practically disinherit herself of the widow's rights. If she has no children, her late husband's relatives may claim restitution of the cattle paid for her at marriage, and she in that case retains no claim or interest in them. The reason underlying this is that she, having failed as a wife in the bearing of children, the husband's part of the bargain is cancelled; while he lives, no claim can be made for restitution of purchase cattle, whether there is issue of the marriage or not. Hence it comes that we find young

women of twenty or under married to octogenarians as minor wives, having children with the same regularity that is expected when both husband and wife are young. The "fancy man" is a recognized institution among the younger wives of old men.

One other peculiarity remains to be noted. Should a childless widow return to her own people, and the cattle be restored to her late husband's representatives, and she re-marry, the restored cattle must again be handed over to her friends. In this last case it is not she who failed as a wife, as is evidenced by another man marrying her.

After a man is married he has to be very reserved in the presence of his mother-in-law, whom he may address, but never on any subject beyond what is absolutely necessary. A newly-married woman may not see her father-in-law unless when veiled, and does not speak to him under any pretext. The time during which these restraints are imposed and observed varies according to the rank of those interested, from a few weeks to many months, or till after there are children of the marriage, when the normal manner of life is resumed. There is no restraint between other relations, such as brothers and sisters, cousins or brothers and sisters-in-law.

Disease and Death.—With the exception of natural decay, the result of old age and infirmity, disease and death is ordinarily attributed to witchcraft, though it is acknowledged that men are born with disease in their constitution, and that this may lead to death from natural causes, which cannot be explained. As scab in sheep is supposed to be a natural defect in the animal—and this opinion is held by the more ignorant Dutch Boers—so many diseases in man are beyond the reach of medicine or magic, and can only be accounted for by referring it to that convenient region, the ancestral spirit world.

When a case of sickness occurs, the medicine man is called, and he prescribes certain remedies which he keeps safely guarded as a secret of his art; and here it may be explained that many of these herbalists have acquired considerable skill in treating common ailments. Among the plants from which they draw their supplies, the common aloe, the castor-oil plant, nux vomica, rhubarb, fern root (*aspidium filix-mas*), acacia bark, and many others might be cited. If a cure is effected, the whole affair ends with the offering of a domestic sacrifice; but should the prescribed remedies fail, and the patient either gets worse, or continues without marked change, the magicians are called, and their treatment is as irrational and empirical as the medicine man's is sensible and in accordance with reason. Should they conclude that the disease is the result of some offence given to the spirits, a sacrifice is ordered to appease their wrath. The

bones and fat are carefully collected and burned, and as the smoke ascends, the magician, assuming the priestly character, prays thus, "Ye who are above, who have gone before, look upon us in pity, and remove our affliction. Ye who see it is not the dead we offer, hear. It is blood. We repent. Will you not relent and be favourable to us who offer sacrifice to you now?" A rich reward awaits the magician should the patient recover, and there the case ends.

If the disease happens to be the work of wizards or witches, an entirely different course of treatment is necessary, and our friend the magician, being a shrewd observer of human nature, generally succeeds in attributing the evil to that source which shall best serve his own ends. After the patient has been examined, the following may be taken as a characteristic method of treatment. A small portion of the skin, generally behind the left shoulder, is rubbed by a stone or other rough substance, till slightly abraded, but not bleeding. Then a prepared horn is applied, the magician sucking the smaller end, and forming a partial vacuum under it. The abraded surface bleeds slightly, and on removing the horn, he searches, or pretends to search the accumulated blood, and presently starts to his feet with an ant, beetle, or other insect in his hand, exclaiming, "There is the disease for you; it is now extracted; the patient shall do well." When improvement follows, and the expectations of the patient often does much, the magician is rewarded, and takes his departure, after having given various dark hints about the wizard who originated the malady, but these are of Delphic ambiguity. If there should be no improvement, or the patient dies, the magician in that case has to discover the author of the evil. This department of his art is known as "smelling out." The first step in this case is to offer sacrifices, the number of victims being regulated according to the wealth of the family, and to have two or three days' feasting and talking. Thus the whole tribal council is assembled, and after a number of mystic rites and acts of necromancy are performed, the magician names the guilty party in the ear of the presiding chief, whereupon the council breaks up. The chief calls for his war minister or adjutant, and to him is entrusted the execution of the culprit, who is generally dispatched before morning, unless a friendly hint is conveyed to him of his danger, and he seeks safety in flight from the tribal territory, beyond which he finds, if charged only with witchcraft, a safe asylum with any other tribe. His property, whether he escapes or is executed, is divided between the chief of the clan and the magician. and it is curious to remark that no poor man is ever found guilty of practising the wizard's art. There are cases in which the wizard is tried, and if found

guilty, torture is resorted to in order to extort a confession. The ordinary forms of torture are: a live fire stick applied to the sole of the foot; suspension by the arms and legs over a nest of red ants, or driving pins into the fleshy parts of the body. The accused, after enduring this torment for some time, generally pleads guilty, when a speedy death puts an end to his suffering. Among some tribes, the death sentence is carried out amidst the most protracted sufferings that the executioners can devise.

When a chief dies, men are appointed to watch the body till the whole tribe can be assembled for the funeral. An opening is then made in the side of the house, and the corpse bound up in the leopard-skin blanket which was the late chief's robe of office. The whole tribe then stand in order opposite the newly-made opening, and as the body is brought out they give the royal salute, as if the chief were still alive and reviewing his troops. A grave is prepared, usually in the gate of the cattle fold, another entrance being made for the cattle, and that over the grave closed. The body is wrapped in the royal robe and deposited in a space hollowed out under the bank on one side. The ornaments, rings, armlets, anklets, tobacco pipes, and articles of apparel worn by the departed are placed in the grave, as well as his broken spear, walking stick, and other small personal effects. When the grave is closed, the whole multitude once more stand in order, and bowing low towards the grave, repeat three times, "Chief—fare thee well," and then depart in silence. Fasting is not uncommon on such occasions, but this will fall to be considered in another place.

Men are now appointed to watch over the grave day and night for several years, to prevent wizards exhuming the body and using portions of it for the purposes of their dark art. Formerly it was customary to bury chiefs only, now sepulture is universal, except in cases of death by lightning and certain other accidents. Those who handled the body were unclean, and had to bathe in running water before associating with other men or partaking of food. The ghost of the departed is not feared as such, it simply goes to join the other ancestral spirits, and this is "going home." The widow is secluded for some days, and casts away all her old clothing; after she has obtained new garments she may be visited, and resumes her ordinary life. The immediate relatives fast for a day, and are unclean till the priest sprinkles them with a decoction of herbs and flowers, after which they bathe and can again associate with their fellow men. The men of a tribe shave their heads in token of mourning on the death of a chief. In ordinary cases the relatives only shave. The same grave is never used twice, and any one touching the bones of the dead would be polluted, and require protracted

treatment at the hands of the priests, which would include isolation, bathing, and sacrifice.

After the funeral rites are completed, and the mourners have dispersed, the house occupied by the deceased at the time of his death is burned with all that it contains, even articles of value, grain, utensils, arms, ornaments, charms, as well as furniture, beds, and bedding must be destroyed by fire. They are polluted by the presence of the dead body in the house, and cannot be cleansed, nor would it be permissible to use them in any case on the direct displeasure of the ancestors. This system of quasi-ancestor worship enters into every relation of life down to the minutest details. Domestic events, war, peace, agriculture, disease among cattle and goats, drought, floods, cold, heat, pestilence, sterility, fecundity, and almost every event or circumstance that affects the life of man is traced directly or indirectly to ancestor spirits, and as they are pleased or displeased events are propitious or the reverse.

II.

Property and Inheritance.—The chief holds the land for communal purposes, and each member of the tribe cultivates as much as he requires. During the time a man occupies and uses land it is regarded as his own, and no one, not even the chief, can dispossess him without ample compensation. At his death his ground passes to his heir, but he can neither will nor otherwise dispose of it to any other. Even should he during his lifetime give a portion to another, this is regarded simply as a loan, and does not in any sense interfere with the heir's rights. Should the borrower clear and improve the land at great cost and labour, no compensation can be claimed from the heir. A man's land cannot be put under arrest or taken possession of for debt or any form of liability while he remains a member of the tribe. For certain crimes, murder, arson, theft, &c., he can be expelled from the community, and if taken in the act may be slain with impunity. He is a wolf.

A considerable portion of arable land is always reserved, with the view of giving out new plots either to younger sons, or to men who may from time to time join the tribe. This reserve land is never in one block, but in comparatively small patches scattered all through the tribal allotments. Africans of to-day send no colonies of new arrivals to a specially reserved Goshen to increase and multiply where they can retain their nationality, and ultimately become a troublesome or dangerous factor in the community.

The grazing lands are the common property of the tribe, and

a man can pasture his flocks and herds wherever his fancy may lead him, only that the vicinity of the "Great Place," i.e., the chief's dwelling, is reserved specially for his own use. It may also be noticed that the Great Place is never near cultivated land. The chief's cattle are not supposed to be disturbed by such vulgar beings as herd boys, which would happen if pastured on lands adjoining corn fields and ordinary homesteads. The chief has, however, other homesteads besides the Great Place, and at these fields are cultivated and the ordinary occupations of life carried on the same as at any other man's dwelling. To serve the chief as steward at such places is a post of highest honour.

Besides the lands used for arable and pastoral purposes, we almost invariably find huge stretches of forest and plain reserved for the purposes of the chase. On these high-lying plains the game is left undisturbed, except during the winter or hunting season. Hunts are then organized on a great scale, and continued for days at a time. On such expeditions hundreds of men and dogs accompany the chief. The ordinary warrior's spear—*Assegai*—is the only weapon. I of course speak of the custom before the natives became familiar with fire-arms, and the unwritten law is, that to him who first draws blood, however insignificant the scratch, belongs the quarry. The animals of the chase comprise what is usually described as the "Large game of Africa." I am not aware that natives ever succeeded in killing full grown elephants before the introduction of fire-arms, and a lion they hardly attack, unless indeed he is old and lazy, and becomes very troublesome about their homesteads. Whole villages have been known to migrate to avoid a place where lions had taken up their quarters. I am not aware of any superstition connected with killing lions, though among some tribes the hippopotamus is sacred.

In the matter of inheritance, though apparently confusing, their system of law is better defined than in almost any other branch of jurisprudence. When a man has but one wife his eldest son is his heir, and inherits all his civil and material rights as a tribesman. He is also entitled to a certain proportion of all movable property. The residue may be divided between other members of the family in any proportions. Daughters can thus inherit, though in practice this seldom happens. They are supposed to get married and add to the father's wealth, and when past the ordinary age of marriage, are regarded as a failure and become little better than domestic drudges, or so much useless lumber. Theirs is a rather hard lot. Where there are more wives than one the position is complicated by a variety of regulations. The first wife may not be, and

seldom is, the *chief wife*. It is the latter's eldest son who is the heir, but at the same time the first wife's eldest son has a claim superior to that of other sons of subordinate wives. During the father's life-time he usually apportions his property to the respective households, always subject to the heir's claims, and any property not so apportioned is equally divided, the heir taking the larger share according to a recognised ratio. When a man has no heir, he can will his movable property to others than relatives, subject to a certain claim which his brother, if his mother's son, has. His civil rights lapse and revert to the chief, in whose gift they are to confer on whom he will. When a man dies both heirless and intestate, his brother, if his mother's son, is the heir-at-law, or failing such brother, then the nephew. If he had no full brother, then that one of his father's sons highest in rank by other wives is the heir, and takes all the rights which would belong to a full brother. The wife's relations do not inherit, nor do the daughters or sisters of the deceased in an intestate estate, nor under any circumstances other than the very rare cases already referred to.

It not unfrequently happens that the youngest son is the heir, as the chief wife may be the one married last, and as her son is the heir, should she have only one, he, though the youngest of the family, takes precedence of all his brothers, and is trained and educated in all tribal customs and traditions to take his father's place. Offices of honour and power often pass from father to son, as also such arts as medicine, sorcery, and other occult sciences.

Fire.—Africans obtain fire by preparing two pieces of wood. One has a hollow dug in its side, the other is carefully rounded at the end so as to fit loosely into the pit or hollow. The process after this differs in no essential from what is common among most savages. The upright stick is grasped between the palms of the hands and revolved lightly and rapidly, men relieving one another in order that the motion may not be interrupted. When once obtained fire is kept always burning when possible. There are no ceremonial observances connected with fire as such, though it enters largely into the ceremonies connected with the preparation of charms and medicine, and in such ceremonies as were referred to in connection with new-born infants.

The origin of fire is attributed simply to the power or spirit in such substances as burn, but no explanation is offered as to how such latent power can be made active by friction. They simply refer the inquirer to the effect of rubbing the hands together briskly, and the heat thereby produced, remarking that fire always comes when the heat has become sufficiently intense. The sun is spoken of as "the father of all heat"; but this is pro-

bably a crude form of a well-known fact which has slowly filtered through the native mind from European sources, and probably introduced in connection with the mystery of fire-arms, round which cluster numerous legends indicating the superstitious fears with which they were at first regarded.

Food.—Almost all articles of food are used, though certain animals are unclean to men though not to women and children, while others are unclean to all. To men, swine, hares, fish, domestic fowls, ducks, geese, and turkeys are unclean, but all wild fowl may be eaten. Women again may eat all the above, except fish, which is classed with serpents and must not be partaken of by any.

Men frequently hunt hares and wild pigs for the use of their women and children, but though they may kill and dress them, they must not be eaten on pain of being polluted. There is no reason assigned for abstinence from the articles named, nor do they explain why they should be unclean. The observance is simply referred to custom, and that none of their people ever did otherwise.

There are no specified times when particular articles of food may be eaten or abstained from, on the ground of such articles being unclean, though for other reasons there are restrictions imposed, but these will fall to be considered in other connections.

At ordinary meals men eat apart, and are waited upon by the women and children, who as a rule eat after the men have finished, though it is a frequent habit for men to throw small portions to the children, who generally sit in a group together, waiting their turn at the food basin. The only reason that can be assigned for men and women eating apart is the subordinate position of woman, who practically becomes a chattel after marriage, and whose duty it is to attend upon her husband and his friends, receiving such signs of favour as may be extended to her with due thankfulness. To act otherwise involves the taking of another wife, who for the time being becomes the favourite. What has been said of eating applies to ordinary everyday family life, but to this habit there is in times of great plenty an important exception. Then the principal meal of the day is taken about 11 o'clock a.m., and in public. A little before that time each man in the village sends what has been prepared for him, ordinarily boiled millet and fermented milk, to some shady or sheltered spot, and all slowly saunter to the appointed place where they sit and talk, taking their meal very leisurely, and frequently exchanging portions, when different articles have been prepared for them. The women on such occasions usually eat in their respective huts with their children, and any man or

woman who, through accident or as a stranger has no food, shares in whatever is going. They are, however, supposed to be fed by the head of the village. It is he alone who is responsible for hospitality. Often the same basin or tub is used to hold the food of a considerable number of persons, and in that case each has a large spoon, with which he lifts a portion, eating it with the aid of his fingers. Giving a stranger a separate vessel apart from the family basin would be regarded as an insult. It is supposed to indicate fear of some contagious disease such as leprosy. In the evening the meal is taken in the hut, but otherwise differs in no essential from the forenoon meal, except that flesh is more frequently used at night than during the day, which, however, may be regarded as equivalent to late dining!

There is no cannibalism among South African tribes. In former ages the Basutos did undoubtedly eat human flesh, but in what connection tradition does not make clear; most probably enemies slain in war. Prisoners seem to have been retained as domestic drudges. They neither use the blood of men or animals for any purpose of ordinary food, but both enter into the composition of certain of the magician's decoctions. There is no objection to blood being seen and handled at any time, only men must neither see nor touch the blood of menstruation. It is uncleanness.

Fasting is a recognized semi-religious practice, and is observed after the death of a chief or relative, and on special occasions, when great events are expected to happen. When a chief dies the whole tribe fasts, usually for one day, but in special circumstances longer. At the conclusion of the fast the ordinary method of life is resumed without any ceremony. The seclusion of widows after the husband's death is called fasting, though this does not imply abstinence from food. Among the tribes whose customs are under consideration fasting has in great measure been discontinued, but according to their own traditions fasts were observed much more frequently in former times, and for a much larger number of objects, chiefly connected with disease and death, together with exceptional events; the appearance of a brilliant comet; an eclipse of the sun, and magicians' predictions.

About 1857, certain of the South African tribes became possessed by an extraordinary delusion. I refer to it partly to illustrate the nature of their fasts, and partly also to show the power possessed by the magicians. Shortly before the date referred to there had been a good deal of guerilla warfare between the English settlers and the native tribes, resulting in confiscation of territory. Under this the natives smarted, and cast about for a means of revenge. In previous wars they had

been heavily handicapped by the necessity of guarding their cattle in comparatively open country, where cavalry could operate with effect. An impostor named Umlanjeni predicted that if the confederate tribes slaughtered all their cattle, destroyed every peck of corn, and left the ground untilled in the spring, that at a given time their ancestors would rise and drive the English into the sea whence they came. He further alleged that he saw in his visions the cattle belonging to the ancestors coming in huge droves over the hills, and that after the expulsion of the English, every man could have as many as he had provided folds for before the eventful day. The corn pits also were to be filled without tillage.

This delusion took possession of their fevered imaginations, and a number of tribes destroyed every hoof and left their corn lying in heaps to rot. Feasting, dancing, and warlike demonstrations occupied their whole time. In vain the Government tried to avert the impending ruin. Nothing could be done but await the development of events and prepare for war. Before the arrival of the eventful day which happened to be the morning after full moon, solemn fasts were appointed and observed. Every hill smoked with sacrifices offered to the ancestors, and on the evening preceding the resurrection day a solemn service was held under a hill near the mouth of the great Kei River, at which tens of thousands of expectant men were present. The sign given by Umlanjeni was that on the morning succeeding the full moon the sun was to rise double. During that memorable night not an eye closed. Young men feasted, drank, danced, and carried on high revelry, while the older sat in silent groups, or walked anxiously about the huge fold prepared for the risen cattle of the chiefs. As the night wore on, and all things remained silent and still, under the bright moon and feebly shining stars, the anxiety deepened till the dawn of day proclaimed the sun's returning once more. As the king of day showed the edge of his disc above the horizon all eyes were turned to the East. Slowly and majestically he rose, but his companion lagged behind, and already black fear entered hearts which a little ago beat high with hope and expectation. Umlanjeni declared that they had mistaken the day of the full moon, and predicted triumph on the morrow. The next twenty-four hours was but a sad time. Such food as had not been destroyed was quite exhausted, and as afternoon wore to evening hunger reminded men of their possible plight should Umlanjeni's predictions prove false. But not a murmur was heard till once more the sun appeared in solitary majesty. After that it was in vain that skilled and daring warriors urged their men to follow them in a bold rush upon the Colony, if but to secure food for a

perishing nation. Along the frontier every pass was securely guarded, nor were hungry and dispirited men likely to force them. What followed is ordinary history, with which in these papers we have nothing to do, nor with this delusion except as illustrating the magician's power, and the occasions on which solemn fasts are observed.

Occasionally the flesh of the lion or spotted-leopard is cooked and eaten by men—chiefly warriors, to make them courageous; but the practice is not general, though found among all the tribes. Portions of such animals are used by magicians (war doctors) as ingredients in preparing the decoctions used for sprinkling the warriors before entering on a campaign, and greater reliance is placed on this than on eating the flesh.

There is no objection to eating the flesh and heart of a deer. Timidity is not induced by any article of food, but ill-luck and dire calamity would result from a neglect of the doctoring process before going to war.

Hunting and Fishing.—None of the tribes of South East Africa catch fish. It is unclean and belongs to the category of reptiles, which are shunned and abhorred.

There are no preparations or ceremonies of any kind before entering on a hunt, beyond looking to the condition of one's weapons; nor do those left at home observe any rules differing from what is done when a man is absent on business or on a journey. On the hunter's return he receives the ordinary attention due to a wearied traveller, but there are no ceremonies either on his own account or in connection with the animals he may have slain. The flesh and bones of wild animals are treated precisely as in the case of domestic animals, the bones being thrown to the dogs. In the hunting field there are certain rules of precedence, but these are based on social rank, or hunter's fame, and are in no way interesting as a distinct characteristic. It may, however, be mentioned that all native hunts assume the form of a game drive, and that animals are killed in the most indiscriminate fashion, useful and useless.

Agriculture.—If we except the Bushmen, all African tribes, towards the south, may be regarded as regular tillers of the soil. But there are few or no superstitions associated with the pursuit of agriculture as such. On the other hand, the most elaborate and sacred of all their observances are connected with the rain-fall during the sowing months. While there are no ceremonies connected with sowing, ploughing, or harvesting, there must be neither ploughing nor sowing till the rain-maker has been paid his fee.

There are some tribes, as the Pondos, where nothing of the new crop may be eaten till after the chief holds the feast of first-

fruits. This assumes the form of an ordinary social gathering, at which the tribal bard attends and sings the praises of the year and the chief. The court magician is also in attendance, but his services are not essential; he is there rather to receive honour for the care bestowed on rain-making, and the success attending his efforts to save the crops from hail, blight, and floods.

The Tembus, Giacas, Gdalekas may eat of the new crop before the feast of first-fruits, but men abstain till the crops are well matured, while both women and children may eat pumpkin, maize and millet while quite green. There is nothing peculiar about the fire or manner of cooking first-fruits among any of the tribes. The completion of harvest is an occasion of social festivity; but there are no tribal ceremonies, and each man suits his own convenience as to time. There is nothing peculiar in the custom, and its omission would not be regarded as entailing evil or affecting the next season's fruitfulness.

A magician is occasionally employed to exercise his arts in order to secure a rich harvest, and prevent the destruction of the growing crops by hail or blight. The ceremonies are not elaborate, nor do the people attach very much importance to this particular form of magic. The usual custom is to kindle a fire, and as the dense smoke of green branches ascends, to cast charms—shells, bits of wood or bone, leopard teeth, horse or ox hair, or some other specially prepared substance—into the fire, and at the same time exorcise the demon of blight, hail, or whatever is feared, repeating at intervals a brief incantation for plenteous crops and successful harvesting. Sacrifice is not resorted to; in any case I have never heard of an instance in which this was done.

During the season of growth, hail showers are not uncommon, and when the appearance of the sky indicates the approach of a storm, the magicians, accompanied by all they can muster, especially women, repair to eminences near the dwellings. There they shout and yell in the most frantic manner to divert the storm from its course. Such storms frequently diverge from the straight line, and occasionally part into two or more sections in their course. This is attributed to the power of the magicians. He who has the highest skill diverts the storm from his own locality, and should he fail it is because one more powerful than he was working against him, and sent the storm on the course it took.

Most amusing incidents could be related in connection with this practice. One must suffice. The summer of 1885-6 was one during which hail-storms were very prevalent. One day a very severe one passed near the writer's dwelling. All the magicians were out, and succeeded in diverting it to the next valley. On

the following day an old magician came to me, expecting to be complimented, and began: "The white chief is indebted to us to-day. There would be no fruit in his garden if we had not gone out to meet the storm." I asked where the storm had gone; he mentioned the valley where his own paramount chief resided. I then said, "You are a curious doctor; you save my garden and send the hail to your own chief. What will he say if I tell him this morning's conversation." A roar of laughter burst from the bystanders, and my friend, hiding his head in his blanket, fled precipitately, leaving the white man for once master of the situation.

There are no rules observed in reaping, threshing, winnowing or grinding, nor are there any special observances or uses in connection with the implements used in agriculture. In connection with agriculture rain-making might be appropriately considered, but as rain doctors, lightning men *et hoc genus omni*, must have a chapter devoted to themselves, it is better to defer these subjects till they can be grouped conveniently together.

War.—Before a tribe engages in war great meetings of the warriors are held, and after the decision of the Council is made known the braves must be prepared for the expedition. The war minister determines the strength of the army that is to take the field, and selects his men, ordinarily by sub-chiefs and their following, a certain proportion remaining at home. It is the province of the war doctor to prepare them for the field, and this is done by means of incantations, sprinkling, war paint and cursing of their enemies. After the army is assembled war dances are held in which men and officers take part. Bards sing the praises of their ancestors and the deeds of valour done by them, and also predict a glorious return for the expedition. The war doctor meantime makes a decoction of roots and herbs, with which he sprinkles the soldiers, after which they must have no connection with women till they return from the expedition. Should their departure be delayed and any of them have visited their wives, the sprinkling has to be redone. The war paint consists of a small streak on the forehead or over the eyebrows and is by no means conspicuous. At the opening of a campaign war paint is made from herbs, but after a battle has been fought and enemies slain, portions of dead warriors are added to the decoction, and during a protracted war the army is frequently doctored. This is to give them courage and make them victorious. The portions of the bodies of the slain used for war paint are usually the heart, liver, testicles, &c. There are occasions when the war doctor administers a small quantity of this hell broth internally, but this is rare.

Enemies slain in battle are not as a rule mutilated, though

this may happen. Certain tribes deem it necessary to rip up the abdomen of the fallen. If this is not done they may suffer harm. When decomposition sets in and the body becomes distended with gas, the magicians belonging to the tribe of the slain are able to work witchery and bring defeat by means of this gas confined in the bodies of the dead. The war doctor may order any noted enemy slain to be decapitated. After this the head is boiled and the roof of the cleaned skull made into a bowl for holding the charming medicine with which he sprinkles the soldiers. War medicine from such a vessel is supposed to have special virtue, and to convey to others something of the spirit and prowess of the original owner of the novel cup. When the army returns, whether as victors or vanquished, there are no ceremonies observed beyond the bestowal of honours for bravery, nor are any ceremonies prescribed to the man who has slain an enemy. The act brings him honour and adds to his reputation, but it does not necessarily imply reward or promotion. Great feasts for rejoicing are held after the mourning for the dead is ended.

The following, from the conversation of a Giaça named Go, a most intelligent man who was attached to the staff of the Hon. Charles Brownlee, who records the incident, will serve to illustrate some of their war practices. Brownlee says: "Go, sitting by the camp fire, would begin, 'In the last war I was in the Colony. Two other men accompanied me. We went to Alice, but the Fingoes were on the alert, and had their cattle carefully guarded, and we could get nothing—i.e., by theft. I crept up near their camp fire, where one of their diviners was performing an incantation and cursing against the Giaças. He had the dried fingers of a dead man in his hand, and was shouting and dancing about in the most frantic manner, predicting victory and success to the Fingoes, and pronouncing maledictions against Sandili, saying, 'Little jackal of the Giaças get out of this,' the people leaping and shouting, 'We assent.' On the following day I met the Giaça army under Oba on their way to attack the Fingoes. Two ospreys had in the morning flown over the Giaça army, uttering piercing shrieks. This the old men considered a bad omen, and begged Oba to return, and have the army re-charmed as the flight of the birds boded defeat, and indicated that they were there to feast on the eyes of the slain. But Oba was young and obstinate, and would not be terrified by the shrieks of birds. This was the first time he was in command, and would listen to no one, nor would he be terrified by Fingoes or birds. But the army was disheartened, and many feared that by disregarding the omen they were going to certain destruction . . . The order was given, and Quarana, a brave warrior, led

the van. From the crest of the hill we saw the cattle with six men guarding them, and they advanced towards us, shouting, 'Basoliwe,' i.e., 'Evil has been said of them,' referring to the previous night's incantations. When quite near they fired a volley, shooting Quarana through the body. He was led back, his horse covered with blood. This was enough. The warriors shouted, 'We have been warned by the ospreys; our leader is killed,' and with this the army turned and fled, though up till now only six Fingoes were in sight opposed to us. Oba did all in his power to stay the panic. He prayed and begged the Giacas to act like men. He called them cowards and women; he broke the heads of his flying men. He might as well have tried to stop a stream after a thunderstorm. He declared he would die rather than be a sharer in such disgrace, and was at last carried forcibly off the field by his attendants." Oba, headstrong as he was brave, led a somewhat chequered life, but to the end of his days he remained a fine specimen of the Giaca or a past generation. I knew him in his old age when he occupied a paltry Government location, and often thought how bitter his feelings must have been when he contrasted his actual position with his prospects in early life as heir to one of the most powerful chieftainships in South Africa. But as the objects of these papers is not to record historical events, we must say farewell to both Go and his chief, Oba.

III.

Between the coast tribes and those occupying the mountain valleys there are marked differences, and these appear chiefly in their religious rites and military organization. Both Zulus and Basutos have a regular military system, and each regiment is trained and disciplined for particular duty. Among the coast tribes every able-bodied man is a soldier, and there is no well defined division into separate companies, nor do different bodies of men ever receive special training for particular military purposes. They are all characterized by loyalty to their chiefs, and their religious observances tend to strengthen this, both in times of peace and war.

The religion of the Bautu, which they not only profess, but really regulate their conduct by, is based on the belief that the spirits of their ancestors interfere constantly in their affairs. Every man worships his own ancestors, and offers sacrifices to avert their wrath. The clan worships the spirits of the ancestors of its chiefs and the tribe worships the spirits of the ancestors of the paramount chief. Where all the clans

belonging to a tribe regard their chief as descended from a common ancestor, the belief welds together the military organization; hence the coherence of the Zulu armies as distinguished from almost any other African tribe. This element of union is wanting when the tribe is composed of clans of different origin. In such cases an able chief may by nice balancing keep them all well together, but there is always a disintegrating if not an explosive element present.

The Bautu have no definite idea of the mode of existence of their deities. In the extreme south they inhabit underground caverns. Farther north they dwell in certain objects or in particular localities. It is characteristic of Africans to drive all thought of the unseen world from their minds, and never mention it when it is possible to avoid it. Their greatest dread is to offend their ancestors, and the only way to avoid this is to do everything according to traditional custom. Under such a system progress is almost impossible. And when to this we add that any man who is mentally ahead of his fellows speedily earns the reputation of a wizard, for whom there is neither pity nor compassion, and whose end is generally a violent death, we can understand how matters have continued unchanged for thousands of years.

We understand how in the short glinting time of peace and plenty that occasionally throws a beam across his village gathering, we find the African dancing the same steps as are depicted in old wall paintings of ancient Egypt, the land of his captivity; steps which he danced round his chief's *pombi* pot before he was marched off with galled neck to take his place in the famous slave market of that country; steps which are the fashion now as then, and may be seen danced any night among African hills and valleys if the moon is full.

The people of all the tribes are inheritors of a system of common law, which is admirably adapted to the circumstances in which they live. It has, like their dancing steps, come down to them from a period so remote that its origin is lost in the mists of antiquity. Not only its salient points, but its minutest details have been transmitted from generation to generation by men who make it their business to master it. All trials are in open court. There is perfect freedom of speech, and as any one can interfere, departure from custom is all but impossible.

This common law is well adapted to people in a rude state of society. It holds every one accused of crime guilty, unless he can prove himself innocent; it makes the head of the family responsible for the conduct of all its branches; the village collectively for all resident in it, and the clan for each of its villages. There is no such thing in it as a man professing to

know nothing of his neighbour's doings. The law requires him to make himself acquainted with every thing in his neighbourhood as a duty which he owes to the community. This doubtless gives rise to injustice occasionally, and especially in the case of persons accused of witchcraft, for which crime the law allows torture to force a confession, and the punishment is death. There are other rare cases in which capital punishment follows conviction. Among these, treason and such acts as may involve the tribe in war may be mentioned. In the case of chiefs, the law is often impotent, while offences against them are punished with more than legal severity. For ordinary offences, theft, assault, homicide, cruelty to women or children, adultery, and all minor offences the punishment is ordinarily by fine, ranging from a sheep or goat, to all a man may possess, and in very aggravated cases confiscation of a man's property and civil rights, together with expulsion from the territory.

For the administration of law there are inferior and superior courts, from any of which an appeal may be taken to the supreme tribal council presided over by the paramount chief. The paramount chief can also hear any cause, however trifling, without its passing through any other court. Every member of the tribe has free access to him at all times. He is not only the ruler and military despot, he is also "the father of the people."

In the inferior courts, presided over by heads of villages and their advisers, petty cases corresponding to our own police cases are tried and summarily disposed of, the most common being civil cases of dispute about the boundaries of fields, water rights where irrigation is carried on, the adjustment of disputes regarding bargains and contracts, and in short any question which may casually arise between one man and his neighbour. Cognizance is also taken in the inferior courts of minor criminal offences. Village squabbles and fights, cases of assault, petty theft, and disorderly conduct may be enumerated as among the cases most frequently tried before the village council. Punishment is invariably by fine, and the head of the household is bound to pay the fine inflicted on any members of his family. When women get into trouble, and their husbands are fined in consequence, the actual delinquents are chastised by their own lords as a kind of grim satisfaction for the loss of the fine!

From the decisions of all inferior courts there are frequent appeals, and if the decision is confirmed, the fine is largely increased. There are no legal expenses on either side beyond the fine imposed. A quashed sentence implies reparation to the appellant.

The higher courts, presided over by the head of the clan, deal with all cases which arise, and are too grave or important to be settled by a village conclave. This court may be said to be always in session. The great man is constantly attended by a number of his councillors, and when a cause arises they sit and hear evidence. The case may not be disposed of. More councillors may be called, and the proceedings commenced *de novo*, and days may elapse before the decision is given.

The highest, or chief court, is presided over by the chief himself assisted by the council of state, and very few cases are heard by him in court except those of the gravest character. Treason, witchcraft, murder, homicide, rebellion, and overt acts leading to war, are among the causes most frequently decided upon by this tribunal. If conviction follows trial the chief may sentence a man to capital punishment or inflict a fine. In such state trials the power of the chief is all but absolute. The councillors take the chief part in examining witnesses and bringing all the facts to light. They are then asked one by one to give their opinion, and the chief pronounces judgment. This is almost invariably in accordance with the opinion of the majority, but there is nothing in their system of jurisprudence to prevent its being directly opposed to the opinions expressed by the greater number. Much weight is given to the opinion of the older councillors who are higher in rank as a rule. A paramount chief cannot be tried by any court, unless, indeed, one is invented, as in the case of a well-known English monarch. There is, however, no case on record where a chief has been either tried or deposed, except that in extreme old age a regent may be appointed.

The functions of government, though in principle the same, are carried on somewhat differently among the coast tribes and the hill men. Among the former the chief and his council of state act as a rude hereditary parliament, and to them any representations may be made by duly accredited deputies from the various clans. Among the Basutos, on the other hand, there is a great yearly gathering, called a *Pitso*, of the whole tribe. All public questions of tribal policy are there discussed, and submitted to a popular vote, and it is the duty of the executive to give effect to all decisions arrived at by the *Pitso*. In Zululand the details of administrative government are greatly modified by the existence of their military system. The interests of the army are supreme, and must be considered before all things else. Men who render distinguished service are frequently raised to the rank and dignity of councillors and sub-chiefs, or heads of clans. With this sole exception almost all offices of honour and of trust under the government are hereditary from the chief downwards.

The power of an African chief is in many ways practically unlimited, and though usually guided by the advice of his council, it is well known that the chief is above all law. But even here experience has taught wisdom. A chief who disregards the advice of the head men of the tribe comes to be disliked, and rivals appear upon the scene. These gradually gain influence and power, and a successful revolt quenches the autocrat's life in darkness, when his son is placed in power, generally with the loss of the revolting clans, who form themselves into an independent tribe under the highest hereditary chief among the disaffected. Of mutual confidence between one tribe and another there is little, and of trust none. Fear of rivals and of intrigue from without is ever before the chief's eyes, while his more powerful councillors are always jealous of any exercise of absolute autocratic power. It is this mutual jealousy and fear which is the cause of almost all intertribal wars, and contact with Europeans seems rather to increase than diminish it, till they are brought under the firm rule of the pale-faced stranger, and then common cause is made against the usurper so far as intrigue, distrust, deceit and jealousy go.

Oaths and Ordeals.—There are hardly any such, with the sole exception of certain secret guilds. A man may swear by the spirit of his ancestors or chief, but this though regarded sacred, is by no means binding; departing from it is regarded as an indication of want of individuality and character.

Salutations.—Among Giasas and Tembus the salutation to the chief is "Ah! so and so"—giving his title rather than his name, and is equivalent to "Hail, Chief." The Zulus salute the King, and the King only, with the word *Bayete*, which means, give or hand them over to us, referring to enemies, or rather surrounding tribes, that he should give them over to the army for destruction. The ordinary form of salutation between man and man is *Sakubona*, "I see you, and I am glad," the response being *Sala Kahle*, "Go pleasantly and remain prosperous." The latter phrase is used more frequently when men are about to part. The number of exclamations is very large, and their meaning, both good and bad, most expressive.

Arithmetic.—Numerals are used for units, and multiples of ten to 100, for which *Ikulu* is the term, 1,000 is *Iwaka*, 10,000 *Ilitye*, 100,000 *Igidi*, 1,000,000—a great multitude—is *Tihi*. Both *Igidi* and *Tihi* are really indefinite terms, nor do we find that they have any clear conception of numbers beyond thousands and perhaps tens of thousands. The fingers are constantly used for counting. The little finger of the right hand extended means one, and so on, proceeding from right to left, the hand being in *pronation*. The thumb of the left hand extended means

six. Both palms clapped together means ten. The feet and toes are never used for counting. Numbers above ten are always expressed in words.

Measurement of Time.—Time is measured by days, moons, and years. The time of day is told by the position of the sun, dawn, sunrise, early in the day, noon, afternoon, sunset, and twilight. At night they reckon by the position of well-known stars, and can come wonderfully near the time as reckoned by other means.

The month, which consists of the twenty-five (?) days during which the moon is visible, is reckoned by her phases. The days of darkness between the old and new moon are not counted; the moon has gone to sleep. The beginning of the new year is determined by the budding of certain trees and shrubs, after which spring operations commence. They calculate only twelve lunar months for the year, for which they have names, and this results in frequent confusion and difference of opinion as to which month it really is. For example, there is the month of the cuckoo when first heard; the month of the Erythusia, when it blossoms; the month of great dust, mid-winter, and as all these events may vary in time, the astrologers are frequently at sixes and sevens as to which moon they have. The confusion is always rectified by the first appearance of the Pleiades just before sunrise, and a fresh start is made and things go smoothly for a considerable time, till once more the moons get out of place, and reference has again to be made to the stars.

The names given to the moons are descriptive less or more of the season, e.g., *Ncwaba*, green, indicate the first appearance of vegetation; *Furnfu*, September, cattle licking green grass; *Zibandhlela*, October, footpaths being covered with grass; *Hlongange*, January, time for looking for first-fruits; *Hlangula*, May, time of falling leaves. There are no ceremonies at the commencement of the new year, and the solstices have either not been observed, or no regard is paid to their recurrence. No artificial means of recording time exists, and in dark or cloudy weather they are quite at a loss to tell the time even approximately.

Games and Dances.—The principal amusements are the following—

1. *Tshotsha*.—In this game a number of young men collect and sides are taken, each leader calling out men alternately. One party then goes to a hut where a number of girls are assembled, with a *dikazi*—a woman of easy virtue—as sentinel on either side of the door. On entering they give their scanty goat-skin garments to the girls to hold, and form a circle kneeling. They then go through most violent contortions of body till perspira-

tion pours off them, and forming a stream, runs along the sloping floor. When they are exhausted, and can go on no longer they retire. A mark is made at the spot to which the stream of perspiration has reached, the hut is cleaned and aired, and the second party enters to perform the same exercises. The party whose perspiration runs farthest is declared victorious! The girls supply the music by clapping their hands, the men making a grunting noise in unison.

2. *Liketa*.—In this game a young man stands out with stick and shield. All the other young men and women present fall into line with men and women alternately. The leader marches about in circles and figures, singing a song and contorting his body, which all the others imitate, swaying from right to left, and he or she who can lean farthest over the perpendicular is regarded the winner of the honours of the game.

3. *Dederu* (cattle running).—This may be regarded as the African's national amusement. The cattle are trained for the game, and a race causes as much excitement as turf events do amongst ourselves. The cattle are taken to a distance from home often many miles. When all is ready, young men, running and shouting alongside of them start them off at a run. Presently they break into a clumsy gallop, and this is kept up for miles, all the young men following at top speed. The owner of the successful beast receives the victor's garland. This training to run to a certain cry proves of great value in time of war, as the cattle can be run to a place of safety with little trouble when there is occasion for flight.

Racing oxen with riders is common, and bets are frequently laid on the event. Whether this species of sport has filtered into the heart of Africa from European sources I do not know. It probably has not.

4. *Ukubambana*.—A species of wrestling. Two men sit down with crossed legs, and grasp one another firmly round the waist. First one and then another tries to free himself, and they move and roll about more like pigs in a sack than men wrestling. The victor has a feather placed in his hair by the umpire.

Other and more elaborate dances accompany the rejoicings at weddings, the arrival of young men at puberty, the feast of first-fruits, and the rejoicing connected with victory in war, or the falling of rain after long drought. Witch doctors dance when performing incantations till they are in a state of frenzy, which occasionally, by accident or design, end in their dropping down and remaining insensible for some time. It is then the spirits are supposed to make revelations to them. Many of them acquire the art of assuming a semi-comatose condition with very little trouble. These are the best doctors.

Magic and Divination.—So-called witchcraft is rampant, and those who practice the art of witch doctor have enormous power and occupy a very large place in the social life of the people. There are witch doctors of both sexes, and the profession is entered by the candidate first feigning sickness and refusing to eat or move, or even converse with others. A doctor is then sent for who makes a careful examination of the patient. If it appears that he is suffering from delusions or any form of mental hallucination, steps are taken for his recovery if possible. If, on the other hand, the doctors conclude that he is preparing for the office of doctor, they declare that he is inspired by the spirits and that he must be left alone. He thereupon adopts singular and peculiar habits, assumes a fantastic form of dress, abstains from certain articles of food, professes to have dreams and see visions, and presently becomes a full-fledged doctor, with practically unlimited power over men's lives and property. They are supposed to be able to effect cures, and as disease and disaster are caused by wizards and witches, the discovery of the criminal is a more important function than the administration of drugs.

When any one, say a man in middle life, falls ill, his friends or relations go to the witch-doctor's kraal, and sit down close to it in a waiting attitude. By-and-bye the doctor appears, sits down at a little distance, and takes a pinch of snuff. If the visitors ask for tobacco, he knows it is but a casual call and he enters into ordinary conversation. If they do not ask, he, scenting a case, goes into the house and brings out a dry hide and some sticks. These he throws down before his visitors and says, "You have come about a child." And they, beating softly on the hide with the sticks, reply in a low voice, "We agree." The doctor proceeds, "You have come about a woman." The gentle beating is continued, and the same reply is made as before. The next remark is, "The man you have come about is very ill." They, beating loudly, reply as before, twice repeated. On such lines our friend proceeds till he has discovered all he wishes to know about the man, his family circumstances, and history. After this he sits in silence for a long while and then says oracularly, "You are being killed." When asked how and by whom, he replies that he cannot tell, they must return the following day, and perhaps the spirits in the interval will reveal to him the author of the evil. Meantime they are to bring a beast as his fee, or there will be no revelations made to him. The deputation then retire, and when they go home they give a neighbour a hint as to whom they suspect, fixing on someone who has a grudge against the patient. This friendly neighbour goes at dead of night and tells the doctor. He is now in a

position to act. The next day the beast is driven to the doctors, and the sick man's friends, having warned the chief of what is going on, proceed to the appointed place fully armed; attendance on the part of all the neighbours being compulsory. The accused thus marches, in ignorance of his doom, with the cavalcade. On the way he may be casually asked, "What does the person bewitching our brother deserve?" and he of course replies, "He must die." On arrival, they find the doctor's men all armed, and the visitors give up theirs, to the men of the village. The whole party then seat themselves in a semi-circle, the chief presiding. From this point the custom varies among different tribes. With some, the doctor communicates the accused's name to the chief, who in turn tells his war minister, and the man is dispatched that night. Among the Bacas on the other hand, the doctor sings a song standing in the middle of the circle, and then suddenly rushing up to the doomed man, cries out, "This is the wizard who bewitched so and so." He then runs in among his armed followers, and all the people jump up and leave the culprit sitting alone. He must not move, nor may anyone go near him. One of his friends will ask where he got the bewitching medicine, and the doctor from the safe shelter of his friends' spears, cries out, "He bought it at such a place for so many cattle." No one is allowed to plead the cause of the culprit. His friends are disarmed and cannot strike a blow for him if they would, and the poor wretch, utterly confused and confounded and unwilling to die alone, as often as not accuses someone else of assisting him—denial is utterly useless—and this man also is at once isolated; but he has the right of ordinary trial, and may be acquitted. The chief may refuse to have the man executed, in which case he is permitted to leave the territory with bare life. If the sentence is to be carried out, he is allowed to depart and is murdered a short distance from the place of meeting, on his way home. It sometimes happens that the prisoner, when ordered to leave for his home, is able to show a clean pair of heels, in which case he is of course safe on crossing the border.

Witch doctors are at the head of the profession, and take ranks as chiefs in the tribe. They are thus entitled to have armed retainers and a regular court, as in the case of hereditary chieftains. Medicine men are quite a subordinate class of doctors, though in point of fact very useful members of the profession.

Rain doctors.—These are a shrewd, clever class of men, who are careful and accurate observers of all indications of rain, and are generally able to tell with a considerable degree of accuracy when rain is likely to fall.

If spring rains are later than usual a black ox is sent to the doctor, who being warned of the approaching visit, sits in his hut covered with mud, with which he smears himself instead of the ordinary every-day fat. If there are no indications of rain he may either direct them to come again or order a meeting of the tribe. There is then much eating, drinking, and dancing. Charms are produced and mystic ceremonies performed, and a day is named before which rain is to fall. Should this prediction prove correct, the doctor is liberally rewarded, but if it should not he must explain his failure. This is always accounted for by some one in high authority working against him; when pressed he may name the chief wife of the paramount chief or his mother. As these, under African native law, cannot be put to death, the rain-maker cannot bring rain, and is either excused or condemned according to the humour the chief happens to be in at the time. Chiefs have been known to sacrifice every doctor belonging to the tribe in one huge holocaust.

If too much rain falls, the doctor, accompanied by a large crowd, repairs to the house of a family where there has been no death for a very long time, and there burns the skin of a coney. He shouts while it burns, "the rabbit is burning." This cry is taken up, and the whole crowd continue shouting till exhausted. If this does not stop the rain it is given up as a hopeless case, and they sit down with such resignation as they can till nature herself brings relief. The rain doctor deals with hail and the protection of crops as detailed in another paper. One important detail I omitted. When he sees the hailstorm advancing, he begins by filling his mouth with his own urine, and this he spits towards the storm and waving his arms frantically calls for help to resist the hail.

Lightning doctors are those who protect persons and property from the thunderbolt. When a man is killed by lightning, nothing can be done till the doctor arrives. He removes the dead, sprinkles place and people with "medicine." He then orders a large gathering for a dance. Cattle are killed in sacrifice and eaten by the company. Till this last ceremony is performed all who dwell in the village are unclean. They cannot visit their neighbours, nor can their neighbours come near them. The relatives of the dead must show no sign of mourning. It is said, "Heaven has taken its own," and mourning would be to protest, and might bring punishment. Heaven in this sense means, "the dweller in heaven," or in other words, "the Great Spirit of whom nothing is known."

Anything unusual is an excuse for calling the magician. Domestic animals indulging in gambols of an unusual kind must be explained. An osprey flying over an army is waiting

for the eyes of the slain, and bodes defeat. The Abyssinian hornbill alighting on a house fortells calamity or death. A frog in a sleeping apartment is a sure sign of bad luck. For these and many other such causes of death and disaster the magician is in constant demand, and only through his prompt attendance can the predicted evils be avoided. In this way the whole domestic life of the African comes to be lived in a constant state of anxiety and fear. He clings to ancient customs, while these gall him like a fetter. Phantoms haunt him in his revelry, and the dark shadows of disaster or death dog his steps on the field of battle or while tending his flocks amid the silence of his native hills and valleys.

NOVEMBER 26TH, 1889.

JOHN BEDDOE, Esq., M.D., F.R.S., *President, in the Chair.*

The Minutes of the last Meeting were read and signed.

The election of Dr. RIDOLFO LIVI, of Rome, as an Honorary Member, and of the Hon. JOHN ABERCROMBIE, of Chapel Street, Belgrave Square, as an ordinary Member, was announced.

The following presents were announced, and thanks voted to the respective donors:—

FOR THE LIBRARY.

From the AUTHOR.—*Nuove Ricerche intorno a gli Sforzi Muscolari di Compressione.* Nota del dott. P. Riccardi.

From the GEOLOGICAL AND NATURAL HISTORY SURVEY OF CANADA.—Contributions to Canadian Palaeontology. Vol. i.

From the GOVERNMENT CENTRAL MUSEUM, Madras.—Administration Report for the year 1888–89.

From the SOCIETY OF ANTIQUARIES OF LONDON.—*Archæologia.* Vol. li.

From the IMPERIAL UNIVERSITY, Japan.—*Journal of the College of Science.* Vol. iii, Parts 1, 2.

—*Mittheilungen aus der Medicinischen Facultät.* Band i. No. 3.

From the SOCIETÀ ITALIANA DI ANTROPOLOGIA, ETNOLOGIA, E PSICOLOGIA COMPARATA.—*Archivio per l'Antropologia e la Etnologia.* Vol. xix. Fas. 2.

From the *ACADÉMIE ROYALE DES SCIENCES*, Amsterdam.—*Jaarboek voor 1888.*

— *Verslagen en Mededeelingen. Afdeling Natuurkunde. 3de Reeks, Deel v.*

From the *SOCIETÀ DI SCIENZE NATURALI ED ECONOMICHE DI PALERMO.*

— *Giornale di Scienze Naturali ed Economiche. Vols. xviii, xix.*

From the *MAGYAR TUDOMÁNYOS AKADÉMIA.*—*Almanach, 1889;*

Nyelvtudományi Értekezések, xiv, 8–10;

Nyelvtudományi közlemények, xxi, 1, 2;

Történettudományi Értekezések, xiii, 9–12; xiv, 1–4;

Társadalmi Értekezések, ix, 8–10; x, 1, 2, 4;

Bölcsészeti Értekezések, iii, 1. sz.;

Dr. Pistóry Mór. A nemzetgazdaságtan haladása és iránya az utolsó tizenöt év alatt;

Rentmeister Antal. Lex falcidia és quarta falcidia;

Ungarische Revue, 1888, 7–10; 1889, 1–3;

Naturwissenschaftliche Berichte, Band vi;

Supplément au Nr. 2^e, 1889, de "La Revue de l'Orient."

From the *SOCIETY.*—*Journal of the Society of Arts. Nos. 1930, 1931.*

From the *EDITOR.*—*Nature. Nos. 1046, 1047.*

— *Science. No. 352.*

— *Revue Scientifique. Tom. xlv. Nos. 20, 21.*

Prof. A. C. HADDON exhibited a large collection of objects of ethnological interest which he had brought from Torres Straits, and read the following Paper:—

The ETHNOGRAPHY of the WESTERN TRIBE of TORRES STRAITS.

By ALFRED C. HADDON, M.A., Professor of Zoology, Royal College of Science, Dublin.

[WITH PLATES VII, VIII, IX, AND X.]

INTRODUCTION.

In the summer of 1888 I went to Torres Straits to investigate the structure and fauna of the coral reefs of that district. Very soon after my arrival in the Straits I found that the natives of the islands had of late years been greatly reduced in number, and that, with the exception of but one or two individuals, none of the white residents knew anything about the customs of the natives, and not a single person cared about them personally. When I began to question the natives I discovered that the

young men had a very imperfect acquaintance with the old habits and beliefs, and that only from the older men was reliable information to be obtained. So it was made clear to me that if I neglected to avail myself of the present opportunity of collecting information on the ethnography of the islanders, it was extremely probable that that knowledge would never be gleaned—for if no one interested himself in the matter meanwhile, it was almost certain that no trustworthy information could be collected in, say, ten years' time. This being my opinion, I felt it my duty to fill up all the time not actually employed in my zoological researches in anthropological studies, and the following is a portion of the result of my enquiries amongst the Western Tribe of Torres Straits. The legends and myths I collected are presented to the Folk-Lore Society. Their art and ornament will be dealt with elsewhere, and the MS. vocabularies I have compiled are available for anyone who wishes to study them.

I would remind anthropologists that I had not previously made a study of that subject, and before I left home I had no intention of seriously studying the natives, or I would have endeavoured to prepare myself for the work. This will, to a certain extent, account for vagueness and deficiency on points which I now perceive to be of ethnological interest and importance. On the other hand, one benefit resulting from my imperfect knowledge was that I was not prejudiced in favour of any one particular theory, and therefore did not ask such leading questions which, unconsciously on either side, might have resulted in erroneous information. But, further, I do not claim that my ignorance of ethnology was a gain for accuracy; none but those who have undertaken similar enquiries can have any idea of the great difficulty there is in acquiring reliable information concerning past events. Even among ourselves there are comparatively few educated people who can give a trustworthy account of sights they have seen long ago, mentioning the events in their proper sequence, or who can repeat fairy stories correctly, or give an intelligible and logical account of their religious belief and of their sacred legends. What wonder then if I have been led into error when it is remembered that much of what I have gathered is now passed away, that I laboured under the great difficulty of translating the thoughts and beliefs of men, practically in the stone age, into terms of the complex civilization of the nineteenth century, and that, too, with the very imperfect medium of the jargon-English spoken in the Straits. That error has crept into my accounts I do not doubt. I have done my best to keep it out, but one is necessarily at the mercy of one's informants. Whenever possible I, of

course, checked the information by asking other men on the same or on a different island.

The following paper deals with the Western Tribe, and only occasional reference has been made to the Eastern Tribe, or to the neighbouring peoples of New Guinea and Queensland. The account has already assumed such proportions that I have purposely refrained from extending it by comparisons with allied nationalities. My friend, the Rev. A. E. Hunt, the resident missionary at the Murray Islands, has promised to investigate the ethnography of the island of Mer, and so for the present I refrain from publishing the information I have collected about the Eastern Tribe.

It will be observed that I have quoted largely from J. Beete Jukes' "*Voyage of the Fly*" (1847), and from J. Macgillivray's "*Voyage of the Rattlesnake*" (1852). Extracts will also be found from W. Wyatt Gill's "*Life in the Southern Isles*," and from other sources, all of which are acknowledged. I have in almost every case given the exact words, and I believe I have recorded every fact of any importance concerning the Western Tribe of Torres Straits which has been mentioned by these authors. Even when I have observed the same fact I have invariably given the older account, instead of repeating it in my own words, in order that the older travellers might have all the credit of their observations, and which were often made under difficulty. My own interpolations are placed within square brackets [].

It affords me great pleasure to add my testimony, superfluous though it may be, to the accuracy of my distinguished predecessors, Jukes and Macgillivray. While I am on this subject I may mention that though forty-five years have passed since Jukes visited Erub and the Murray Islands, the geniality of his nature was such that he is still held in remembrance by the natives, and I was astonished to find that the interchange of names between him and a young Erubian named Dudegab was remembered to this day, for when I mentioned Jukes' name, that fact was immediately related to me, and the old anchorage of the "*Fly*" was pointed out.

The following communication consists of two parts, the first of which is a general account of the manners and customs of the Western Tribe, and the second describes particular customs of certain islands or groups of islands. My imperfect knowledge in some cases prevents me from stating definitely how far many of the latter are confined to that island from which I obtained the information, or how far they are common to the whole tribe. Rather than generalize from insufficient data, I have preferred to deal with them as being insular in character. In some cases, at all events, the proximity to New Guinea on the one hand or to

Australia on the other has had its effect on the customs of the people.

In the first or general part I have followed the order of the sections in Part II, Culture, of that invaluable little book, "Notes and Queries on Anthropology," compiled by a Committee of the British Association. When I have presented my account of the Eastern Tribe I propose to consider the physical characteristics of the islanders as a whole. I am also indebted for many hints to the excellent list of "Questions on the Manners, Customs, Religion, &c.," drawn up by my friend J. G. Frazer (see this Journal, XVIII, 1889, p. 431), also published separately.

I have adopted the following vowel pronunciations:—*a*, as in "father"; *ā*, as in "at"; *e*, as in "date"; *ē*, as in "debt"; *i*, as *ee* in "feet"; *ī*, as in "it"; *o*, as in "own"; *ō*, as in "on"; *u*, as *oo* in "soon"; *ū*, as in "up"; *ai*, as in "aisle"; *au*, as *ow* in "cow." The value of the vowels is always given on the first occasion when the word is used, but not necessarily afterwards.

Finally, I would like here to express my gratitude to the Queensland Government for facilities granted to me, and to the Government Residents at Thursday Island, Hugh Milman, Esq., and subsequently the Hon. John Douglas, C.M.G., who with the other officials carried out the kind intention of their Government. To other friends I am also much indebted, notably to the hospitality of the Revs. E. B. Savage and A. E. Hunt, and of Mrs. Hunt, of the London Missionary Society.

I.—GENERAL ACCOUNT OF THE CULTURE OF THE WESTERN TRIBE OF TORRES STRAITS.

History.—As the art of writing was entirely unknown, oral tradition was the only means of preserving the memory of past events, and as a matter of fact, still is. The people often sit and "yarn." The repetitions are not in the form of songs or chants, neither have those I collected any religious character that I am aware of; such, probably, do exist, as I understand that the lads were instructed in the Legend of Malu during the initiation ceremonies in Mer (one of the Murray Islands). No special class relates the legends. There is no picture writing, nor did I learn that the memory of events was kept alive by any form of *quipu*, but I believe a record of dugong harpooned, or of turtle caught, was commonly made by tying on to a string a piece of wood or the point of an arrow for every capture. I saw such a bundle at Mer kept to record the number of dugong killed by the man's brother, and I obtained from the same island three old bundles ("*kupe*") which recorded the

amatory successes of various men. There was a friendly rivalry between these men, "all same as race," as they expressed it. (See Pl. IX, fig. 5.)

There is no system of chronology, and the natives have no idea of their own age or even of that of their young children. When I asked a father how old his son was, a little boy of four or five, trotting by his side, he replied, "I no savvy, he ten? he hundred?" And he would cheerfully accept any numerical statement suggested as being the correct age. Their old limited range of numerals (see subsequent Section on Arithmetic, p. 303) is probably answerable for this. The Muralug natives keep up the remembrance of Gi'om, the white woman (Mrs. Thomson), who lived there over four years, forty years previously (see Macgillivray I, p. 301). Jukes is still remembered at Erub and at the Murray Islands, as well as the fact that he changed names with Dudégab (Jukes I, p. 178). This was in March, 1845. No date beyond the lifetime of a living man can be relied upon, and even that only relatively. Thus, an old man would point to a boy and say he was as big as that when a certain event happened. They have no idea whatever of time, and all count is lost of a previous generation.

I know of no tradition concerning their origin or their connexion with other tribes, except a hint in certain legends, "Gelam," "Malu," and "Yawar," of the carrying of a higher culture to the Eastern Tribe, but this I shall refer to on another occasion.

There are two distinct tribes in Torres Straits, the longitude of 143° 30' E. dividing them. As there is no native name for them I propose to term them the Western and the Eastern Tribes. The Western Tribe is variously sub-divided. Macgillivray records seven "tribes," but it is my belief that he has exaggerated the number on account of the custom of the natives to call the people of an island by the name of that island or of a district in it. He says, "The Kowraregas inhabit the Prince of Wales' group; the Muralegas and Italegas divide between between them Banks Island; the Badulegas possess Mulgrave Island, and the Gumulegas the islands between the last and New Guinea; the Kulkalegas have Mount Ernest and the Three Sisters; the Massilegas reside on the York Isles, and others adjacent." I found that the natives of all the islands recognised the inhabitants of each of the following groups of islands as being distinctly allied: (1) The Prince of Wales' group and Moa; (2) Badu and Mabuiag; (3) Boigu, Dauan and Saibai; and (4) The remaining islands (Nagir, Tud, Masig, &c.). If it be considered desirable that distinct names should be given to those groups, they might be severally called (1)

Kauralaig; (2) Gumulaig; (3) Saibarumle; (4) Kulkalaig.¹ As is to be expected in an archipelago there are slight differences in speech and customs in the different islands, but they all have the same language. So far as I know they do not know of their own origin, nor do they trace their descent in any way. As mentioned above they name the people of a place from that place, as, for example, the Badulaig inhabit Badu, while the inhabitants of Mabuaig are called Gumulaig, from the name of an old village in that island.

I have never heard any suggestion of former migrations.

It is well known to all that their numbers are decreasing. They rightly believe that their forefathers were more renowned than themselves, but I should hardly consider that they thought them wiser, except in such matters as sorcery and power over the elements. All this is "finished" now. I believe that none doubt that their "old men" really possessed the powers they professed. The knowledge of all the old ceremonies is fast passing away; much of it has irrevocably gone, and also the art of making certain articles used in some of the ceremonies, or even some of those used as toys: the *bigu* and *pāddtrōng* (see Turtle Customs at Mabuiag) are examples of the former, and jew's harps (*darubi*) of the latter. Cat's cradle (*womer*), too, will soon be a lost art as, practically, it already is in the Eastern Islands of the Straits.

The name, it is impossible to say whether real or mythical, of the introducers of several customs and arts ("culture heroes"), is still handed down in legend, as, for example, Yawar, who first taught an improved method of cultivating yams; Sesere, who first constructed a *neēt* (or platform from which dugong are speared), and introduced the dugong as an article of food; Tiai, who introduced certain funeral customs, and so on. The prowess of their national heroes is handed down, as in the legend of Kwoiam; in these, I believe, there is a distinct historical base with mythical additions. Several spots are pointed out in Mabuiag as relics of Kwoiam, such as his grave, his water hole, his shell-trumpet, and the ruins of his house. Similar monuments are to be found on other islands. They appear to have legends connected with a very large number of noticeable stones and rocks, and even for the origin of certain islands, as will be seen on reference to the legends of Gelam, Kwoiam, the Six Blind Brothers of Moa, &c. I did not hear of any tradition of a flood.

¹ It will be noticed that I have adopted the termination "laig" instead of "leg," for the term "man" or "people," as I found it the more generally so pronounced. I obtained the word Saibarumle at Mer for the Saibai people, so it naturally has the termination "le" instead of "laig."

Archæology.—Unfortunately, I was unable to discover anything concerning the archæology of the Torres Straits Islands. I did not see any shell mounds, although I looked for such. I consider it improbable that much will ever be found to illustrate the former condition of the people. The spears and arrows are tipped with bone or hard wood, not with stone or metal; in fact, the only stone implements I know of were fighting clubs. It is unlikely that any of the latter will be found, as they were of great value, and were not likely to be lost or thrown away. All articles made of vegetable products rapidly disappear in such climates, owing to the depredations of insects and the rotting action of moulds. There never has been any pottery. Shells, too, rapidly decay in the tropics, especially so after they have been baked in the fire; this being the method of cooking shell-fish by the natives.

Etymology.—No information.

Astronomy.—There are names for many of the stars, and they are largely grouped into constellations. The year is divided into the two seasons *Aibu* (?) the "South-east," and *Kuki*, the "North-west." The seasonal appearances of certain stars or constellations were noted, and their rising regulated particular dances and, I believe, the planting of yams and sweet-potatoes. There was no division of the year into months or days, and the years were never counted. Time was usually reckoned by suns or days, and by moons, or months. Natives who have learnt time by the clock can usually tell the time very accurately by noting the height of the sun. Sun-rise is now usually called "small daylight" or "little fellow daylight." There is no artificial method of measuring time either by sun-dial, pipes, or by any other way.

Arithmetic.—Throughout Torres Straits there were practically but two numerals, *urapun* and *ōkōsā*, which are respectively one and two in the western language. Three is *okosa urapun*, four is *okosa okosa*, five is *okosa okosa urapun*, six is *okosa okosa okosa*, beyond that they usually say *ras* or "a lot."¹

¹ *Nētat* and *neis* are the equivalents of the Eastern Tribe, three being *neis-i-netat*, four is *neis-i-neis*, and so on. Jukes says (II, p. 302), "They rarely count beyond six, but for higher numbers collect bits of stick in bundles, and 'naesa' [sic] repeated three or four times rapidly, means an indefinite large number; twice only means 'a few,' as we should say, 'three or four' (see also Vol. I, p. 194). In a MS. memorandum Dr. S. MacFarlane says, "They have only words for one and two, except they count the fingers on one hand, then the wrist joint above and below; the same with the elbow, shoulder, across the breast, and the other arm, beginning and ending with the little finger. In this way they count up to twenty-five. For anything beyond that they use bundles of small sticks about the thickness of a match." I have already referred to these bundles of sticks. At Erub I saw an old man count as follows, beginning with the little finger of the left hand:—5th digit, *kebike*

I have noticed a decided tendency to count by twos or couples.

As an example of the differences in the vocabularies of the same language taken by various travellers from different islands, I will give all the variations I have collected of the two numerals.

1. wārāpūne	} Macgillivray (II, p. 301), for the Kowrarega [<i>sic</i>] tribe.
2. quassur	..	..
3. ūquassur-wārāpūne	..	..
1. warabon	} Wyatt Gill (p. 225), for the Western Tribe as a whole.
2. augosa	..	..
3. warabon-augosa	..	..
1. warapon	} D'Albertis (II, p. 387), for Masig (Yorke Island).
2. ukesar	..	..
3. ukesar-warapon	..	..
1. wara, urapon	} Sharon MS. for Saibai.
2. uka	..	..
1. ūrāpūni or ōrāpūni	} Muralug (A.C.H.).
2. ukōsā or ōkōsā	..	..
3. bādāgīli	..	..
1. ōrōpun, orapuni, or urapun	} Moa, Badu, Mabuiag, Nagir, and Tud (A.C.H.).
2. ōkōsā	..	..
3. ōkōsā ōrōpun	..	..

I believe one hand, *urapuni-gētāl*, stood for five objects, and two hands, *okosa getal*, for ten, but I do not think they would recognize ten as being composed of five twos, *i.e.*, *okosa, okosa, okosa, okosa, okosa*. I had "*wāgetāl wāgētāl*" given me for ten by a Badu and by a Moa man.

It appears that by the Muralug they originally counted up to three. If so, it was the only island where this occurred, and it is suggestive of Australian influence. I also obtained at Muralug

(little one); 4th and 3rd digits, *epke* (middle ones); index finger, *bauke* (spear one); thumb, *auke* (big one); wrist, *kēbēkokēne*; elbow joint, *aukokēne* (*owkokēni*, MacFarlane MS.); armpit, *kēnani*; shoulder, *tuga*; pit above clavicle, *gēlād*; pit of neck, *nērkēp*; and then passing in the reverse order on to the right side, ending with the little finger, with the same names. This gives a total of twenty-one.

In the Daudai language there are also only the two numerals, *nau* (1), and *netau* or *netoa* (2); plenty, or a lot, is *awua* or *awua*.

According to Macgillivray (II, p. 301), the Gudang tribe at Cape York can count up to three—*epiāmāna, elābasu, dāma*; but he is "inclined to think that the Gudang blacks have no words to express definite numbers beyond three. 'Dama' is generally used for higher numbers, and occasionally 'unora.'" Wyatt Gill says (p. 225), "The numerals used by the aboriginals of Cape York are slightly better [than those of the Torres Straits islanders].—Pirman = 1, Labai = 2, Ilanamina = 3, Ungatua = 'the whole (hand)', *i.e.*, five."

ina nabigēt, or *nabiget*, for five, *nabiget nabiget* for ten, *nabikoku* for fifteen, and *nabikoku nabikoku* for twenty (*gēt*=hand, and *koko*=foot). *Nabiget* can hardly be said to be the name of the number five, but that there were as many of the objects referred to as there are fingers on one hand. I further had from the same island *maura* for 100 and *kai gasa* for 1,000 (this is probably *kai ras*, "a great lot,") but these and several other numbers I do not believe in.

Ino is sometimes used in connexion with one, *ipal* with two, and *ita* with three, but I do not know in exactly what way. Thus one Muralug informant gave me 1=*ino urapuni*, 2=*ipal ukosa*, 3=*ita badagili*, 4=*ipal ukosa ukosa*, 5=*ipal ukosa ukosa ino urapuni*, and 6=*ipal ukosa ukosa, ukosa* or *warabadagili*.

They usually count by their fingers, and as a rule begin with the little finger of the left hand. I believe this was the original method. There was another system of counting by commencing at the little finger of the left hand, *kotodimura*, then following on with the fourth finger, *kotodimura gorngozinga* (or *guruzinger*); middle finger, *il get*; index finger, *klak-nētōi-gēt*; thumb, *kabaget*; wrist, *perta* or *tiap*; elbow joint, *kudu*; shoulder, *zugukwoik*; left nipple, *susu madu*; sternum, *kosa, dadir*; right nipple, *susu madu*, and ending with the little finger of the right hand. (These names were obtained at Mabuiag, those used in Tud and Muralug are somewhat different.) This gives nineteen enumerations, of which eleven to nineteen are merely inverse repetitions of one to nine. The names are simply those of the parts of the body themselves, and are not numerals. In my opinion this system could only have been used as an aid to counting, like using a knotted string, and not as a series of actual numbers. The elbow joint, *kudu*, might be either seven or thirteen, and I could not discover that *kudu* really stood for either of those numbers, but in a question of trade a man would remember how far along his person a former number of articles extended, and by beginning again on the left little finger he could recover the actual number. Only the old men are acquainted with this method, and, in fact, few of the younger men have any idea of their own mode of counting, our system now being used everywhere. I have experienced a surprising amount of difficulty in getting any reliable information on this apparently simple subject.

Dr. W. Wyatt Gill says (p. 225), "Anything above ten the Torres Straits Islanders count *visibly*, thus: touch each finger, then the wrist, elbow, and shoulder joint on the *right* side of the body; next touch the sternum and proceed to the joints of the *left*, not forgetting the fingers of the left hand. This will give seventeen. If this suffice not, count the toes, the ankle, knee, and hip joints

(right and left). This will give sixteen more, the entire process yielding thirty-three. Anything beyond can be enumerated only by help of a bundle of sticks."

All the numerals now in use are borrowed from the English. Simple arithmetic is taught in the Mission Schools, and the ciphers are all introduced.

Medicine.—Disease and death were always supposed to be the result of sorcery, and cures were also credited to the skill of the "*maidelaig*," sorcery or medicine man. Certain vegetable products are still used for some specific complaints, for example, the bark of the root of a particular bush was chewed at Tud for diarrhoea. Some of these bush remedies are known to all, but it is probable that the Maidelaig were acquainted with several medicinal and poisonous plants.

The following appear to be the usual diseases to which the people are subject:—catarrh, cough, weak eyes, consumption or some form of lung disease, elephantiasis, boils, ulcerated sores. Small-pox, measles, and syphilis have been introduced; the two former have caused the death of a large number of people. Malarial fever occurs on some islands, such as Muralug; in the north-west time, or rainy season, it probably always, more or less, hangs about the mangrove swamps. Macgillivray (II, p. 31) describes how he saw a man under treatment for "ague." "He was laid upon the ground while several men in succession took his head between their knees and kneaded it with their hands. After this they placed him close to a fire and sprinkled water over him until a copious perspiration broke out, denoting the third and last stage of the attack." He also says the fever "is not much dreaded, as it is supposed to remove former complaints, such as the sores prevalent among children." White people also practise tight compression of the head during the first stage of the fever to alleviate the pain.

As Macgillivray states (II, p. 31), "scarification of the affected part is a common mode of treating local inflammatory complaints." I also found that it was employed for almost every kind of ache or pain. In some cases the body is so scarred that one might readily mistake the cicatrices for tattoo marks. Magillivray continues—"Ligatures are also used, as for example, one across the forehead to remove head-ache." This I have also seen.

According to MacFarlane, "The treatment of the sick is most inhumane; they are mostly left to their own resources in the Straits (Darnley and Murray), cared for at Saibai, &c., and carried from place to place. A needle made from a cassowary bone is always taken to battle in a small bamboo with fine cocoa-nut fibre thread for sewing up wounds." (MS.)

"Boils on various parts of the body, even on the head, are prevalent, especially during the rainy season, when the food is of a poorer description than at other times. Children are most subject to them, and I have more than once seen them so covered with offensive sores as to be rendered most disgusting objects" (Macgillivray, II, p. 31).

I believe the natives rarely carried about with them the bones of their deceased relatives, although they often kept the skull of a relation in the house in a basket, and that of an enemy outside the house or in some public place. An exception to this general statement is recorded by Macgillivray for the island of Muralug (II, p. 32). Some time after death, the head of a husband "is removed and handed over to the custody of the eldest wife. She carries it about with her in a bag during her widowhood, accompanying the party of the tribe to which she belongs from place to place." I gathered that the custom of keeping the skulls of relatives was mainly on account of affection, but such skulls were also used for divination (see the Myths of Sesere and of Upi). Again, on first removing the skull from the body it was often used to divine the Maidëlaig who caused the death of the deceased (see funeral customs in Tud). I procured a dugong-charm, the efficiency of which was enhanced by the addition of the fibulæ of the Maidëlaig who originally made it. I never heard of human bones being used as amulets to avert sickness or other evils, or as remedies for sickness. In the legend of Tiai, we find that his mother carried with her, slung round her neck, the bones of her baby boy, for what purpose I do not know.

The houses and enclosures round them are always kept scrupulously clean and tidy.

Food. Articles of Food.—The chief food substances are fruit, yams, and sweet potatoes, sugar cane, "*biu*," the larvæ and pupæ of a large Longicorn beetle, crustacea, shell-fish, numerous fishes, turtle, monitor ("*iguana*"), birds, and dugong.

Several varieties of yam are cultivated. Macgillivray gives the names of half-a-dozen kinds, and wild yams are also eaten. On p. 49, Vol. II, Macgillivray says: "Not less than nine different kinds of yams and yam-like tubers—including the sweet potato—are cultivated in Torres Straits, and are specially distinguished by name." Yams and sweet potatoes form the staple farinaceous food of the people. Sugar cane is only met with in a few islands. Macgillivray (II, p. 26) thus describes the preparation of *biu*, "When the rains set in the *biyu* becomes the principal support of the Cape York and Muralug people. This is a grey slimy paste procured from a species of mangrove (*Candelia* ?), the sprouts of which, three or four inches

long, are first made to undergo a process of baking and steaming—a large heap being laid upon heated stones, and covered over with bark, wet leaves, and sand—after which they are beaten between two stones, and the pulp is scraped out fit for use. It does not seem to be a favourite food, and is probably eaten from sheer necessity. Mixed up with the *biyu* to render it more palatable they sometimes add large quantities of a leguminous seed, the size of a chestnut, which has previously been soaked for a night in water, and the husk removed, or the tuber of a wild yam (*Dioscorea bulbifera*) cut into small pieces, and well steeped in water to remove its bitter taste." Biiu is referred to in the story of Gōbā; it was eaten throughout the Straits.

The banana is cultivated in some of the islands, but it nowhere forms such an important article of food as in the Eastern Islands. Many islands are also devoid of the cocoa palm; in the islands where they do occur every tree is owned, and most of the inhabitants of an island appear to know the owner of every palm in that island.

"Among the edible fruits of Cape York I may mention the *leḍra*, a species of *Anacardium* or cashew nut, which after being well roasted to destroy its acidity, has somewhat the taste of a filbert—the *elāri* (a species of *Wallrothia*), the size of an apricot, soft and mealy, with a nearly insipid but slightly mawkish taste—*wobar*, the small, red, mealy fruit of *Mimusops Kaukii*—[*ubur*] and the *apīga* (a species of *Eugenia*), a red, apple-like fruit, the pericarp of which has a pleasantly acid taste. The fruit of two species of pandanus yields a sweet mucilage when sucked, and imparts it to water in which it has been soaked, after which it is broken up between two stones, and the kernels are extracted and eaten" (Macgillivray, II, p. 27). Beans (*Kōlapi*), "the produce of a vine-like creeper with legumes a foot in length, were eaten with *biyu*" (*l.c.*, p. 289). The seeds of the pandanus are usually roasted before being eaten.

There are several varieties of banana: at least one kind has been introduced, I was told, by South Sea men. The green banana roasted on the embers of a wood fire forms a very satisfying meal; it is often eaten with the kernel of old cocoanuts.

No cereal was known.

Sago (*bisi*) was occasionally imported from Daudai, and I have heard that an inferior kind of sago was occasionally made from the pith of a local cycad. The sago palm "is occasionally carried by the winds and currents [from the Fly River district] as far south as the Prince of Wales Islands, when the natives scoop out the soft spongy inner wood, wash it well with fresh water, beat it up into a pulp, separate the farinaceous substance

which falls to the bottom of the vessel, and bake it as bread" (Macgillivray, II, p. 62).

The edible roots are yams, sweet potatoes, and according to Macgillivray (II, pp. 288, 290), those of the *Hellenia cœrulea* (eaten raw), of a kind of rush, and of a convolvulus, *chawvir*.

As there were no indigenous land mammals, milk and ordinary flesh food were unknown. The dingo was formerly domesticated in some islands, but I never heard of its being eaten. I think it is doubtful if the pig was introduced into the islands, or at all events it was not general.

I could not say for what class of food there is a marked preference unless it be the flesh of the turtle and dugong, as these were very eagerly sought for, as well as the eggs of the former. The larvæ of a Longicorn beetle are considered delicacies. Marrow is unknown, as neither the turtle nor the dugong have it in their bones. The porpoise is not eaten in some of the islands; a Muralug man informed me, "Me fellow no eat him, he too fat; Mäsig, Pourma (Pärema) and mainland (Australia) man eat him, because he no savvy spear *dängal* (dugong)." The blood of the turtle is eaten.

I have no information concerning any prohibition from eating special kinds of food during certain seasons, except in the case of lads during initiation. Thus in Muralug I was told the lads had to abstain from all animal food, including mollusca and crustacea. At Nagir I was informed that the Kerngê lads were not allowed to eat certain fish, *Paza* and *Takam*, nor "the red one inside craw fish" (i.e., stomach, &c.). Flesh and fat may be eaten, but not "guts" (*soroi*). I doubt if my Nagir informant was quite correct. Members of a clan might not eat the totem of their clan, with the exception of the dugong and turtle clans.

Macgillivray says (II, p. 10): "As a further proof of the low condition of the (Muralug) women, I may state that it is upon them that the only restrictions in eating particular sorts of food are imposed. Many kinds of fish, including some of the best, are forbidden on the pretence of their causing disease in women, although not injurious to the men. The hawkbill turtle and its eggs are forbidden to women suckling, and no female, until beyond child-bearing, is permitted to eat of the Torres Strait pigeon." In the story of Gelam it is stated that his mother ate Torres Straits pigeons. I do not know whether she was supposed to be past child-bearing, or whether this custom was confined to Muralug, and thus possibly due to Australian influence.

There are no storehouses for food. I never heard of unusual substances being used as food, such as bark or clay, in times of scarcity, nor of any invigorating substance being eaten before undertaking any arduous labour. I do not know that salt,

spices, or any condiment are mixed with their food. Honey is eaten when obtainable, but I do not know whether it is used to sweeten other food; the same holds good for the sugar cane. No whets to the appetite are in use, and there is no difference in the food of various individuals.

Fire.—Fire was obtained by means of the simplest form of hand fire-drill; now wax matches are invariably used. (This subject is dealt with more fully later on.)

Mode of Cooking.—I believe fruit is the only article of food which is eaten raw. Fish, after being gutted, were dried in the sun or sometimes smoked. Strips of dugong meat, with the bladder and skin attached, are also smoked, making according to some white people a very good bacon. I have seen such strips hanging on a line out of doors, which was prepared in the dry season for use during the north-west season. According to Macgillivray (II, p. 25), "the blubber is esteemed the most delicate part; but even the skin is eaten, although it requires much cooking in the oven." Concerning the turtle he says (II, p. 23): "The Torres Strait Islanders are accustomed to dry the flesh to supply them with food during their voyages. The meat is cut into thin slices, boiled in a melon shell, stuck upon skewers, and dried in the sun. Prepared in this manner it will keep for several weeks, but requires a second cooking before being used, on account of its hardness and toughness. The fat which rises to the surface during the boiling is skimmed off and kept in joints of bamboo and turtles' bladders, being much prized for food; I have even seen the natives drink it off in its hot fluid state with as much gusto as ever alderman enjoyed his elaborately prepared turtle soup." Meat is not salted.

Pieces of dugong and turtle meat are roasted over the fire, and small pieces are often eaten half raw. Unripe bananas are also roasted on the ashes of a fire. No forks, spoons, or other culinary utensils were in use: a kind of clam called "*akul*" was used as a spoon or ladle; blood, grease, &c., is collected in shells. Meat was formerly cut with the bamboo knife; Dr. Macfarlane has seen dugong so cut up (see also Story of Sesere), and Macgillivray says the Muralug people used a sharp shell for this purpose. At the present time steel knives are alone used.

Meat, tubers and roots were formerly boiled in the *akup* (melon or scoop shell, *Cymbium*), or in the *bu* (a trumpet conch, *Fusus proboscideiferus*); now iron pots are used.

The native oven, *amai*, was described to me as being a hole in the ground, in which hot stones and leaves are placed along with the meat, the whole being covered over with earth (see Story of Sesere). Macgillivray thus describes it (II, p. 25): "This oven

is of simple construction; a number of stones, the size of the fist, are laid on the ground, and a fire is continued above them until they are sufficiently hot. The meat is then laid upon the bottom layer with some of the heated stones above it, a rim of tea-tree bark banked up with sand or earth is put up all round, with a quantity of bark, leaves, or grass on the top to retain the steam, and the process of baking goes on. This is the favourite mode of cooking turtle and dugong throughout Torres Strait, and on the east coast of the mainland I have seen similar fire-places as far south as Sandy Cape." Hollow trees, ant-hills, or such like are not used as ovens. Hot stones are not used for boiling.

I do not think that rings of clay or other material are employed to keep the cooking vessels upright. There is in almost every house a circular wire framework suspended from a rafter, on which fish and dugong and turtle meat are smoked, and which may also support some shell vessels. Probably something of the same sort was formerly used, for we find that according to the legend, Tiai's mother erected a light framework (*not*) over the fire on which to dry and smoke her fish.

Cooking is carried on either inside or outside the house, more generally the former, but the oven was always outside. I know of no kitchens. So far as I have seen the cooking is done by the women only, excepting in the bachelor's quarters, and when the men go expeditions in their canoes. I have never heard of any cooking ceremonies or superstitions. The food for the men and women is cooked together. Fruit and vegetables are never preserved with sugar or by pickling. I never heard any tradition as to the origin of the art of cooking. Kitchen middens are not formed now, nor did I come across traces of ancient refuse-heaps. Dugong and turtle skulls and bones were formerly and often still are, massed in heaps or put out in rows. I believe this was merely to keep count of the number of animals caught in any one season. They were subsequently distributed, and soon crumbled away.

Drinks.—The only drinks formerly used were water and the liquid of the coco-nut. No fermented liquor or spirit was known. Possibly Kava¹ may have been made, but I never heard of it, nor is it made now.

Meals.—The whole family eat together without any distinction as to age or sex. Usually several families live in one

¹ Kava is drunk on certain occasions on the coast of Daudai, as at the initiation feast of the lads (see Anthropological Notes from Daudai, by Beardmore, which will be published in the next number of this Journal). Macfarlane found that this custom exists amongst the natives near the Fly River, "Here it is the boys who chew the root" (p. 126).

house, in which case there may be one or more fireplaces. I cannot say whether two families eat together round the same fire, I believe they would, but each eating their own food. The meals are very simple and unceremonious. Feasts were made at initiation, marriage, and death (*q. v.*). Owing to the absence of intoxicating liquors there were no drinking festivals.

Dietary.—I should say that on the whole the food was sufficiently varied. Yams and sweet potatoes are fairly abundant on many of the islands; some fruit or other is nearly always obtainable. Fish or shell-fish is eaten nearly every day with occasional meals of turtle and dugong; the two latter are especially "rich" or oily. No dirt is eaten or other apparent perversion of appetite prevails. Salt is not used. As to the quantity of food eaten, I should say that it is on the whole less than that of an average Englishman.

Tobacco inhalation by means of the bamboo pipe was the only narcotic. A kind of exhilarated madness or frenzy was undoubtedly induced in the sorcery men by partaking of the decomposing flesh and oil of human corpses. I shall have more to say on this spurious intoxication, if I may so term it, on another occasion.

Cannibalism.—Cannibalism certainly does not exist now, and if the term signifies making a regular meal of a man, it never did occur. A man would tear out the tongue, or other parts, of a man he had slain in battle, and eat it raw or partially cooked, merely as a charm for bravery (see accounts of different islands). They would drink the sweat of warriors on their return from fighting for the same reason. In the "Narrative of the melancholy shipwreck of the ship, 'Charles Eaton,'" by T. Wemyss, 1837, p. 45, the following passage occurs: "John Ireland [one of the two survivors] states that the savages on Boydany Island ate the eyes and cheeks of the shipwrecked people belonging to the 'Charles Eaton.' This they were induced to do from a peculiar notion which they entertain, that such conduct will increase their desire after the blood of white men." The shipwrecked crew were brained in August, 1834, by a party of Aurid men who were fishing at Boydany (this latter island is not named on the latest Admiralty Chart); whether the motive here given is correct, I cannot say. There were women and children with the murdered crew.

Narcotics.—Tobacco is the only narcotic used, and it was invariably used for inhalation from the characteristic bamboo pipe. At the present time the use of the bamboo pipe is being supplanted by short European wooden and clay pipes, and by the use of cigarettes. The latter are made from trade tobacco cut as required, crumbled in the hand, and then rolled up in a

piece of paper (newspaper preferably) or in a fragment of a banana leaf. The native pipe is made from a piece of bamboo from over a foot to between two and three or even four feet in length. The natural partition at one end and the intermediate one, if such occurs, is perforated. At one end of the pipe there is always a complete partition, and near this a small hole is bored. Into the latter a small wooden or bamboo tube, a few inches in length, is inserted. The tobacco is put in this and the open end of the pipe applied to the mouth, and by suction the pipe is filled with tobacco smoke; often they will even put their mouth to the bowl and blow down through it. As soon as the pipe is filled with smoke, the right hand is applied to the open end and the bowl is removed. The small hole is applied to the mouth and the smoke sucked through it, after the withdrawal of the hand from the open end. The length of the pipe causes such a draught that the smoke is violently inhaled. When a man has had a suck he will put his hand to the open end, to prevent the escape of the smoke, and pass it on to another, who receives, and may be transmits it to another in the same manner. The women usually prepare the pipe and pass it on to their men.

The effect of this kind of smoking appears to be very severe. The men always seem quite dazed for a second or two—sometimes longer—but they enjoy it greatly, and value tobacco very highly; they will usually sell anything they possess for some. I have seen an old man reel and stagger from the effects of one pull at the pipe, and I have heard of men even dropping down on the ground from its effects. Jukes says of the Erub people (I, p. 187):—"In smoking their own tobacco [which is of a light-brown colour], they break off a piece from the plait into which the leaves are twisted, and wrap it in a green leaf to prevent its setting fire to the wooden bowl. A woman is then deputed to fill the bamboo with smoke, as before described, and on its being passed round, each person takes a long draught of smoke, which *he swallows*, apparently with considerable effort, and stands motionless a few seconds, as if convulsed, with the tears in his eyes; he then respires deeply and seems to recover. They call it 'eree oora' [*are ur* or *ur are*], (to drink heat or fire) and, patting their stomachs, seem much comforted after it. I tried their tobacco, but found it intolerably hot and strong."¹

¹ A friend of mine, who at one time took to smoking the Papuan pipe, gave me the following account of his experiences. The inhaled smoke is retained for as long as possible and let out through the mouth and nose. There is a very great draught through the pipe, which drives the smoke right into the lungs. At the first time this nearly chokes a person, and this experience generally satisfies all curiosity. After a single inhalation the confirmed smoker feels happy and sleepy; the effect is much the same as with opium, but with none of

Macgillivray also offers similar testimony: "On several occasions at Cape York, I have seen a native so affected by a single inhalation as to be rendered nearly senseless, with the perspiration bursting out at every pore, and require a draught of water to restore him; and, although myself a smoker, yet on the only occasion when I tried this mode of using tobacco, the sensations of nausea and faintness were produced" (I, p. 126).

Tobacco is very little grown now in the islands, as the natives much prefer the ordinary trade tobacco. It is cultivated in Daudai and all round the Papuan Gulf.

Crimes.—As there was no recognised government or state, nor any system of religion, all crimes were of a purely personal nature, and were individually revenged.

There is no reason for believing that homicide was *à priori* reprehensible, it only became so when a man's own friend or relative was murdered by another. No one, however, had a right to grumble at a man killing his own wife or children, as they were regarded as his own property. Infanticide was a general practice. The assistance of a sorcery-man was often sought to encompass the sickness or death of a person against whom a grudge was held. No stigma rested upon either party in this contract.

On the other hand, it was a meritorious deed to kill foreigners either in fair fight or by treachery, and honour and glory was attached to the bringing home of the skulls of the inhabitants of other islands slain in battle. The men of Tud were notorious warriors, and, I was told, often used to make a raid on another island in order that their young men might have trophies, and so find favour with the women. Such raids were, as often as not, made upon weak islands, and not necessarily against those people with whom there was any enmity or ill-feeling.

I never heard of a case of suicide.

What we term sexual crimes were very differently regarded amongst these people. Owing to the fact that the women proposed marriage to the men, the girls held a very independent position, and, rightly or wrongly, they and the married women were considered as the seducers. Thus more than once I was told, "Woman steal man." The wrong done in such cases throughout the Straits was considered as a theft, but in these islands, where the women took the initiative in marriage, it was

the illusions. This smoking deadens all the senses. After a whiff or two, the smoker goes off into a deep, heavy, but not refreshing, sleep. The smoke is quite cool. My informant smoked in this manner for about six months, but had to leave it off as his heart became affected. The heart's action was weakened, and he had a dry barking cough. It made him generally lazy and indolent, but extremely nervous. He always took a pull when the effect of the last went off, and had a great hankering after it. In his case the lungs were not affected.

a convenient legal fiction to attribute to the women the active part, and therefore what wrong there might be in unrecognized sexual connections. "Woman he steal man, how man he help it?" is an excuse which is not confined to Torres Straits. I was told in Mabuiag that a girl who was notoriously free in her favours was branded; to the man less disgrace was attached. (For further details see separate accounts of the islands.)

After marriage, as the wife was the property of her husband, the latter was the aggrieved party in rape or adultery, and he had to be reckoned with. If the husband was very "wild," the death of both parties would alone satisfy him, but more mercenary considerations might occur to him, and he would let the man off with a fine.

I never heard of any unnatural offences in the Straits, though sodomy is largely practised at Mowat in Daudai.

Morals.—During the initiation of the lads in Tud a code of morals was taught which indicates a really high feeling for morality. Theft and borrowing without leave were prohibited. The hungry and thirsty were to be satisfied. Parents were to be honoured and provided with food, even to the extent of self-denial on the part of the son and his wife. Marriage was forbidden to cousins and also, with a remarkable delicacy of feeling, to the sister of a man's particular friend. A man must not propose marriage to a girl or even follow her when she walks about. A man must stand shoulder to shoulder with his brother when fighting, and not shirk his duty. Probably similar precepts were inculcated in the other islands, and it is also very probable that the people, as a whole, acted up to their system of morality as well as, or better than, the most Christianised peoples of Europe live up to their professions.

The popular legends do not set up heroic ideals of virtue, as we now understand that term. Kwoiam killed his mother for cursing him, and then went fighting in Boigu and Daudai to kill men "to pay for mother," whatever that may mean. Gelam behaved meanly to his mother in giving her lean pigeons to eat; she played a practical joke upon him and frightened him, on discovering which he retaliated, and then he went to another island. Goba, however, was killed after he had duped two villages by continually eating up the food which they had entrusted to him for mutual barter. In the story of Sesere the men who stole his meat were amply punished with death. Poor Yawar was brutally treated by the men, who continually forgot his instructions concerning the best method of cultivating yams. The infant Upi was cruelly and wantonly speared by some men in play.

I believe that public opinion as to what was good or bad

was not much cared for one way or another. The people are great talkers, and are always ready to sit down and "yarn." Doubtless formerly the "big men" looked after the morals of the community in a general sort of way, but I suspect that any man who could take care of himself could do pretty well what he liked, but no one was free from the supposed effects of sorcery.

Parents are very fond of their children, and I have never heard of a man ill-treating his wife or children, nor do I believe that the wives had much to complain of in the past. According to Macgillivray the Muralug women were not particularly well-treated, but I cannot help thinking that in this, as in many other cases, the Kauralaig were more debased than the other islanders. When a man was "wild" from the effects of his being in training for sorcery (this appears to have been particularly the case after he had partaken of putrid human corpses), he might on the slightest provocation murder his wife and children and no punishment would follow.

No religious influence was brought to bear on moral conduct nor was there any reward or punishment for deeds or conduct, in this world or the next.

There must have been a strong sense of commercial morality, or the custom of purchasing canoes on the three-year-hire system could never have originated or have been kept up. This moral feeling had clearly a utilitarian foundation, for I particularly enquired whether cheating occurred, and pointed out the difficulty there would be in detection. The continuance of the custom proved that dishonesty was, at least, very rare. There was a good chance for cheating to be found out, as friends of the creditor would inform. Should partial or entire repudiation of debt take place, the supply of canoes would cease, then "how we get fish or turtle or dugong, we hungry all the time, that no good," and furthermore there would be a fight.

I gathered the impression that chastity before marriage was unknown, free intercourse not being considered wrong; it was merely "fashion along we folk." On the other hand, I do not believe that unbridled license was indulged in. Decorum was observed—thus I was told in Tud a girl, before going to sleep, would tie a string round her foot and pass it under the thatched wall of the house. In the middle of the night her lover would come, pull the string, and so awaken the girl, who would then join him. As the chief of Mabuiag said, "What can the father do; if she wants the man how can he stop her?"

During actual courtship and the probation period before marriage, I do not think that sexual intercourse took place between the contracting parties, except in the case of the

Muralug people. Possibly neither were celibate during this period, almost certainly not the men.

Marriage certainly implied the personal and sole rights of the man over the woman. Adultery, on the woman's part, constituted an act of theft, and therefore was a personal injury. I am doubtful whether it was really an offence against morals.

The Rev. Dr. MacFarlane, however, informs me that he believes that the natives maintained a fair standard of sexual morality before any intercourse with other nationalities.

Bravery, ferocity, endurance of pain and hardship, and other warlike qualities, were undoubtedly regarded as great virtues.

Covenants, oaths, ordeals.—I never heard of any of these.

Religion, Fetishes, &c.

Souls.—I never heard anything which led me to believe that the natives recognized that they had a soul when living, or anything analogous to it, but they certainly did believe that after death their "*mari*" left the corpse. *Mari* may be variously translated as shadow, reflection, spirit, ghost. If it were required to preserve the skull of a deceased person, a number of men would, several days after death, very quietly approach the raised platform or temporary grave, as the case might be, and then simultaneously stamp the ground with one foot and make a grunt to frighten away the remaining *mari* of the deceased, otherwise the head would not come off easily. I gathered that there was a belief that part of the *mari* left at death and part remained until frightened away. I also heard something about watching at the graves for a few nights to see if anything would happen. I could not get a satisfactory account of this custom, but the impression I gathered was that the *mari* haunted the body for several days after death, and the relatives probably kept their vigil in order that the *mari* might in some way or another give them information which would lead to the detection of the individual who had caused the death, for, as I have elsewhere stated, they do not believe that either disease or death are due to natural causes.

I never heard of any belief in apparitions of men seen at a distance at the time of their death, nor in the appearing of a *mari* to a person.

I have no information of any past practice of human beings or animals being put to death at the burial of a person. The only exception to this is in the legend of Kwoiam. That hero, after he had murdered his mother for cursing him, cut off her head with his bamboo knife, and said to the corpse, "I'm going to kill everybody in the other islands to pay for you." I could not quite understand what was meant, but took it to be a

form of blood-price. If some one else had killed his mother, it would have been Kwoiam's duty to be revenged upon the murderer's people; having done it himself he could hardly avenge her death on his neighbours, and so strangers paid the price. I heard no hint of people being put to death to serve as spirit companions for any one else.

I do not know whether there was a belief as to animals or plants possessing *mari* like those of men. At all events, the smaller articles or utensils belonging to the deceased were often buried with them or hung round their graves. I have seen bodies wrapped in their own mats, and the unfinished food of their last meal left by the side of the corpse. A bamboo pipe would often be hung on the grave posts or placed on the grave, together with food and a cocoanut water-vessel. I expect this was partly for the delectation of the *mari* of the deceased, and partly on account of a feeling against using the more personal effects of a dead relative which had been in use immediately before death. Valuable property, such as shell ornaments or stone clubs, would not be buried with the dead. I do not know that they believed that the *mari* of the deceased person fed on or utilised the *mari* of the objects placed on the grave. The belief in their *mari* is a perfectly indigenous one, and exhibits no sign of having been borrowed or adapted from any outside source.

Future Life.—I do not believe that there is any doctrine of transmigration of souls. According to the legends, Mutuk and his friends, when murdered, turned into flying-foxes, and were retransformed into men when their heads were bitten off. Several birds were supposed to have been human beings long ago, e.g., Sesere. The dog-fish, known as "*Iitar*," was once a man. The hero Kwoiam temporarily transformed himself into a frog when he wanted to go up and down hill quickly.

The *mari* of the deceased go to *Kibu* or *Kibuka*, a mythical island situated to "leeward;" this is equivalent to saying to westward, as the south-east trade wind blows continuously for about eight months in the year. It is quite possible that the leeward is the dominant idea and not westward, or in the direction of the setting sun. To a voyaging people like these islanders, it is far more natural that their spirits should be carried by the prevailing wind rather than that they should beat to windward.

I gained no information about the condition of the *mari* in Kibuka, and I certainly did not gather that their condition there bore any relation to their behaviour when alive. MacFarlane informs me that he learnt that the *mari* were supposed to sit twittering on the tree-tops at Kibuka, and that the best men

here, i.e., the greatest warriors, the biggest skull-hunters, and so forth, were in some way or another better off there; how, did not quite appear. Neither of us gathered that morality or religion had anything to do with it.

Manes—Worship.—I do not think it can be said that the souls of the dead were regarded either as demons or divinities, nor do I think it can be correctly said that they were worshipped.

Relatives might be invoked for divining purposes by means of their skulls, as in the legend of Sesere; or, as in the case of Upi, one might divine through the good offices of the skulls of strangers. Thus anyone might do it, no priests being necessary. The skulls would be cleaned, repainted, and anointed with or placed upon certain "leaves along bush;" usually, if not invariably, these had a distinct scent. The inquirer would then enjoin the skull to speak the truth, and putting it on his pillow at night-time, would go to sleep. The skulls were supposed to speak to the sleeper with a chattering noise (described as being like the noise made by knocking the teeth together). The dreams were the messages upon which action would be taken. Wyatt Gill (p. 217), says, "They delight to worship the *Manes* of their deceased ancestors, as represented by male and female skulls. These are carefully treasured up in their huts, and carried with them on their voyages." Personally, I do not think this was a form of worship, but merely one method of divining. The carrying the skulls in canoes, as mentioned by Gill, was probably partly for affection and partly for divining purposes.

When going to war, or in times of peril, men would invoke certain dead heroes, such as Kwoiam or Sigai, so that they might gain courage and strength. I did not discover how the help was rendered, but I believe the idea was that they might be indued with the fighting virtues of the old heroes, and not that they believed that the *mari* of the heroes could do anything.

Their ancestors, so far as I could learn, were never really deified. Personally I could never discover any satisfactory evidence in the belief of a god or gods.

Waus.—It appears to have been the custom in the Western Islands, or at all events in some of them, to have places set apart as sacred to the memory of the dead.

The following are the only two accounts which we possess of these memorials. Unfortunately, neither observers had the good fortune to witness any ceremony connected therewith.

Dr. J. Macgillivray (II, p. 37) gives the following description of what he saw in the Island of Nagir, in the year 1849(?) :—

"In a beautiful opening among the trees behind the village we saw an extraordinary screen, named *wows*, the purpose of which, so far as we could understand, had some connection with the memory of the dead. It extended fifty-six feet in length, with a slight outward curvature, and measured five and a half feet in height. It was formed of a row of poles stuck in the ground, crossed in front by three horizontal strips of bamboo, and covered with cross lattice work. The bars of the screen were daubed over with red paint and hung with rows of spider shells, also painted red. Some poles, projecting above the others two to four feet, had painted jaws of the dugong and large conch shells (*Fusus proboscidiiferus*) fixed to the top, and numerous other dugong bones and shells were scattered along the front. On the ground along the foot of the screen was a row of stones painted with black and red in imitation of grotesque faces, and to several of these the old man who acted as cicerone attached names of persons who were dead. In some the painting was comparatively recent, and the stones appeared to have been placed there singly at different periods to commemorate the death of the heads of the families of the tribe. We saw another of these curious funeral screens. Like the first one it was situated in a little glade in the forest, but unlike it the front was covered or thatched with cocoanut leaves, and it had a small door-like opening in the centre."

The former of the two screens is illustrated by a plate in Macgillivray's work.

The second account is that by the Rev. Dr. W. Wyatt Gill (p. 220), who, in the course of a visit to Torres Straits and the mainland of New Guinea, landed on Parem, or, as he terms it, Bāramā (Bampton Island). Dr. Gill writes: "A hundred yards farther on were two funereal screens, so arranged as to give one the idea of a passage between them. They were five feet six inches in height, and consisted of a number of stakes driven into the ground, covered with lattice-work. At intervals along the top were hung wooden images of turtle, sharks, alligators (teeth much exaggerated), dingoes, and cassowaries, all painted red, to the number of about thirty. At the base were placed in a row some round stones, *i.e.*, gods, and until recently, human skulls."

Although the inhabitants of Parem are a Daudai tribe, and not Torres Straits Islanders in the restricted sense of the term, they evidently have in this respect, at least, a similar custom, and Dr. Gill's observations support those of Dr. Macgillivray.

At the present time there is no "Waus" still standing in any of the Islands of Torres Straits. In Nagir, the places where they formerly stood, are still to be recognised in the confused lines of bleached and often broken shells of the large *Fusus*, *Cassis* and

Giant Clam, but the old clear spaces are now overgrown with scrub, and a native's guidance is necessary for their discovery.

I am unfortunately unable to give much precise information respecting the ceremonies connected with the Waus. That the Waus was associated with the memory of the dead admits of little doubt. My informant stated that the flat stones on which faces were painted were prepared by the men, and the women would say, "That is my boy or girl," as the case might be, and give the name of her child to the stone, or "*kūla*," as it was termed. The islands of Nagir and Yam only had this custom (?).

I gathered that certain functions were carried out in the clear space in front of the Waus. In fact, we may reasonably regard this as being an area set apart for these ceremonies. It was here that the death-dance or "*Merkai*" was held, and the "*kernge*" or initiation ceremonies, and also a ceremony called "*Maiwa*," of which I was only able to collect fragmentary information, during the fruiting season of the *Wangai* (popularly known as the "Wild Plum"). The men and women would assemble in front of the Waus. Then a man, whose body and head were entirely hidden beneath a covering of leaves, would emerge from behind the Waus and (probably after some preliminary dancing) would chase away all the spectators. I was informed that the *kula*, or painted stone faces, were placed by the Waus only for *Maiwa*.

I am inclined to believe that the *Maiwa* was the real ceremony for the memory of the dead, and that the man, who was so covered with leaves that his identity was visually undeterminable, represented a *Mari*, or spirit; probably not the spirit of any one deceased individual, but a representative spirit of all the *kula*. The wooden images of animals seen by Dr. Gill may possibly be representations of the totems (*augūd*) of that tribe.

The *Kernge* and *Maiwa* ceremonies might occur at the same time or at different times, but they were transacted in the same place.

Judging from a dance that I saw in Thursday Island performed by Muralug and Nagir men, I imagine that the Waus itself was primarily a screen to serve as a background for the dancers, and at the same time to hide the preparations of the performers who were to come on next, and the *déshabillé* of those who had already taken their part.

Obsession and Possession.—All diseases, ailments, and accidents were supposed to be the result of sorcery. I never heard them attributed to demoniacal influence or of spirits "possessing" people, either nocturnally, as in nightmare, or more or less constantly, as in mania or delirium.

Spiritualism.—I know of no practices akin to modern

spiritualism, unless the divination above referred to be reckoned as such, but, according to the story of the Six Blind Brothers of Badu, lice might be employed as divining mediums, and each brother had two feathers on his head, the spontaneous movements of which informed them whither to steer or where to spear fish. If they asked a definite question the feathers would remain motionless for a negative, and vibrate in affirmation. Kwoiam once used his throwing-stick as a divining-rod. These three latter instances weaken the view that there was any spiritualistic significance in skull-divination.

Fetishism.—Many of the religious instincts of these people found expression in certain forms of fetishism, especially if we include the use of charms within that term. Certain natural carved stones were regarded as having definite powers, whether intrinsically or as vehicles of supernatural influence, I cannot tell. A good example of this occurs in MacFarlane's MS.

A virgin of Sumaiut (a village in the Island of Kiwai, at the mouth of the Fly River, New Guinea) gave birth to a stone, the moon being its father. This miraculous stone was at once adopted as a fetish, and its power was proved by the success of a foray upon the village of Kiwai, also on the same island. Eventually it was stolen by the Saibai men, by whom it was given up to the Lifu teacher (Jakobo) in 1882.

Wooden or stone charms were used to ensure good fortune in dugong and turtle fishing. These were images carved in the shape of either a dugong or a turtle, painted and anointed with various substances, as is detailed in an account of these fisheries.

Wyatt Gill says (p. 217), "The Torres Strait Islanders worship round painted stones, to give success in fishing, to change the wind, &c." And again (pp. 267, 268), quotes from a letter from the Rev. A. W. Murray, the first missionary who visited these islands, "While sitting among the Jervis [Mabuiag] Islanders in their gipsy-looking camp, a little ugly idol was produced, which is affirmed to be the principal god of the Mulgrave (Badu) and Jervis Islanders. It is in the shape of an old man, rudely carved and ornamented, and wearing rather a dolorous expression of countenance. Whatever may have been the estimation in which the said god was held in former times, it is evident that he is at a discount now, as his owner parted with him for a knife. His name is Madusa." This was in 1872 or 1873. I believe this specimen is now in the British Museum; if it be that one, it is precisely similar to the rain-charms used at Mer.

Idolatry.—No images, so far as I know, were made to represent ancestors, demons or deities, for ordinary worship. It is

to my mind an open question how far worship was connected with the "*Waus*," or funeral screen, and the stones with faces painted on them which lay there. I consider the latter as memorials of the dead, not as idols.

Spirits and Demons.—I have no positive information on the subject of a belief in spiritual beings. I believe the natives have an idea that such exist. There was a widely-spread belief in a supernatural being or bogey termed "*Dorgai*," who was generally on the look-out to do some mischief, but who was easily outwitted and often killed. A dorgai was always female, clothed with the usual *gagi* or woman's petticoat, and her hair made up into long string-like curls (*yalai*) and plastered with mud; her limbs were long and skinny, and her features hideous and awe-inspiring in some cases, or the dorgai could put on a more seductive appearance, and personate the form and features of a woman, so as even to deceive her husband, as happened in the story of Būkari, the mother of Kusa Kap. One description of the appearance of a dorgai was that she was an ugly big-bodied woman with long legs but small feet, and ears so large that she could sleep on the one while the other covered her, just like a man sleeping between two mats. According to the myths I have collected, a dorgai might steal and kill a child, capture a man for a husband, get rid of a wife, and so personify her as to be accepted by the husband as his true wife. One dorgai smothered a number of boys and then cooked them in an earth oven with a turtle, and devoured them, another played a practical joke on six blind fishermen and stole their fish. Almost invariably the dorgai were killed by those whom they had wronged, and strangely enough their slayers themselves died. Sometimes the dorgai became constellations, as did also one executioner, "*Bu*" by name; more frequently the dorgai were transformed into stones or rocks, as well as the men who compassed their destruction.

Nature-Spirits. Worship of Plants and Animals.—I do not think there are any spirits especially attached to natural objects, such as springs, water holes, or spirits of trees, with the possible exception of the above-mentioned dorgai. The totem animals of a clan are sacred only to the members of that clan; but the idea of sacredness is very partial, merely, so far as I could learn, implying a family connection and its immunity from being killed by a member of that clan, no worship or reverence being paid to it.

Polytheism and Monotheism.—As I have more than once stated, I did not discover a belief in gods in the ordinarily accepted meaning of that term, neither in a supreme deity; consequently there were no priests nor temples.

Festivals.—The great festivals were those at the completion of the initiation and funeral ceremonies. Those of smaller import were the wedding feasts, and, I believe, there were sometimes birth feasts, possibly at the naming of a child. There were occasional seasonal festivals, more particularly at the planting of the yams and yam harvest. These latter always consisted of dancing and feasting. On the more important of these occasions characteristic masks of these islanders would be worn, and at these only, thus giving to them a kind of religious significance.

Prayer.—No formal prayers were offered either in private or in public. Warriors when going to fight or when hard pressed would call on the name of some more or less mythical hero for strength. This may be regarded as a form of prayer. Gill records an instance of a native praying to a dugong charm or idol. It appears to me that it is in such cases that a transition can easily be effected between charms and idols. The anointing and putting "medicine bush" on a figure to complete efficacy of the charm is one thing, and I believe this was all that was usually done, but if the man at the same time said, "You send me plenty dugong," or "turtle," or whatever the charm was for, the act might be construed into one of worship; the injunction would be called a prayer, and the charm an idol. So far as I can gather, these islanders are, or rather were, just at this critical point.

Sacrifice.—According to the observations of d'Albertis, turtle viscera were hung up in the shrine of the turtle-charm or idol in Dauan. We do not know what was the significance of this offering. Possibly this was not an uncommon practice, but information is lacking on this point. The idea of sacrifice is unknown.

Austerities.—The only austerities are those connected with initiation into manhood or into sorcery. There was no penance or performance of austerities to induce visions or religious exaltation.

Purification.—The only purification I heard of was the shutting up of a house for several days with a lighted fire inside after the occurrence of a death within it.

Superstitions.—I know of few general superstitions; there were certainly some local ones, for example: At Mabuiag a stream of water rises from a spring on the side of Kwoiam's hill, one of the clefts from which the water emerges is reputed to have been produced by a spear-thrust of Kwoiam's. No young man, on the penalty of premature greyness, may drink from this fountain, though they may drink from a rock-pool a foot or two below, and into which it flows. A few other superstitions will be found in the separate account of various islands.

I did not hear of any lucky or unlucky objects or acts, or of any prejudices connected with yawning, sneezing, or like actions. Although on the look-out, I did not notice that any phrase or word was uttered, or any action or gesture performed after one of these actions; it is different, however, in the Eastern tribe. See also special account of Muralug.

The only curious fancies as to animals I heard of were that a man was formerly supposed to have some affinity for the totem of his clan; for example, an Umai man was credited with understanding the habits of dogs, and with ability to exercise special control over them. Animals are not treated as rational or talked to more than with us, perhaps not so much so. The sucker-fish, *gapu*, used in catching turtle, is supposed to possess miraculous powers, as is mentioned in the section relating to turtle fishing.

One wide-spread superstition is, that concurrent or even future misfortunes injuriously affect the success of any enterprise. In the story of Upi, his mother left him when an infant slung up in a basket inside the house while she went to make her garden. A strong gust of wind blew the basket out of the house, and the infant Upi rolled out on to the grass, and was ultimately carried away by some strangers. As the mother was working in the garden her digging stick broke, and she at once thought something was amiss. "Inside along her said, 'I leave my boy, good, I go look, perhaps some one he take him,'" and she returned home to find it was as she anticipated. According to another legend, a party of Badu men when out on a turtle excursion, left their boys on the island of Matu to take care of some turtle they had captured. One day they had bad luck, and caught no turtle; wondering at this, the men determined to return to Matu, where they found that a Dorgai of the neighbouring island of Karapar had murdered all the boys but two.

A somewhat similar experience to the last occurred when I was at Mabuia. The chief of Mabuia has perhaps killed more dugong than any man alive or dead, and one day he boasted to me that he was invariably successful. Very shortly after this he went out to harpoon dugong, and had the misfortune not only to fail in his attempts, but also to break the dart of his dugong harpoon. I am not quite sure that he did not try the following day with the same result. Within three or four days, first a baby died in the village, and then two women. The chief then came and told me that this accounted for his bad luck, and he was quite happy in the belief that it was not his fault that he had missed his dugong.

Here also may be mentioned the former belief in failure to

catch turtle, if certain processional movements were reversed or if prohibited sexual intercourse was indulged in.

Houses are certainly temporarily and may be permanently abandoned after sickness or death.

The natives were, and still are, very frightened of spirits; so much so that they dislike going about at night, and almost invariably carry some kind of torch; but this, I believe, is as much for showing the road and avoiding danger as for any other cause. Spirits are, I understand, supposed to frequent certain spots, and these are passed with great trepidation, though I do not know what evil a spirit is supposed to be able to do.

I never heard of any superstition or customs relating to cutting hair and nails, leaving personal belongings about, &c.

"A man anxious to know whether his friend is well at a distance, goes to the sorcerer, who swallows a crocodile's tooth, which passes along the arm and comes out at the hand. He then throws it in the direction of the place of battle, or wherever the man may be; after a time it returns; if it smells badly the person is dead, if it returns with some human hair he is well" (MacFarlane MS.).

Magic and Divination.—There was no question of lawfulness or of right or wrong in the practice of sorcery and divination. There were properly instructed maidelaig or sorcery-men, and in addition there were some wise men who understood rain and wind charms. Divination by means of skulls was practised by anyone. So far as I could discover the maidelaig did not differ from ordinary men, save in their extraordinary powers; they fished or worked in the gardens and so forth. They were paid by those who used them, but I did not hear of any public remuneration. I also did not hear that they were ever mobbed or violently put to death; they themselves were as subject to the effects of another man's sorcery as anyone else.

Only the spirits of the dead, usually of relatives, were called on (by skull-divination) to give information. Other spirits or supernatural beings were not invoked. In the story of the Six Blind Brothers of Moa, lice (*ari*) were used for divining purposes.

In this story, as well as in the story of Sesere, both of which were narrated to me by the same man, after the lice or the skulls had finished speaking, they were respectively pushed away by the enquirer with the words, "Go away you two, you are not telling me the truth," then bringing them back he said, "Now speak the truth," but nothing further transpired, and the oracle was accredited with having spoken truly. Before being used for divining, the skulls were freshly painted and anointed with fragrant leaves. It would appear from the story of Kwoiam that the selection of the direction of a journey might be deter-

mined by the fall in that direction of a throwing-stick (or other object) held vertically

I do not believe that drums or rattles or particular songs or charms were ever used in divination.

Dreams were undoubtedly regarded as the answer to an appeal to divining skulls, lice, or other possible oracle. Whether ordinary dreams had any significance attached to them I do not know. Dreams were never induced, so far as I know, by fasting or narcotics. I know of no cases of ecstasy or of second sight, either past or present. I have previously alluded to the peculiar mental condition induced by feeding on corpses; this may have, to a certain extent, served the purpose of ecstasy, in so far as the maidelaig were, for the time being, irresponsible agents; but the frenzy thus obtained was probably regarded as an element of power.

I know not of any superstition allied to the evil-eye. I have no information whether the maidelaig ever operated through objects belonging to the victim or intimately belonging to him, such as hair, nails, clothing, or the like. In some cases the maidelaig would give the victim's name to an image before performing on the latter.

Symbolic arts of magic were common; indeed, this appears to have been the basis of most of the sorcery: see, for instance, the modes of raising the wind and producing rain in Mabuiag and other islands. In the special section will also be found a detailed account of sorcery as formerly practised in Mabuiag, and notes on that of other islands.

I never heard of omens being drawn from living animals, birds, the entrails of animals, or from accidents such as stumbling, &c. I do not know that lots were ever drawn, certainly dice were never cast. Astrology and the mysticism of names were unpractised.

Mythology.—The myths and legends I have collected will be found in Vol. VIII of the "Folk-Lore Journal" (1890).

The people are very fond of "yarning," and doubtless the tales are told round the fire as with us. There is no special class of bards or others, the stories are common property; but the "old men" are the recognised depositories of this and other learning, and are appealed to in case of doubt. Some men naturally excel in narration; I found, as a rule, that the Badu men surpassed the Mabuiag men in this art, and Malakula, in particular, is a splendid story-teller.

The legends appear to be firmly believed in, although I was often told they were only "storia." Owing to missionary and European influence many were ashamed of the old stories, or pretended they were. I believe that as with us so with them,

there are many people whose reason forbids them to believe in the miraculous, but who still secretly hug the old traditions and myths, feeling that they were true even if they are not now. Of course, I always spoke of these myths as if I believed in them, and I never cast any doubt upon them or laughed at them; in fact, I discouraged any disparagement of them on their part, and, as a consequence, I believe they told me more than they otherwise might have done. I regarded their belief in their myths as sacred a thing as the belief of civilised peoples in the miraculous in their cults. I had to recognise that it was "all finished now," but that does not diminish faith in the past. On several occasions I urged upon them to preserve the old relics, and not to "chuck away" legendary stones and the like. The entire absence of sympathy for the natives on the part of the white population, whether missionary or trader, has had the effect of causing them to despise their own past.

Some of the heroes of the narratives are manifestly largely or entirely apocryphal, others again have the appearance of being historical personages, Kwoiam, to wit; perhaps the difference is purely one of antiquity.

Certain of their stories come under the heading of nature-myths, as in the case of the Dorgai-constellation myths. I never heard any myths about the sun or moon or elements. I do not know whether the Dorgai-constellations are imagined to be actually living beings: my impression is that the myths arose from an endeavour to account for the appearance of the constellations. The same also applies to those numerous legends in which the characters of the story are transformed into stones, rocks, or even islands. A remarkably upright stone gave rise to wonder at its form and speculation as to its origin; in time it became woven into a legend, and thenceforth stood as a proof of the truth of the same.

Some stories undoubtedly account for the invention or discovery of useful arts or of religious ceremonies. Sesere introduced dugong fishing; Yawar discovered an improved method of planting yams; Tiai inaugurated funeral customs, and so forth. I did not hear a deluge myth nor any account of the origin or descent of man. Men may be transformed into animals, but not *vice versa*, except as a retransformation, as in the case of Kwoiam and Sesere. Mutuk and his followers were temporarily transformed into flying-foxes, and Bia permanently turned Itar into a dog-fish. I never heard any beast fables. None of the stories appear to possess any moral significance.

There is no episode in any of the stories which has the least appearance of having a foreign origin, or of having been suggested by reminiscences of exotic stories, mythology, or religion.

Mutuk being swallowed by a shark and remaining alive inside the fish for some time can have no connection with the Jonah myth. The non-sexual conception of Kusa Kap by Būkari, and Aukwūm and the Dorgai of Bōpu walking on the sea are also independent of Biblical narrative.

Government.—All the islands of any size now have a chief or *Mamus* ("Mamoose"), as he is called, who is recognised by the Queensland Government (to which colony these Torres Straits Islands belong). The *Mamus* was in most cases elected by popular vote by the natives themselves, at the instigation of the Government Resident at Thursday Island. His main function is to act as a kind of police magistrate, and with the assistance of the policemen and old men, to pass judgment upon cases brought up for trial.

Formerly every island had one or more head men, who gained their position by personal influence. Great warriors, bullies, or men with extra mental ability became the recognised leaders, but they possessed no real power or authority; it appears they could be deposed, or rather not recognized as important; probably there was a sort of election, formal or informal, during the yarns of the old men. The position was not hereditary. Naturally an important man would be in the way of acquiring more wealth than other men, and this would tend to increase his power and his influence. Any village might have its own head man. The islanders, I should imagine, were distinctly democratic in tendency. The island of Yam was associated with that of Tud, and may be regarded as the garden of the latter island. Thus the chief of Tud was also the chief of Yam; when residing in Tud he put in a *locum tenens* in Yam, but when he visited Yam he at once exercised his own power. This is, I believe, quite an exceptional case. Further notice of the chief of Tud will be found in my special account of that island. There was no system of government except by the oral traditions of the old men, their precedents would constitute a court which was beyond appeal, and which would probably mould or restrain public opinion.

The action of the Queensland Government in causing chiefs to be elected, and in giving them official recognition and certain state duties to perform, appears to me to be a very wise one, and one which acts admirably.

MacFarlane says (p. 28), "There are no real chiefs, but simply head men, who are leaders in time of war, but have little influence or power in times of peace beyond their own families. So that in landing amongst these people you are exposed to the anger, jealousy, or cupidity of any man who may wish to enrich himself, or to spite his enemies by taking your life."

Macgillivray states (II, p. 27), "Throughout Australia and Torres Strait, the existence of chieftainship, either hereditary or acquired, has in no instance of which I am aware been clearly proved; yet in each community there are certain individuals who exercise an influence over the others which Europeans are apt to mistake for real authority. These so-called chiefs are generally elderly men, who from prowess in war, force of character, or acknowledged sagacity, are allowed to take the lead in everything relating to the tribe. In Torres Strait such people are generally the owners of large canoes and several wives; and in the northern islands, of groves of cocoa-nut trees, yam grounds, and other wealth. Among the Kowraregas there are, according to Gi'om, three principal people, Manu, Piaquai, and Baki, all old men."

Weapons.—The weapons used by the Torres Straits Islanders are the bow and arrow, javelin and throwing stick, stone and wooden clubs.

Bow and Arrow.—The use of the bow and arrow extends all through the Torres Straits Islands, but not on to the mainland of Australia. Bows and arrows are of universal occurrence in Daudai and in the land round the Papuan Gulf, and some distance down the South Eastern peninsula of New Guinea.

The bows are usually of large size and very powerful. "The bows are made of the upper part of a stout bamboo, partly split in half, flattened and bent over the fire. The string is a broad strip of the tough outer rind of a bamboo [rattan], and the fastenings are very ingeniously and firmly made" (Jukes I, p. 179). They vary in size from about five to six feet in length, and average about two inches in the broadest part. Jukes saw some at Erub "more than seven feet long, and in the centre more than three inches wide, and an inch thick" (*l.c.*, I, 179). The bows are made by the inhabitants of those islands where the bamboo grows.

In all the Islands of the Straits the bow is held vertically, that end of the bow being held uppermost which in the living bamboo grew nearer to the ground. Jukes (I, p. 209) gathered at Erub that the opposite was the case, but his informant could give no reason for the custom. In stringing and unstringing the bow the same end is placed against the ground, as it is the stronger.

The arrow is held between the thumb and bent forefinger of the right hand, the string being drawn either by the second and third fingers or by the three remaining fingers. The arrow is steadied and shot between the forefinger and remaining fingers of the hand, holding the bow; and to the left side of the latter. (See Pl. IX, fig. 2.)

This is the "secondary release" of Morse (E. S. Morse, "Ancient and Modern methods of arrow-release," *Bull. Essex Institute*, XVII, 1885), but that author does not record the use of the little finger in assisting to pull the string back. I know from several observations that the secondary release is the universal method in the Straits.¹

Extra arrows are held in the bow-hand. There is no quiver.

I intend elsewhere to describe, with some detail, the various kind of arrows used in the Straits. They were all obtained from Daudai, and those with bone tips are reputed to be poisoned; the natives always take great care when handling the latter. None of the arrows are notched or feathered.

An arm-guard (*kadig*) is invariably worn on the bow arm. It is usually from six to seven and a half inches in length, and is made of obliquely woven split cane or rattan. I obtained a very old specimen at Tud, which was made of longitudinal strips connected and interwoven with regular, parallel circular bands of cane, very similar to that figured by d'Albertis (Vol. II, p. 378, fig. 9). I believe this specimen came from the Fly River.

Javelin and Throwing-stick.—I found that the use of javelins and the throwing-stick had been introduced by the Western Tribe from Cape York. So far as I know this is the only instance in which the Papuans have borrowed from the Australians; the innovation was a wise one, as there is a general consensus of opinion that it is a more formidable weapon. I was informed that it generally took three or four arrows to render a combatant *hors de combat*, whereas one javelin usually had that desirable effect, and besides, a better aim could be made than with bow and arrows; again at Muralug I heard that in fighting the white man javelins were found to be more efficacious than arrows. [According to d'Albertis (I, p. 417), the natives of Yule Island, New Guinea, "prefer the spear to the bow and arrow, which is becoming obsolete among them."] These weapons are found in the westernmost islands from Muralug to Mabuaig, but I do not believe their use extended northward to Dauan, Saibai, and Boigu, or eastward to Tud and Nagir. It is possible that they were used on the two

¹ Judging from a photograph in my possession, taken, I believe, at Motu Motu by a member of Mr. T. F. Bevan's expedition, the same release obtains in New Guinea towards the eastern limit of Papuan archery. But this latter constitutes a distinct variety, as the string is held by the second and third fingers, while the index finger, instead of being bent on the right side of the arrow, is bent and put on the arrow to steady it; otherwise the bow is held as by the Torres Straits Islanders. The archer in this photograph has no arm-guard on; this appears to be also wanting in the north of New Guinea (Dutch territory). (See Pl. IX, fig. 2.)

latter islands, but I have no evidence of it, certainly they did not find their way further to the east.

These were the favourite weapons of the legendary Kwoiam, and when I was at Mabuia (Kwoiam's Island) a large number of Badu men came for some "Sports," the chief feature of the friendly contests being a match of javelin hurling. The mark was a tree trunk, five inches in diameter, and the distance was about forty paces (say thirty yards). I reckon that about ten per cent. of the javelins struck the stump, some being hurled with such force that the points projected through on the other side of the post. The greatest distance thrown was about a hundred paces (over eighty yards).

It is interesting to note that the javelin and throwing-stick are characteristic Australian weapons, but the bow and arrow are not used, even at Cape York. The bow and arrow is very characteristic of the Papuans, and is the only missile of the black Papuans of Daudai and the country lying to the north of the Papuan Gulf.

The Eastern Tribe of Torres Straits also only use the bow and arrow, but some of the Western Islanders use both projectiles. An analogous overlapping of arrows and spears occurs on the south-east peninsula of New Guinea. The heavy spears of South-East New Guinea are hurled by a throwing-stick, which differs from any Australian implement. That of the latter country is always provided with a hook which fits into a concavity at the end of the javelin, whereas the New Guinea javelins have a pointed extremity which fits into a cup-like receptacle in the throwing-stick. I may here mention that my friend Maino, the chief of Tud, distinguished between "Daudai" (the neighbouring coasts of New Guinea) and "Bru Daudai" to the eastward; the latter, he explained, meant "Spear Daudai," and he made a sketch of a spear sufficiently like the well-known barbed type, common in our Museums, to be quite recognisable and quite distinct from any local spear or javelin; so far as I am aware the word "*bru*," too, is not a local term; so there is evidence that he seized upon a distinguishing feature between the black and the lighter coloured Papuans. How he obtained the knowledge I do not know. He told me of one old Tud warrior, Sigai by name, who was supposed to have once wandered to the eastward in his canoe as far as New Guinea. He was certainly a great and travelled warrior, and if the circumstance related of him is true, he was possibly the only Torres Straits Islander who had accomplished that feat.

"The Kowraregas [Prince of Wales islanders] obtain bows and arrows from their northern neighbours, and occasionally use them in warfare, but prefer the spears which are made by the

blacks of the mainland. We saw three kinds of spear [*kalak* general name] at Cape York; one [*rada*] is merely a sharpened stick used for striking fish, the two others, tipped and barbed with bone, are used in war. The principal spear (*kalak* or *alka*) [*tuna*] measures about nine feet in length, two-thirds of which are made of she-oak or casuarina, hard and heavy, and the remaining third of a very soft and light wood; one end has a small hollow to receive the knob of the throwing-stick, and to the other the leg-bone of a kangaroo, six inches long, sharpened at each end, is secured in such a manner as to furnish a sharp point to the spear and a long barb besides. Another spear [*taku*], occasionally used in fighting, has three or four heads of wood, each of which is tipped and barbed with a smaller bone than is used for the *kalak*."

[The names for spears in square brackets [] are taken from the vocabulary at the end of Macgillivray's work, p. 293.]

"The throwing-stick in use at Cape York extends down the north-east coast (of Queensland) at least as far as Lizard Island; it differs from those in use in other parts of Australia in having the projecting knob for fitting into the end of the spear parallel with the plane of the stick, and not at right angles. It is made of casuarina wood, and is generally three feet in length, an inch and a quarter broad, and half an inch thick. At the end a double slip of melon shell, three and a half inches long, crossing diagonally, serves as a handle, and, when used, the end rests against the palm of the right hand, the three last fingers grasp the stick, and the forefinger and thumb loosely retain the spear. With the aid of the powerful leverage of the throwing-stick a spear can be thrown to a distance varying according to its weight from thirty to eighty yards, and with considerable precision; still, if observed coming, it may easily be avoided" (Macgillivray II, pp. 18, 19).

My Muralug informant gave me to understand that there were several varieties of javelin or *kalak*: the *rud*, or small form with a simple wooden point; the *tun*, or large barbed variety; the *taku*, or pronged javelin with barbed points; and the *waki*, similar to the last, but armed with the serrated spines of the sting ray (*waki*). He also said that the *taku* was mainly aimed at the side of the neck, the *tun* at the back, and the *waki* at the front of a foe. When embedded in the body of a victim the gum which surrounds the barb of the barbed javelins dissolves, and in time the barb may come out from the wound, but the string which lashed it remains behind. The latter was said to be poisoned, and to compass the death of a man (this is probably incorrect). The javelins, I was informed, can be thrown with precision: the small ones fly straight and can be easily seen while traversing

the air, but the large ones vibrate too much to be readily seen. The throwing-stick is also used to ward off javelins.

The javelins and throwing-sticks I obtained at Mabuia from the Badu men above mentioned, were of precisely the same pattern as those I procured in North Queensland. Many were doubtless of local manufacture, but I believe some of the throwing-sticks were imported. The name of the throwing-stick is *kobai*, the peg of the *kobai* is called *naur*, and its shell-handle *tal* (or "finger-nail").

Stone Clubs.—The usual form is that with the common disc-shaped head: it is known as *gūba gūba*. The spiked or knobbed form is very rarely met with. These clubs are, I believe, imported from Daudai. I have seen one or two flat irregular stone heads to clubs which, I suspect, were of local manufacture.

Wooden Clubs.—I procured two clubs, each of which was cut out of a single piece of wood. The head of the club was carved in imitation of the ordinary stone club. At Saibai I obtained a couple of clubs which had the end swollen and shaped like half a cone, with the apex terminal; the handle too, had a shoulder resembling, in this respect, clubs from New Caledonia and the Loyalty Group. I am aware that a native teacher from the latter group has been stationed on Saibai for about fifteen years, and it is possible that this form of club may have been introduced by him or by some of his compatriots; for the present this must remain an open question, but I believe it can be shown that the shoulder at the handle end was an occasional feature in truly indigenous staves.

Laws—(a) *Land.*—I have no precise information as to land laws, but I believe that the whole of the land is divided up into properties, certainly the arable land is, the chief sharing like anyone else. There is no one person or class of landowners who possess land to the total exclusion of anyone else. Title to land is derived from inheritance, gift or purchase. I never heard of any means of conveyance. Females may hold land; as a matter of fact, I believe all do. The only remedy I know of for encroachment on rights of property in former times was by personal punishment, provided that the party aggrieved was stronger than the aggressor. Sorcery would probably be called into play if the injured party could afford to pay the *maidēlaig*.

(b) *Game.*—There is no game.

(c) *Inheritance.*—So far as I could gather, all children irrespective of age or sex share alike on the father's decease. I have no information how far and in what degrees relationships are traced.

(d) *Administration of Justice.*—There was none. Doubtless the old men of the island frequently met and yarned, and formu-

lated public opinion, but there was no legal machinery for bringing offenders to book, or for dispensing justice or adjudicating in disputes. Now, however, the Queensland Government has had a court-house built in every island having a fair number of inhabitants, where cases are tried by the chief with the assistance of those men who care to attend the court. In these islands there are two or three policemen, appointed by the Resident Magistrate at Thursday Island, who look after the peace of the community, and who bring criminals to justice, and keep them in custody when committed. In Mabuiag, for example, there are four policemen, one of whom is a "sergeant." The chief is supplied with a small list of offences with which he is empowered to deal, and the punishment is also indicated; for graver cases the prisoner has to be sent to Thursday Island for trial. I believe that justice is dispensed with fairness; the democratic character of the people (in the past) would counteract any tendency that might arise towards partiality of judgment. Owing to missionary influence the technical error is made of confusing moral and legal crimes.

(e) *Punishments*.—Punishment could only be inflicted by personal retaliation. Death even might be inflicted for anything, provided the man was powerful enough to defy consequences. A husband had life and death powers over his wife. Death was the penalty for infringing the rules connected with the initiation period, i.e., for sacrilege. According to the legend, when Mutuk returned to his own island of Badu, after he had been given up for dead, and his funeral dance had been held, he and his friends from Boigu were murdered. I have, in my own mind, no doubt that the crime in this case also was sacrilege. One of the two most sacred native ceremonies had been rendered null and void by his return. The only way to restore its lost *prestige* was to kill Mutuk on his return, and thereby render the solemn function anticipatory instead of retrospective of his demise. In such cases death was usually inflicted by braining with a stone club. I have no information whether retaliation was acted upon. I heard of no punishments of mutilation or flogging. Mulcts or fines were undoubtedly paid to the party injured; in the case of adultery the fine would be paid to the husband as a ransom, for death was a recognised penalty. Formerly there was no imprisonment. Private revenge in the old days was practically the only method of correction or of redress.

Customs.—The old salutation custom was to partially bend the fingers of the right hand, and to hook them with those of the individual saluted, and then to rapidly draw the hands away. This was repeated several times. This practice was common to all the Islanders, and I believe it also extends to

Daudai—now our manner of shaking hands has replaced their own. On going to a new island I always adopted the lapsed indigenous custom, to the hilarious delight and astonishment of the natives, for scarcely any white men knew of the custom, and certainly none ever practised it. In fact, I rarely shook hands with natives; I “scraped.” Jukes refers to the gentle scratching of the palms of the hands at Waier—Murray Islands. As I had always found the action a somewhat violent one, I made enquiries on this point, and was informed that the gentleness was due to timidity.

I believe kissing to be indigenous; this salutation, combined with embracing the head, would only be performed after a long separation, especially if the man had been supposed to be dead; in the case of relatives, at all events, this might be accompanied with shouting and weeping. So far as I know there were no distinctions in the mode of salutation between different individuals. I am not aware of any rules of politeness, but I should, on the whole, consider them as a polite people. A greeting is almost invariably passed when two people meet, and again when they separate. There was a difference in the word of farewell according to whether the party speaking remained and the other went, or *vice versa*, or whether both went different ways, and each of the three words had its singular and plural form. I noticed many little gratuitous acts of courtesy to myself which indicated a kindly disposition; for example, pointing out any little impediment in the track, such as a loose stone or fallen trunk, or holding bushes on one side to facilitate my progress, instant obedience when I requested hats to be removed when visiting me in the house, exhibition of sorrow and self-condemnation when damage was done by thoughtlessly touching anything with dirty fingers or by rough handling. I have frequently noticed real gentlemanly feeling in conversation and manner. The women occupy a very good position so far as I could judge, and are not contemptuously shunned by the men. The aged are well treated, and neither they nor the hopelessly infirm were abandoned or put an end to, so far as I am aware.

The rules of hospitality are given in the code of morals taught at Tud. I am afraid that the general rule for strangers and enemies was specious hospitality—treachery and death; at times even the first was dispensed with. As a general rule the young of both sexes are very diffident and shy, the boys are always quiet and silent in the presence of the men, and the young men in that of the old men; the few exceptions of bumptiousness and insolence among the young men are probably to be accounted for by the influence for bad of certain white and South Sea men.

The men were formerly nude, and the women wore only a leaf

petticoat, but I gather that they were a decent people; now both sexes are prudish. A man would never go nude before me—only once or twice has it happened to me, and then only when they were diving. The women, according to my experience, would never voluntarily expose their breasts to white man's gaze; if caught exposed she would immediately cover her chest or turn round; this also applies to quite young girls, less so to old women. Amongst themselves they are of course much less particular, but I believe they are becoming more so, and I have been gravely assured that a man "can't" (*i.e.*, must not, should not) see a woman's breasts. The men often go with nothing but their "calico" on, but more frequently they are completely covered. It is very rare to see completely nude children of any age. I have not noticed any reticence in their speaking about sexual matters before the young, but missionary influence has modified this a great deal; formerly, I imagine, there was no restraint in speech, now there is a great deal of prudery; for example, the men were always much ashamed when I asked for the name of the sexual parts of a woman, even when alone or in the presence of one or two men only, and I had the greatest possible difficulty in getting the little information I did about the former relationships between the sexes. All this, I suspect, is not really due to a sense of decency *per se*, but rather to a desire on their part not to appear barbaric to strangers; in other words, the hesitancy is between them and the white man, not as between themselves. Formerly I should say that great licence prevailed among the unmarried, at present there is very much less, but more than the white missionaries are aware of; still, I should call them a fairly moral people now, as an educated public opinion is making itself felt in this matter. I am here referring to what occurs amongst themselves, not with the relations of the girls to men of other nationalities when tempted by gain. I have already said that I do not consider that pre-nuptial sexual license was regarded as morally wrong. Marriage altered the point of view; probably the husbands had not much to complain of. There is no drunkenness, and before the advent of the white man there was none either. A few years ago the natives would do anything for liquor, and doubtless many would still, but the Queensland Government has prohibited the sale of alcohol to natives, a most wise measure. There was no native intoxicant.

All the ceremonial customs concerning which I have been able to gather any information are described in their appropriate sections or in the special accounts of the different islands. Practically the old customs have died out, though a few doubtless linger in more or less debased form in some of the smaller

or less visited islands. It is generally admitted by the natives themselves that they are "all finished now."

Taboo—Food restrictions.—No one was permitted to eat the totem animal of his own clan, with the partial exception of the dugong and turtle (see clans and their totems at Mabuiag). During initiation into manhood I believe that a little restriction as to diet was enforced, especially with regard to animal food. The only prohibition for women is that recorded by Macgillivray for the Muralug women. The totem, *augüd*, is certainly regarded as related to its clan. The men and the *augüd* belong to the same "family." There is no spiritual or symbolical meaning attached to any kind of food either as regards the eating of it or abstinence from it, with the exceptions above noted. I never heard of fasting being practised. So far as I know there were no rules or caste prejudices to prevent any man from eating with any other man. Men and women ate together as a rule.

Speech restrictions.—In Muralug and Nagir married people might not mention the names of their parents-in-law, and I believe they might not even speak to them in the former island. I am not sure how far this custom extended throughout the other islands. At Muralug, according to Macgillivray, the name of the dead was never mentioned without great reluctance, for example, after the death of a man named *Us*, or *quartz*, that stone had its name temporarily changed into *natam ure*, or the thing which is a namesake. I know of no words which were formerly considered improper or indecent, but the men I interrogated always manifested great shamefacedness when asked their word for *vulva*. I rather suspect this to be a recently acquired modesty.

Place restrictions.—The place where the boys were being initiated was forbidden to the women under penalty of death by violence. So far as I know the place itself was not sacred; the prohibition was simply to prevent the women from witnessing the ceremonies. I know of no tabooed spot in the sacred sense of the term. Only the sorcery men could enter the houses where they kept their charms. I believe that gardens and plantations were usually made taboo by tying up a leaf, a branch, or possibly, as in the eastern islands, by placing some image or stone on the spot. Infraction of this taboo would be punished by magical vengeance. The object of this taboo is simply the reservation of the rights of property.

Property.—Land is regarded as personal property, and is equally divided at death among all the children, or failing these, immediate relatives, as are also all the possessions of the deceased. Women do not lose personal or real estate on marriage.

Trade.—Trade was formerly necessarily confined to barter: it .

may conveniently be treated under three headings of (1) Intra insular trade; (2) Trade with Daudai; and (3) Trade with Cape York.

1. *Intra-insular Trade*.—Certain villages and islands, from their geographical position, would possess greater facilities for fishing, agriculture, or the manufacture of particular objects than others, and therefore would naturally exchange their surplus for a deficiency, or their specialities for the products of other places. The story of Goba illustrates this, in which we are told that the people at Wakaid on the windward or south-eastern side of Badu exchanged *biuu*, or prepared mangrove, for the turtle caught by the Ergan, men who lived on the opposite side of the island.

If the people of an island have been very successful in turtling or in spearing dugong, they would take some of them to another island for barter. The turtle would usually be carried alive, and possibly a lately killed dugong might be conveyed entire, for it could hardly stand a voyage as fresh meat. Smoke-dried turtle and dugong meat and fish were used as food on voyages, and might be bartered, for though the dugong is generally distributed throughout the Straits, it is only abundant in a few spots.

The island of Muralug is the chief manufactory for dugong-harpoons (*wap*), but I believe they are occasionally made in Moa, Badu, and Mabuia. The Mabuia people pride themselves on their dugong-harpoons. Personally I thought that those of Muralug were finer, being beautifully finished and with a natural polish of oil; the butt-end too was larger and well-shaped. But the Mabuia men say that the Muralug *wap* is too heavy, so that when jumping into the water with it, the spear has a tendency to fall vertically, and so to miss the dugong altogether; therefore when they purchase a Muralug *wap* they pare off some of the superfluous wood.

Canoes are traded about between the islands: I shall recur to these immediately.

The *dibi-dibi*, or round white shell ornament worn on the breast, and the *wairi*, or white shell armlet, are both made from the large spotted cone (*Conus millepunctatus*). The former is the cut-off, polished end of the shell, and the latter is made by cutting the shell transversely at the thick end so as to form a wide ring, which is then polished so as to eliminate all the spots. The largest specimens of the cone are found on the Warrior Reefs and the reefs to the east, consequently the finest of these ornaments are a speciality of Tud, the Murray Islands, &c. (See Pl. VIII, figs. 2 and 3.)

The pearl shell (*mai* or *mari*) being everywhere obtainable, the ornaments made from it, such as the crescentic breast ornament, *danga-mari* (or *mai*), would usually be of local manufacture.

The word *danga-mai* literally means "tooth of pearl-shell." May not this signify that the ornament was derived from two boar's tusks fastened together, with their points away from each other? Breast ornaments of boars' tusks are common all over New Guinea. When the ancestors of the present islanders migrated from Daudai they probably found that the pearl shell lent itself more readily to artistic purposes than the tusks, and was far more easily procured. The old name would naturally be retained. (See Pl. VIII, fig. 4.)

The necklaces made from olive shells (*uradzi* or *waraz*) were valuable objects for barter.

Objects made from special vegetable productions would only be made in those islands where the plants naturally grew or were cultivated. For example, the leglets, *mak-a-mak*, which I believe are made from the roots of the coco palm, are only made where the coco palm grows, and therefore the Muralug people would have to import them. The latter, however, so I understand, made arm guards, *kadig*; these the Tud warriors would have to import. The men of Muralug, Tud, and of all the coral islands would have to get their bows from Moa, Yam, Nagir and other islands where the bamboo grows. Leaf tobacco was also an article of intra-insular trade.

The large dance masks made of wood and turtle shell, and decorated with feathers, shells and rattles, were occasionally traded. I bought one at Nagir and another at Yam, both of which I learnt had been made by Tud men.

The large constricted drums (*warup*) are, I believe, all obtained from Saibai, but whether they are all made there is another question.

Feathers, shells, ornaments of all descriptions, weapons, and in fact any of their goods and chattels, were continually being bartered and exchanged throughout the islands of the Straits.

2. *Trade with Daudai—Imports.*—All the arrows in the Straits came from Daudai, as the reeds from which the shafts for the arrows are cut do not grow in any of the islands. Bows, too, doubtless occasionally accompanied the arrows. There was also a large trade in feathers of the cassowary, *sam*, and in the plumes of the bird of paradise (*dāgam*); this is the orange-red plumed species (*P. raggiana*). I only saw one or two head-dresses of the yellow-plumed species; these were obtained at Mabuag. I was informed that these originally came from the Tugeri pirates, *vid* Saibai. The Tugeri men apparently live some distance up the Wai Kūsar River. Drums, I believe, were usually imported from Daudai. The small cylindrical kind (*buruburu*) certainly was, and I believe that most of the large ones with gaping mouths (*warup*) were also of New

Guinea make. I could not for certain make out where the stone clubs came from; I suspect that many of them, at least, came from Daudai. Canoes were also imported. It is probable, judging from what occurred in the Eastern Islands, that manufactured sago was imported.

Exports.—All the products of the sea which were negociable, were sent to Daudai in exchange for the natural and manufactured articles of that country. The main "trade" was *dibidibi*, *waiwi uradzi*, *kirkup* (nose ornament), *wap*, turtle shell, probably *makamak*, and possibly dried dugong and turtle meat, fish, and so forth.

Trade with Cape York.—As a rule only the Muralug people had any dealings with the Cape York natives, and that probably with only one or two tribes. Macgillivray found that only the Gudang Tribe was friendly with the Kauralaig. The miserable condition of the Australians precluded them from having much to offer to the Torres Straits islanders in the way of exchange. Probably the only imports were throwing-sticks and javelins or spears. The Muralug men obtained these from the mainland, according to Macgillivray, and they may have found their way to Mabuiag, though it is probable that the more northern islanders would usually make their own weapons.

Canoes.—The large canoes in the Straits all come from Daudai, about the neighbourhood of the Fly River. I was told the logs were cut and hollowed out at Wabad (Wabuda?) and fitted with a single small outrigger. Thence they passed through the hands of the Kiwai and Mowat people on the mainland of New Guinea, and across to the island of Saibai. Here they are re-rigged with two outriggers, and a gunwale is fitted and the canoe decorated with a figure-head, bow ornament, and otherwise ornamented with feathers and shells. From Sabai the canoes found their way to the other islands of the western division of the Straits.

If a Muralug man wanted a canoe he would communicate with a friend at Moa, who would speak to a friend of his at Badu; possibly the Muralug man might himself go to Badu, or treat with a friend there. The Badu man would cross to Mabuiag to make arrangements, and a Mabuiag man would proceed to Saibai. If there was no canoe available at the latter place, word would be sent on, along the coast, that a canoe was to be cut out and sent down. The canoe would then retrace the course of the verbal order, and ultimately find its way to Muralug. If a man in any of the intermediate places had a new canoe to spare, he would sell it to the friend of the ultimate purchaser. If a canoe had to be made to order it would be a very long time before it arrived, as the message

itself would only be transmitted when there happened to be a canoe going to the next stage, and the same applied to the delivery of the canoe. Another channel of the canoe trade was from Mowat direct to Tud, and from thence to the central islands, and *via* Nagir to Muralug.

Payment was usually made annually until the canoe got a little broken; generally three instalments were paid. When a piece came off the canoe it was forwarded together with the final payment as a proof of the statement as to the condition of the canoe. The annual payment was, say three *dibi-dibi*, or goods of about equal value. Should a man be "hard up" when the annual payment became due, a certain amount of credit would be given, if the man honestly payed all he could afford. If the man could afford it he might make a single and final payment, say of a dugong harpoon (*wap*), or a shell armlet (*waiwi*).

The intermediaries are paid for their services by "charging on" the amount depending upon individual cupidity, or they may be recompensed for their trouble by presents from the purchaser.

There would appear to be considerable opportunities for cheating, but this is guarded against by the vigilance of the intermediary traders, who are themselves looked after by the Daudai men. If cheating occurred, the supply of canoes would cease, thus putting a stop to all fishing and commercial operations. In addition there would be war, and the canoe confiscated.

Labour.—Each household is practically self-sufficient. So far as I could gather there was no division of labour as between man and man; every man made his garden, fished and fought. The sorcery men formed a partial exception, but only in so far as their reputed magical powers were in addition to their ordinary avocations.

Occupations differ for men and women; the men fished, fought, built houses, did a little gardening, made fish lines, fish-hooks, spears and other implements, constructed dance-masks, head-dresses, and all the paraphernalia for the various ceremonies and dances. They performed all the rites and dances, and in addition did a good deal of strutting up and down, loafing, and "yarning."

The women cooked and prepared the food, did most of the gardening, collected shell-fish and speared fish on the reefs, made petticoats, baskets, and mats. The men consider it derogatory to do woman's work and when I purposely asked whether the men made mats, they rather scornfully referred to that as "woman's work."

It often happened that one man would evince peculiar aptitude for a certain kind of work, and he would naturally do it in preference to other work; for instance, a man would gain a reputation as a maker of masks, and he would make them for other people. I never heard of any pre-eminence being assigned to skill in handicraft as opposed to unskilled labour. No occupation is prohibited and there is no system of training or apprenticeship; the young men carefully watch the old men in their work, and learn by imitation. I noticed that the son of a specialist was more likely to follow in his father's footsteps than another man.

There were no class of traders or places set apart for trade. Credit was only given in the case of canoes.

Trade Marks.—I was very careful to make inquiries about trade marks. There are certain marks in red paint on the inside of canoes. So far as I could gather the islanders do not recognise these as trade marks, but consider them merely as ornament. I do not know whether they really are a kind of sign manual or not, and if so, whether the Saibai men understand them. A trade mark which is not understood by the purchasers can have no value at all, and the marks in question may very well have a decorative intent. The other objects of trade do not admit of a trade mark, certainly none is put on the dugong harpoon.

Money and Exchangable Values.—There was no money in the Straits; but certain articles have acquired a generally recognised exchange value, a value which is intrinsic, and not irrespective of the rarity of the material or the workmanship put into it. Thus, these objects cannot be regarded as money; they are the round shell ornament *dibi-dibi*, shell armlet *waiwi*, dugong harpoon *wap*, and canoe.

Taking the most valuable articles first, a good *waiwi*, one which could be worn on the arm of a man, was the most valuable possession possible. The exchange value of a *waiwi* was a canoe or a dugong harpoon.

I gathered that ten or twelve *dibi-dibi* were considered of equal value to any of the above. These ornaments varied much in size and finish, and have a corresponding value, thus no table of equable exchange can be drawn up. Three or four *dibi-dibi* would constitute an annual instalment for a canoe.

Small olive shells, *uradzi* or *waraz*, are also of value, especially when made up into necklaces. When fresh it is of a grey colour, but "cook him and he come white."

A wife was usually rated at the highest unit of exchange, being valued at the price of a canoe, or *wap*, or *waiwi*.

In Macgillivray's time (1849) a knife or a glass bottle were

considered as a sufficient price for a wife at Muralug. Now, the natives usually give trade articles to their prospective parents-in-law. My friend Maino, the Chief of Tud, informed me that he paid for his wife a camphor-wood chest full of trade, including 7 bolts (*i.e.*, pieces) of calico, 1 dozen shirts, 1 dozen singlets, 1 dozen trousers, 1 dozen handkerchiefs, 2 dozen tomahawks, 1 lb. tobacco, 1 long fish spear, 2 fish lines, 1 dozen hooks, and 2 pearl shells, and he finished by saying, "By golly, he too dear!" If the above price was really paid, there was some foundation for his exclamation. His wife was a Mowat woman, and I may add that once when I gave him a tomahawk in exchange for something he immediately said he would give it to his mother-in-law, and he did too.

Measures and Weights.—There are no standard weights and measures in the Straits. Articles are counted by number (*see* Arithmetic), or by length, as the case may be; the only unit of length is the fathom. I could not get the name for this, only "one, two," &c. The same applies to the Eastern Tribe; their name for fathom was *kaz*.

War.—All the adult males, after initiation, are fighting men; so far as I know there is no exception to this rule. There is no enlistment or conscription; it is a matter of course. In real war or when attacked by a foray, and in all engagements or doubtful intercourse with white men, the women at once hid themselves in the bush; but in scrimmages such as the marriage-fight, or when a small quarrel was to be settled by a fight, the women would stand a short distance behind their men and supply them with arrows or javelins. I never heard of any permanent organization for war during peace, nor do I believe it existed; it is far more probable that it was extemporised on the outbreak of hostilities. Men never went far from home without carrying weapons of some kind or another, and the blowing of a shell-trumpet or a smoke signal would at once cause them to congregate, should an attack be imminent. There was no distinct class of heralds.

I do not know whether leaders were ever formally appointed, but the ordinary men would naturally group themselves round a recognised warrior, or the crew of a canoe would naturally hold together. The captain ("forehead man") of a canoe usually stood in the bow or on the platform, the man of next importance was the steersman ("mate"). The leaders had no distinctive dress, the only exception I am aware of is a double, forward and downward bending coronet of cassowary feathers (which is now in the British Museum), worn by Kabagi, the late chief of Tud; but I do not think that this was a badge of office, it was merely his distinctive head-dress.

According to the legends of Sesere and the two Dorgai of Karapar, when there was a blood-feud some red paint (red-ochre) would be placed in the centre of the *kwod*, or men's quarters, and a couple of warriors would step forth and daub themselves with the paint, thus volunteering to be the champions of the quarrel. The other men usually followed their example, and would put themselves under the leadership of the former.

Judging from a war-dance which I saw at Muralug, the men advanced to fight in a column three or four deep, one can hardly term it marching, as the movements were too stealthy and tripping for that term, then they deployed into a semicircle and advanced in that form. As soon as a warrior had killed a man he proceeded to cut off his head with the bamboo knife, and strung it on the sling with an exultant "*wahū*," unless, of course, he had to fight someone else. I rather fancy that in ordinary engagements the combatants were fairly equally matched, and that each man would practically have but one enemy to encounter.

In the story of Kwoiam, when that hero had to fight single-handed against the combined forces of the Moa and Badu men, the Moa men suggested to their comrades that they should form an ambuscade behind a fence, and so draw Kwoiam to fight that his back would be turned towards it; then when the remaining men were engaging him in front those in ambush were to spring out from behind Kwoiam, and to kill him; but the Badu men said it was useless, as Kwoiam had two eyes behind his head in addition to those on his face. They then agreed to keep close together in attacking him. Even then the men were afraid of the legendary warrior, and some said, "Very good those men whose brother Kwoiam killed go first," but one and all held back, some saying, "He did not kill my brother, you go first." Eventually the battle was joined.

The same Kwoiam more than once attacked a village single-handed. His method of procedure was to steal up to the place soon after midnight, to pile up combustible material before the small entrances to the village fence or stockade; then setting fire to them he placed himself at the largest entrance, and awakened the sleepers with his yells. In a dazed and bewildered condition they naturally escaped through the non-ignited gateway, where they were impaled by Kwoiam's javelins.

The favourite mode of attack of the Tud warriors was very similar to this. They would travel by night in their canoes, and so time it as to arrive shortly before sunrise. Having stealthily approached the doomed house or village, the greater number of the men would remain outside the fence to cut off the fugitives who endeavoured to escape from the body of picked men who

entered the house or houses. The two reasons given for choosing this time for the attack were that they were dazed by being awakened suddenly in the dark, and they were further incommoded by having to fight before they had time to relieve themselves. To these a third argument might be added, namely, that at that time of the day the vitality of the body is at its lowest, a fact which is known practically to our doctors and generals; this, combined with the other two factors, and the well-known advantage which active attack has over passive defence, would give additional advantage to the aggressors.

According to the legend of Sesere, the Badu men who went to attack him followed in single file behind the volunteer champions. On one occasion there were two of these columns and in another there were four.

I believe a distinction was drawn between different kinds of fights. The blood feud or reprisal for injury done would result in a fight in which no quarter would be granted, and the stronger party would despoil the weaker, and probably either capture the women or first abuse and then murder them. In head-hunting forays the men simply made a raid on a village in order to possess themselves of the skulls of the slain, and thus to gain glory and the approbation of their women. On such occasions I heard that they did not take women prisoners or violate them. If a man was caught in the act of doing the latter he would be told, "We came out to fight, not to do that," and he would be killed. Lastly there would be the more or less ceremonial fights. Macgillivray witnessed and described such a one between two parties of Cape York natives (I, pp. 313-316); and Jukes (I, pp. 255, 256) had a similar experience at Erub. In both these cases there was a great deal of noise and much interchange of missiles, but as soon as one person had received a blow with a tomahawk, the fighting immediately ceased, and friendship was apparently restored. In neither of these two cases was the cause for the skirmish ascertained; possibly, as Macgillivray suggests, "It was one of those smaller fights, or usual modes of settling a quarrel when more than two people are concerned, and assumed quite the character of a duel upon a large scale." A marriage-fight would have a very similar character, probably with even less serious results. I have also heard of a ceremonial fight at Saibai before a ship's party could open negotiations with those upon the shore. This happened some years ago, and I was told that the vessel, a small schooner or a lugger, was boarded by the chief; then the arrows began to fly, and the chief hid himself for protection; very shortly it all ceased, and there were no casualties. The chief had previously explained that it had to be gone through, and then barter com-

menced in a friendly manner. I cannot vouch for the truth of this "yarn."

Hunting and Fishing.—There was no true hunting in the islands, owing to the absence of land mammals. The pig has been introduced, and has run wild in one or two islands, where it is hunted every now and again. I do not know whether this pig is the New Guinea hog (*Sus papuensis*), or the more destructive, recently introduced European hog. The former one, I was informed, does not root up garden produce like the latter. The arrow, named *skōri* or *skūri*, the head of which is made of a narrow split bamboo, is used for shooting wild pigs, and it is still used for that purpose in Daudai. I was informed that the same arrow was employed in warfare, always being so aimed as to rip open the abdomen. Now, the natives employ guns in hunting wild pigs; this is the only exciting amusement left to the Murray Islanders.

Birds were shot with bows and arrows. The archers would carefully conceal themselves behind trees, rocks, and stones, and often would make a booth of branches and leaves within which to hide themselves. With the exception of the Torres Straits pigeon (*Carpophaga luctuosa*), there are very few birds of any size in the Torres Straits Islands. These handsome white and black pigeons migrate from Daudai towards the close of the south-east monsoon, to breed in certain of the western islands of the Straits and in North Queensland. As the pigeons feed exclusively on nutmegs they only stay in those localities, such as the island of Dauan, where the wild nutmeg-tree abounds. The birds return to New Guinea as soon as the north-west monsoon breaks. Gill says (p. 208), "The natives of Tut go out to sea, and kill numbers of these birds with sticks and stones, while flying over the Straits on their way to Australia. Even birds learn from experience, for of late years these pigeons, having become wary, avoid crossing that island." Wild duck are plentiful in the marshes of Saibai, and various shore birds occur on the less frequented beaches and sand-banks. The pelican and sea-eagle(?) were occasionally shot for the sake of their long feathers, but of all indigenous birds the white egret, or *Karbai*, was the most valued for its plumage, as the brilliant white feathers were used in making the effective "*dri*" head-dress as well as for other decorative purposes. Birds are now mostly shot with guns.

"Shell-fish and fish are alone obtainable all the year round; collecting the former is exclusively a female occupation, but fishing is chiefly practised by the men. Fish are either killed with a plain pointed spear, often merely a stick sharpened at the end, or are taken in deep water with the hook and line. Their

hooks are made of a strip of tortoise-shell so much curved as to form three-fourths of a circle, but from their shape and the absence of a barb they cannot be so effective as those of European make; indeed these last were at Cape York preferred by the natives themselves". (Macgillivray II, p. 20).

Line fishing was practised from canoes and off rocks. The bait was tied on to the large, barbless, turtle-shell hooks. I could not obtain any of these old hooks from the Western Islanders, but I bought several at Mer. The recurved portion of the hook varies in my specimens from two to three inches in length, and the loop has an average breadth of an inch and a half; the breadth of the flat hooks averages $\frac{3}{4}$ ths of an inch. This will give some idea as to how clumsy the native hook is. This is never used now, the natives employing European hooks when they can get them; failing these they make neat barbless hooks out of wire nails or anything else that will suit. Those I have are tied two on to one line, and with a small piece of thin twine fastened on to each hook for the purpose of tying on the bait.

Spearing fish is and was commonly practised, either while walking on the reef at low tide or from canoes. The spears employed are the simple pointed spear (*rad*) and the pronged-spear (*taku*). This is usually made by lashing several wires to the end of a long spear, so that they slightly diverge from one another—formerly splints of wood were employed. At Somerset (Cape York) I procured one fitted with three barbed spines of the sting-ray, and I believe these were occasionally used in the Straits.

The legendary discoverer of the art of catching dugong, Sesere of Badu, was in the habit, according to the story, of shooting fish in the pools in the reef at low-water, with a bow and arrows. This is the only instance I ever heard of. Guppy mentions that the bow and arrow is often similarly used by the natives of Bougainville Straits ("The Solomon Islands and their Natives," 1887, p. 153).

Poison is occasionally used in catching fish. I cannot tell whether it is a native custom, or was introduced by South Sea-men.

There is at least one fish-weir on the reef at Mabuiag, but I do not remember to have noticed one on any of the other Western islands. The enclosure of large areas of the reef by low stone walls is very characteristic of the Eastern islands: some of those in Mer must be acres in extent. No fish nets or traps are employed.

Turtle-fishing.—In the Straits there are two periods for turtle-fishing, the one during October and November, which is the pairing season, and when turtle are easily speared owing to

their floating on the surface of the water, the dugong spear being used for this purpose, or captured by a man, as will be shortly described. The other turtle-season extends through the remaining months of the year, when the turtle frequent the deeper water and the channels between the reefs. It is then that the sucker-fish or *gapu* is utilised.

When going on a turtling excursion a *gapu* is caught, and the more experienced natives have no great difficulty in procuring one when required. A hole is made at the base of the tail-fin, by means of a turtle-bone, and the end of a very long piece of string inserted through the hole and made fast to the tail. A short piece of string is also passed through the mouth and out at the gills, thus securing the head by one end. By means of these two strings the fish is retained, while slung over the sides of the canoe, in the water. When a turtle is sighted deep down in the water, the front piece of string is withdrawn, plenty of slack being allowed for the hind string. The sucker-fish on perceiving the turtle immediately swims towards it, and attaches itself to the reptile's carapace. A man, with a long rope attached to the right upper arm, dives into the water, and is guided to the turtle by the line fastened to the *gapu*'s tail. On reaching the turtle, the man gets on to its back, and passes his arms behind and below the fore-flappers, and his legs in front of and below the hind-flappers. The man is then rapidly drawn up to the surface of the water bearing the turtle with him. On the arrival of the diver the sucker-fish usually shifts its position from the upper to the under surface of the turtle. At the end of the day's fishing the *gapu* is eaten.

The natives have a great respect for the *gapu*, and firmly believe it to possess supernatural powers. For example, when there is something the matter with the bow of the canoe, the *gapu* is said to attach itself to the neck or to the anterior shield-plate of the turtle; when the lashings of the float of the outrigger to the thwart-poles are insecure, the *gapu* is believed not to stick fast to the turtle, but to continually shift its position; if the strengthening cross-ties in the centre of the canoe are faulty, the *gapu* is stated to attach itself to the turtle and then to swim away. More than once I was told, "Gapu savvy all same as man, I think him half devil." The sucker-fish is not used to haul in the large green turtle. I was repeatedly assured that it would be pulled off, as the turtle was too heavy. The above information was gathered from several sources, and checked by means of much questioning.

Macgillivray states that Gi'om informed him that the natives of Muralug catch a small form of turtle, which he never saw, in the following manner:—"A live sucking-fish (*Echeneis*

Remora) [the only sucker-fish I saw was *E. naucrates*, A.C.H.] having previously been secured by a line passed round the tail, is thrown into the water in certain places known to be suitable for the purpose; the fish while swimming about makes fast by its sucker to any turtle of this small kind which it may chance to encounter, and both are hauled in together" (II, p. 21).

"The green turtle is of such consequence to the natives that they have distinguished by a special name taken from the animal itself (*sūlangi* from *sūtur*), the season of the year when it is most plentiful. [I have a note to the effect that '*sūralai*' means fast, and '*sūrlangi*' the season when the turtle is 'fast.' This I obtained before I read Macgillivray's book]; this, at Cape York, usually extends from about the middle of October until the end of November, but the limits are not constant. During the season they are to be seen floating about on the surface of the water, often in pairs, male and female together. A few are caught at night on the sandy beaches, but the greater number are captured in the water. The canoes engaged in turtling, besides going about in the day, are often sent out on calm moonlight nights. When a turtle is perceived, it is approached from behind as noiselessly as possible; when within reach, a man in the bow, carrying the end of a small rope, jumps out, and, getting upon the animal's back with a hand on each shoulder, generally contrives to turn it before it has got far, and secure it with the rope. This operation requires considerable strength and courage, in addition to the remarkable dexterity in diving and swimming possessed by all the blacks of the north-east coast and Torres Strait. There are some favourite look-out stations for turtle where the tide runs strongly off a high rocky point. At many such places, distinguished by large cairns of stones, bones of turtle, dugongs, &c., watch is kept during the season, and when a turtle is perceived drifting past with the tide, the canoe is manned and sent in chase.

"The hawkbill turtle (*Caretta imbricata*), that chiefly producing the tortoise shell of commerce, resorts to the shores in the neighbourhood of Cape York later in the season than the green species, and is comparatively scarce. It is only taken at night when depositing its eggs in the sand, as the sharpness of the margin of its shell renders it dangerous to attempt to turn it in the water—indeed even the green turtle, with a comparatively rounded margin to the carapace, occasionally, in struggling to escape, inflicts deep cuts on the inner side of the leg of its captor, of which I myself have seen an instance" (Macgillivray II, pp. 21–23).

Dugong-fishing.—The dugong (*Halicore Australis*) is a very favourite article of food in the Straits, and its capture is an

extremely exciting occupation. This bulky marine mammal attains a length of eight or nine feet, and is a perfectly harmless vegetable feeder, its food consisting of one or two species of submarine flowering plants, allied to our common *zostera* or eel grass. Although it is found all over the Straits it is only abundant on Orman's Reef and over the unsurveyed expanse of reefs between Mabuiag and New Guinea. The former island is the head-quarters of the fishery of this sirenian.

Dugong were speared either from a canoe or from a bamboo platform, the *nud* or *nett*. The implement employed is the dugong spear or *wap*. This is a slender pole from twelve to fifteen feet or so in length, with a heavy, somewhat club-shaped butt. The opposite extremity is usually perforated by a long, slit-like hole and ornamented with cassowary feathers, and sometimes with white shells and the seeds used as rattles. A barbed peg or dart (*kwoiorō* or *kwiuro*) is loosely inserted in a terminal hole at the butt end of the wap. Macgillivray states that this peg was made "of bone, four inches long barbed all round," (II, p. 24). The specimen collected by the "Rattlesnake," now in the British Museum, is of a pale brown, close-grained wood. The old-fashioned darts I obtained at Mer were made of hard wood, and with two or three series of barbs; they were about seven inches in length. At the present time the *kwoioro* is invariably made from a file which has been softened and cut with another file, and then re-tempered. The *kwoioro* is lashed on to a long rope, nearly an inch in thickness, and some forty or fifty fathoms in length. The native-made rope is preferred for this purpose to European rope on, account of its greater buoyancy. The other end of the rope is made fast to the canoe or to the *nett*. (See PL VIII, fig. 1.)

When close enough the man bearing the wap jumps into the water, at the same time harpooning the dugong as it is in the act of breathing. The latter immediately dives down, and runs out the rope which is fastened to the dart, the man having to be careful not to get his head entangled in the loops of rope, as deaths have occurred through this accident. The man returns with the wap to the canoe. Other men immediately dive into the water, and when the dugong once more rises to breathe they tie a second rope round its tail, and then, whenever it attempts to rise, the men, by diving at the same time, pull it down with the rope, and in a very short time suffocate the unwieldy animal. So far as I know death always occurs through asphyxia. Owing to the thickness of the skin and blubber, and the shortness of its point, the *kwoioro* can never penetrate to a vital organ, unless it should happen to pierce the spinal cord. At the present time the dugong is almost invari-

ably speared from luggers, as these vessels are so much more convenient to handle than canoes.

The *neët* was only employed on moonlight nights. A man would walk on the reef at low tide in the daytime to watch for traces of the dugong. When he found a patch of "dugong grass" which had been partially browsed, he would erect the staging there, knowing that the dugong would repair nightly to the same spot until the fodder was exhausted. The *neët* was constructed of six bamboo poles lashed together, surmounted by the steering board of a canoe; on this the rope was coiled, and the wap put in readiness, and all night the man would perch on this board, awaiting the arrival of the dugong. When it approached sufficiently near it was speared as above. Usually a wooden or stone image of a dugong would be slung on to the *neët* to serve as a charm to ensure the approach of the animal. (See Pl. VIII, fig. 1.)

The *neët* was always erected with its long axis in the direction of the wind, and the wap was held in the same manner. If the *neët* was built across the wind, the latter, blowing through it, would make a noise which alarmed the dugong.

I was informed at Mabuiaig that when a man on a *neët* speared a dugong, he called out the name of his son, or if he had none, that of his brother. The men in the canoe to which he belonged, and which was stationed some distance off, by this means knew who it was that had speared the dugong. When asked the reason for this, and why he did not call out his own name or that of some one in the canoe, the only answer I could get was "Fashion along we fellow."

Sorcery connected with the dugong.—The following was told to me in Mabuiaig, but the custom was probably not confined to that island. Supposing, in former days, a man who had speared a dugong did not give any of its meat to a maidelaig, the latter would say, "Next time you make a *neët* I will give you something." The sorcery man takes a stone model of a dugong. This has a cavity, into which he puts "poison medicine, or any bad stuff and thing along reef and sea water, he stir up and poison done." One day the fisherman takes his canoe to a reef and erects a *neët*, and the man sits on the top of it. "By-and-bye something inside him talk, 'I like dugong come quick so I go home.'" When the dugong comes, the man springs on to it with his wap, but when in the water his neck gets fouled in the coils of the rope, and he is drowned.

A man who "savvy lokof along dugong," would make a wooden figure of a dugong and paint it red, mixing the red ochre pigment with dugong oil. He then gathered certain bushes, which he chewed and mixed with dugong grass, dugong

fat, and red paint. The mixture, *kōiza* (lit. *kōi*, many, *zā*, things), was put inside the cavity of the model, and the charm was complete. The one I procured at Badu was further fortified by the addition of the fibulæ of the maidelaig who had originally made the charm; when he died these leg-bones were secured, and when painted red and affixed to the wooden image, greatly increased its efficacy.

Nomadic Life.—The Western Tribe of the Straits is essentially a settled tribe, but in certain islands more or less nomadic habits have been induced. The Muralug people had their head-quarters at Port Lihou, but wandered about the island in communities in quest of food; this they still do. As they can scarcely be said to have cultivated the soil, they were more dependent upon wild fruit for food than the other islanders. The Island of Yam being the garden of Tud, there would necessarily be a good deal of inter-migration, especially at the planting seasons and harvests of the various crops. There was also a good deal of "flitting" of the population of the smaller islands in the central region of the Straits; for example, Macgillivray found most of the Nagir people temporarily settled at Waraber, and often the whole of the population, or nearly so, of such islands as Aurid, Masig, &c., would be located on some outlying sand-bank for weeks together, mainly for the purpose of catching turtle and feeding on them and their eggs. The unexhausted reefs would supply any amount of shell-fish and other food. Wyatt Gill (pp. 200, 201) says of the Badu people in 1872, that they, "like the aborigines of Australia, build no houses, and have no fixed place of abode. The cause of this bird-like mode of existence seems to be that the Bātu [*sic.*] people never cultivate anything, living on fruits and roots growing spontaneously; so, like tramps, they are compelled to be continually on the move." I suspect this was not so much a characteristic of the Badu as of the Moa people, for, according to the legend, Yawar, a culture hero of Badu, initiated an improved method of cultivating yams, which the Moa people never could remember, although personally instructed by Yawar. Further, the Badu folk were intimately connected with the Mabuia natives, and the latter certainly cultivated the ground. The Moa people, on the other hand, had close relations with the inhabitants of Muralug. Within the last few years the natives of Boigu have migrated to and settled down on Dauan, on account of the ravages caused by the periodical descent of the Tugeri pirates on their island. As the Tugeri men only come down during the north-west monsoon, the Boigu people, in part, pay occasional visits to their old home to make their gardens and to bring away the produce.

Domestic Animals.—The only domesticated animal was the dog, or rather the dingo, from New Guinea. At the present time dogs are kept on a few islands, for use as watch-dogs, if for any purpose at all. The breed is thoroughly mongrel. There were and are no cats. Poultry is now kept by a few natives in one or two islands, but only, so far as I know, where there are South Sea men. The fowls are of no particular breed.

Pastoral Life.—Owing to the absence of any kind of cattle, there was necessarily no pastoral life.

Agriculture.—"Although on Murray and Darnley, and other thickly peopled and fertile islands, a considerable extent of land in small patches has been brought under cultivation, at the Prince of Wales Islands the cleared spots are few in number, and of small extent, nor does the latter group naturally produce either the cocoa-nut or bamboo, nor is the culture of the banana attempted. On the main land, again, I never saw the slightest attempt at gardening.

"The principal yam, or that known by the names of *kítai* and *ketai*, is the most important article of vegetable food, as it lasts nearly throughout the dry season. Forming a yam garden is a very simple operation. No fencing is required, the patch of ground is strewed with branches and wood, which when thoroughly dry are set on fire to clear the surface, the ground is loosely turned up with a sharpened stick, and the cut pieces of yam are planted at irregular intervals, each with a small pole for the plant to climb up. These operations are completed just before the commencement of the wet season, or in the month of October" (Macgillivray II, pp. 25, 26).

In the preceding section allusion has been made to the state of agriculture in some of the islands. The islands of Boigu, Dauan, Saibai, and Mabuiag, of the larger islands, were perhaps those most under cultivation. Several varieties of the yam and the sweet-potato were, and are, the only root-crops. Tobacco was grown to a small extent in a few islands. Coco-nut palms are, or at all events were, not abundant on most islands. They were absent from all of the Prince of Wales' group, probably few occurred in Moa or Badu, rather more grew in Mabuiag. They are plentiful at Saibai. As a rule they are absent on the small islands; some grow in Nagir. The distribution of the banana was very similar to that of the coco-nut. The only agricultural implement was the pointed stick, used in planting and digging yams.

I never heard of any ceremonies or superstitions at clearing land for cultivation, clearing of land, or digging of wells. Each man has his own land, of which he cultivates as much or as

little as he thinks proper; there is no land cultivated by all the people in common. The land is absolute private property, and it is not periodically redistributed. Land is occasionally allowed to lie fallow. Every man has a sole right to the produce of his own gardens; there is no approach towards communism. I do not know that what we term a "year" is recognized by these people, and thus there can hardly be said to be New Year festivals. The recurrent seasons were doubtless marked by appropriate feasts and dances, but I am not aware that there was any distinct period of a general license or lawlessness.

Gelam, of Moa, is fabled to have introduced several useful food-plants to Mer, and Yawar, of Badu, was the agricultural "culture hero."

Boundary marks are of the simplest character, such as a branch or two, should any artificial delimiting mark be necessary.

Training and domestication of animals and relations of animals to man.—Originally the dingo was occasionally kept, I believe; now there is a mongrel breed of dogs, but these fortunately are not common. No birds are kept in captivity. Birds, dugong, turtle, and fish are caught. There are no indigenous land mammals, and very few birds, except during the annual migrations of the Torres Straits pigeon. The totem animals of the respective clans are sacred, but to that clan only. In some of their dances the natives represent the characteristic movements of certain animals, such as the pelican dance and the crab dance. Occasionally men are called after animals, as, for example, Baidam (shark).

The only mythical animal I heard of was "Kusa Kap," the gigantic bird, born of a woman.

Lice are, I believe, the only vermin; lime is rubbed over the hairy portions of the body to destroy them.

Slavery.—I never heard of slavery being practised.

Social relations.—See *Marriage, &c.*

Relationships.—My information under this heading is very meagre. Relationship is, I believe, traced in the male line. Property is evenly divided. No genealogies are preserved. Friends are addressed by name, not by title of relationship; in the islands of Nagir (and Muralug?), parents-in-law were never addressed by name, only as "ira" (i.e., parent-in-law). I suspect this custom was more widely distributed than I could ascertain, as I found it especially difficult to get information on the point.

It would appear that the Western Tribe of Torres Straits is in the intermediate condition between a matriarchal and a patriarchal system. The proposal of marriage on the part of the

girls, the tendency for the man to live mainly with his wife's people, and possibly the fair position of the women, may be regarded as matriarchal conditions—on the other hand, relationship is from the father, and the life of the wife is at her husband's disposal. Among the Eastern Tribe the partriarchal system is more pronounced.

Marriage.—I never heard of any tribal or other restriction as to marriage. After repeated and careful enquiries I could get no trace of even clan (*i.e.*, totem) restrictions. The forbidden degrees of consanguinity in relation to marriage are mother, sister, aunt, mother-in-law, and, at all events in some islands (see section on Tud), cousin, and the sister of the man's particular friend (*Kaimi*). There may be other restrictions, but I am not aware of them.

It was undoubtedly the usual, if not the invariable custom for the women to propose marriage to the men. The general method of procedure was as follows:—The girl gave a string armlet to a mutual friend, who conveyed it to the man, and who acted as a go-between. An appointment was made in the bush, during which no impropriety occurred. For a typical conversation which then ensued see account of Tud. In Mabuiag and probably elsewhere there was a period of probation, during which the man tested the constancy of his intended, she all the while sending him food, which he never ate, but gave to his relations. In due time, and with his parents' sanction, the man took the girl. An exchange of presents and food was made between the families of the contracting parties, but the bridegroom's friends had to give the larger amount, and the bridegroom had to pay the parents for his wife, the usual price being a canoe, or dugong harpoon, or shell armlet, or goods to equal value. A man might give his sister in exchange for a wife, and thus save the purchase price. A poor man who had no sister, might perforce remain unmarried, unless an uncle took pity on him and gave him a cousin to exchange for a wife. At Tud the girl's people fought, but not very seriously, the bridegroom's relations.

At Mabuiag the husband left his people and went to live with his wife's folk. This was probably, within certain limits, a very general custom. I found a Muralug man living with his wife at Moa, and Mabuiag men living with Badu wives in the latter island, and *vice versa*. In the case of the last two islands a proportion of each year is also usually spent by the husband in his own island. On the other hand, Maino of Tud has a Mowat (New Guinea) wife, and in the same island resides an old cranky widow named Wagud, who is a native of Mabuiag, but who married a Tud man. I expect the custom is for a man

to reside with his wife's people when both live on the same island, or to divide his time between his own and his wife's islands when the islands are close together (as Mabuia and Badu), or when there are intimate relations between the two islands, (as exist between Muralug and Moa), the preponderance of time being spent on the wife's island. When, however, the islands are far apart and the intercourse between them unfrequent, then, I fancy, the wife casts in her lot with her husband's people.

The method of courtship sketched above was not observed in Muralug to the same extent as in the other islands. In a future communication I propose to describe the former marriage customs of the Eastern Islanders, and then I hope to discuss this question in all its bearings.

Polygamy was practised, but polyandry was unknown. The first married wife was the head wife, and had control over the others. The wives lived together. There was no system of concubinage.

Marriage has no religious significance. There was no proper marriage ceremony, nor special customs or ceremonies before or after marriage on either side. I did not gather that there was any particular kind of dress or ornament worn either before or during marriage. The marital rights were enjoyed after marriage without any delay or hindrance. I know of no occasions on which men refrain from cohabiting with their wives, though it appears that at Mabuia unmarried men refrain from sexual intercourse during the turling season. I never heard of men exchanging wives.

I believe the wife enters into the family of the husband, but I am not sure that she joins his (totem) clan, supposing her to belong to a different one.

The right of the husband is might, that of the wife obedience! The women appear to have had a good deal to say on most questions, and were by no means down-trodden or ill-used. The women of the Prince of Wales group were the worst off in this respect. At the present time much affection exists between husband and wife, and the men make devoted fathers. One often sees fathers accompanied by a little one, who not unfrequently is perched on the shoulder. There is no reason to believe that this was different in the past.

My impression is that chastity before marriage was practically unknown, and that only flagrant cases of promiscuous intercourse were regarded with displeasure. There is no reason for supposing that it was a question of morality at all. Naturally, I found considerable difficulty in getting reliable information on this and other matters concerning the relations

between men and women. Undoubtedly, adultery was strongly condemned, and I am inclined to believe that the women were fairly virtuous after marriage. Dr. S. MacFarlane, the pioneer missionary in this district, informs me that he considers that the women were, as a whole, virtuous both before and after marriage, and that a certain sense of wrong was attached to breaches of chastity.

Divorce was permissible; incompatibility of temper would form a valid reason. A divorced woman might remarry, could her new husband afford to pay the old one for her.

Certainly in the islands of Nagir and Muralug neither husband nor wife could speak directly to their respective parents-in-law, and would have as little to do with them as possible. I am unable to say whether this custom obtained in the other islands. I made definite enquiries on this point in Mabuiag, and was told that speaking was permitted; whether it is so I cannot tell.

"Polygamy is practised both on the mainland and throughout the Islands of Torres Strait. Five is the greatest number of wives which I was credibly informed had been possessed by one man—but this was an extraordinary instance—one, two, or three being the usual complement, leaving of course many men who are never provided with wives. The possession of several wives ensures to the husband a certain amount of influence in his tribe as the owner of so much valuable property, also from the nature and extent of his connections by marriage. In most cases the females are betrothed in infancy, according to the will of the father, and without regard to disparity of age; thus the future husband may be, and often is, an old man with several wives. [I do not think this was very common in the Straits; doubtless Macgillivray was referring more particularly to Muralug.] When the man thinks proper he takes his wife to live with him without any further ceremony, but before this she has probably had promiscuous intercourse with the young men; such, if conducted with a moderate degree of secrecy, not being considered as an offence, although if continued after marriage it would be visited by the husband (if powerful enough) upon both the offending parties with the severest punishment.

"Occasionally there are instances of strong mutual attachment and courtship, when, if the damsel is not betrothed, a small present made to the father is sufficient to procure his consent" (Macgillivray II, p. 8).

Treatment of Widows.—Widows, I was informed, were perfectly free and could remarry or not as they chose, hence, if this were so, the Levirate, or passing on of the widow to one of the deceased husband's relations, was not in force.

Causes that limit Population. 1. *Conditions of Marriage.*—They marry as young men, not as boys, probably about twenty years of age, and the girls a year or two younger. Now polygamy is abolished there are very few unmarried men.

2. *Separation of husband and wife.*—I know of no customs prohibiting sexual intercourse at any time.

3. *Influences restrictive of fertility.*—Mothers suckle their children till they are two or three years' old—and another child is rarely born until the previous one is three or four years' old. Parents rarely had more than three children—but it is not uncommon to find families of four children at the present time.

4. *Abortion.*—Abortion was very frequently procured; for this they had several methods. There were two or three medicinal plants used for this purpose, or when a woman was big with child, she would lie on her belly and bump it up and down on some stones—or lying on her back she, or her friends, would pound her abdomen with smooth stones. Again the mother might press upon the head of the foetus, through the wall of the abdomen, with a hot stone. (In Daudai compression by means of a cord was used to destroy the foetus.)

5. *Infanticide.*—Infanticide was undoubtedly a common practice. At birth the father would decide whether the child was to be permitted to live; if he decreed its death it was simply buried in the sand. As a rule, female children were less likely to be permitted to live than boys. "Too hard work" was the reason assigned for not rearing their offspring. So far as is known this practice is not continued at the present time.

The small size of the islands and the difficulty in procuring food, especially of a vegetable character, were very strong reasons for limiting the population.

Education.—Without there being any specially recognised system in the education of children, their training was, on the whole, a very fair one.

Very early in life the children were expected to collect shell-fish and the other edible animals found on the reefs at low tide, and, according to Macgillivray, as soon as they could manipulate the digging stick the Muralug children were supposed to be able to cater for themselves. The boys used to have small bows and arrows with which they shot birds, and small, many-pronged spears for transfixing fish. The boys and girls played together until the former reached the age of puberty.

The instruction of the girls was not a very arduous task; practically the whole of their skilled work consisted in the making of mats, baskets, and woven belts.

The initiation ceremonies for the lads as carried out at Tud and Nagir, and probably in many of the other islands, formed a

very good discipline. The self-restraint acquired during the period of complete isolation was of great value, and being cut off from all the interests of the outer world, the lads had an opportunity for quiet meditation which must have tended to mature their minds, especially as they were at the same time instructed in a good code of morals. It is not easy to conceive of a more effectual means for a rapid training.

The castigation the young men received at Tud and Mabuiag, although given as a test for bravery, was in itself a lesson of endurance.

The men who elected to practise sorcery further underwent a severe course of instruction and of disregard for personal comfort and well-being.

Initiatory ceremonies.—Ceremonies attending the initiating of lads into manhood were practised, but I could only get details in Tud, Nagir, and Muralug (which see). I did not hear of any ceremonies performed at puberty of girls.

Games and Amusements.—The men sometimes have trials of skill of shooting with the bow and hurling the javelin. On one occasion a large number of the Badu men came over to Mabuiag with javelins and throwing sticks, and for days afterwards there were "sports" in the afternoon. The usual mark was the stump of a tree about four or five feet in height and five inches in diameter. I judged that about ten per cent. hit the stump from a distance of about thirty-five yards; in some cases the points of the javelins protruded through the stump, with such violence were they thrown. The greatest distance I saw a javelin hurled was over eighty yards.

Sometimes a few Mabuiag men will throw a light kind of club (or stick with an enlarged end) along the hard sand beach at low tide; this slides along for a great distance, the object being to throw the farthest. They play at this walking along the beach and not from any one fixed spot.

The Mabuiag men are very fond of racing toy sailing canoes, which go along at a great pace. They only sail them parallel with the shore, and quite close to it. The canoes are rigged in the same manner as their own canoes, with mainsail, foresail and jib. I have seen—I think it was at Badu—a small light toy canoe with a leaf for a sail; these sail very well too.

A kind of hockey is played at Saibai and some other islands. MacFarlane tells me that it is an aboriginal game. In his manuscript notes I also find, "Play fights with blunt arrows—Game with balls, keeping them up—Merry Andrews (*i.e.*, dressing up with masks and so forth, and running after and frightening the women and young people)—Wrestling and Guessing Names." In the latter the last syllable or two

syllables of a name of a person would be given, and the preceding syllables had to be guessed—as “*ia*”?—“*Sauia : Waria.*”

Womar, or *Womer*, a string game allied to our “Cat’s Cradle,” is played by children and sometimes by adults. I have seen it played at Muralug, Tud, and Mabuia. The game was universally played throughout the Straits, but it is now dying out; its disappearance, like so many other native customs, appears to be coincident with the spread of “civilised” habits. For a large number of figures they start with the first one of our system of play, but I did not discover that they make any of our other patterns. Usually one person plays it alone, in some cases using the toes as well as the fingers, and often bringing the mouth into requisition.

The patterns are very varied, and many are extremely complicated in manipulation, although the final result may be simple. They are all intended to be realistic; in some cases the object represented is obvious, in others the imagination must be called into play, but other natives invariably recognise them, and different islanders make the same patterns. The following are some of the representations:—*umai* (dog), *korkor* (crow), *kaier* (spiny lobster or cray-fish), *gobai* (larva of the ant-lion), *pearaku* (a kind of fish), *ger* (water snake), *gud* (mouth), *wrap* (coco-palm), *ngal ngal* (liana, or some other forest rope-like climber), others represent a family of “two picaninny” or “one picaninny,” a simple dug-out canoe or one with an outrigger, etc. Various movements appropriate to the object represented are also made—thus, swinging movements are given to the limbs of the spiny lobster; or, by drawing the hands apart, a sinuous motion is given to the snake.

I do not know whether there was any gambling game. I do not think there is much gambling now.

A Malay game of cards, *Jaro* they called it, was very popular at Muralug when I was there. It was very amusing to hear interpolations of English card-playing expressions in the native conversation during the progress of the game.

There are no animals used or kept for fighting.

There are no dramatic performances or juggling tricks. A certain amount of legerdemain was probably practised by the sorcery men.

Children play with toy bows and arrows, with which they often shoot small birds, and amuse themselves in the water with small fish spears trying to catch fish.

Dances.—The *kap*, or dance, was the great amusement of the Straits. It should be clearly understood that there were several distinct occasions in the social life of the natives when what we term “dances” were engaged in. There was the sacred

Dance of Death, and probably there were equally sacred Initiation Dances. Certain dances which only occurred on definite occasions, such as the musical peregrinations round the turtle-platforms at Mabuiag and elsewhere, or the seasonal dances, such as the *Waitutu Kap*, may be regarded as having a distinctly religious character, using this term in a broad sense. Lastly there was what I may term the "secular dance," or ordinary *kap*, which might be indulged in any day, and in which the women might also engage. The war-dance may be considered as a variety of the last group. In consonance with this classification I shall begin with the secular dances.

Secular Dances.—It is very difficult to describe such a dance as the ordinary *kap*. Like all semi-realistic dances it is composed of numerous figures which are in fact so many separate dances. I gather that there is no set order, and the performance may continue for an indefinite time. The following are a few of the movements:—

The whole company circles round and round the open space, two deep, with all sorts of gestures, cringing, swaying, tripping, leaping; the circling may be from left to right, or *vice versa*. This figure is called *gagai*, or "bow and arrow." Those weapons were carried by the dancers, and the dance probably represents men on the war path.

A man advances singly and dances in a stamping-like manner. At Muralug this was called *moi i asim's*, and *moi i usimi* at Mabuiag, and was said to mean "put the fire out." Macgillivray (II, p. 279) gives *mue utsimem* and its contraction, *mue utsem*, as meaning "the fire has gone out."

In one dance the men continually stand on one leg and rapidly move the other up and down. This is called *dri grer*, or *dri grer*.

A similar one to the foregoing is called *gnar-a-puzik*; in this one leg is raised after the other.

In the *gnar-a-taiermin* there is jumping with both legs.

One dance, *karum-atapi*, represents the large lizard (*Varanus*, wrongly known as "iguana") in a swimming attitude.

In the *tadu kap* (crab dance) a man dances in a crouching attitude with the upper arms horizontal and the fore arms vertical.

I have the names of a few other dances. So far as my experience goes, the *auvai* (Muralug), or *avai* (Mabuiag) *kap* (or "pelican dance"), concludes a performance. The general body of the dancers stand together in the background; from these two men step forward (sometimes only a single man) and dance vertically on the tips of their toes on the same spot; as the drum-beats become more rapid, their jumping is accelerated, their legs keeping time, till, with the quickened music, their

feet become almost invisible from the rapidity of their movement; it almost seems as if they are boring a hole in the ground, the dust rising in clouds. Naturally, this cannot last long, and when tired, the pair retire, their places being taken by another two, and so on, until all have displayed their terpsichorean skill, and a splendid exhibition of activity and *verve* it is. The spirit of emulation is largely evoked in this figure, and the onlookers admire and applaud the most vigorous and staying dancer of this particularly fatiguing step.

At Mowat, in Daudai, amongst other figures I saw the following. The men danced in a circle in single file either from left to right or from right to left; there was a pause after each evolution: during each circumrotation the men would perform some definite movement which illustrates an action in real life, such as agricultural, nautical, or fishing employments; for example, a man would crouch and move his hands about as if he were planting yams—or seeking for pearl shell at the bottom of the sea. These movements are well known to the spectators, though the foreign observer may not catch the allusion. I rather suspect that most of these movements have become conventionalised during innumerable dance representations, just as some of the adjuncts to the dance are degenerate representations of objects used in every-day life. In illustration of the latter point I may mention that I have seen weak painted bamboo-bows carried in the dance which were functionally useless, and at Mer I procured two bamboo knives and slings of a similar character; slender useless clubs or miniature dugong harpoons may be flourished; elsewhere in this paper I have described the ornamented degenerate spare bow-string worn in the arm-guard when dancing. These descriptive movements were the commonest of the figures danced in the Straits, and I have seen them danced by Nagir and other islanders. As a matter of fact I believe that all the dances were originally imitative, but that some have become conventionalised beyond recognition by the uninstructed.

Another more complicated figure I saw at Mowat consisted in the men advancing in a line up each side of the dancing ground; the first pair who met retreated a little in the middle line, still facing the spectators; when the next two arrived the first pair separated to allow them to pass between, and the new-comers took up their position behind the former, and so on, until the last pair passed between the gradually extending avenue of standing men.

In the war dance I saw executed at Muralug the party formed a line two or three deep, and at various times marched, skipped, or stealthily stole along; ever and again they all leapt

into the air, raising one leg, and shouted "*Wahu*" two or three times (with an emphasis on the last syllable), or they made this manœuvre when arranged in a semicircle. Finally there is a rapid movement with exultant cries and with waving right hands.

The significance of this dance, or rather series of dances, is sufficiently obvious. It illustrates a band of warriors proceeding to attack a hostile party. The "*wahu*" is the cry they made when, having slain and decapitated their enemy, they wave the head on their cane slings, the refrain of the final measure being, "I don't fear anyone—I have slain a thousand men."

Religious dances.—Those of probably less importance are the processional dances connected with turtle ceremonies. The little I have to say about these will be found in their appropriate sections. I have definite information of but one seasonal religious dance. This I witnessed in Thursday Island early in November, 1888, and it evidently inaugurated the fishing season, which commenced with the approaching north-west monsoon.

Some time before the ceremony took place, the Nagir and Muralug natives who were living in Thursday Island made their preparations and practised their chant. I used to go and see the elaborate masks made and decorated. They were all of the same pattern, and consisted of the usual conventional crocodile's head surmounted by a human face; above this was fixed a representation of a saw-fish five feet in length; towering above its centre was a long, narrow, erect triangle covered with turkey-red and flanked with white feathers. Five different kinds of birds, from a bird of paradise to a pigeon, supplied feathers to adorn the remarkable structure, which attained a height of four feet six inches. The mask was painted with black, red, white, and a little blue pigment. In olden time such masks would be made of turtle-shell—these were constructed out of odd pieces of boxes and kerosine tins.

The dancing ground was in front of a small screen (*waus*), behind which the performers retired in rotation for rest and refreshment. As the dances were usually at night, a fire served to illuminate the proceedings. There was great sameness in the dancing, which was practically confined to a man appearing from behind the *waus* on each side; the two men advance forwards with a sedately capering step and crossed over to the opposite side, and ultimately retired to the ends of the screen; then they crouched down and slowly waved their heads; as soon as the two couplets of the chant were finished they disappeared behind the *waus*—when their places were taken by two other performers. Only two men danced at the same time. The

dance commenced on a Sunday afternoon, and was continued every evening and at intervals during the nights till the Thursday following.

The men wore the *tu*, or men's petticoat, made from the shredded shooting-leaf of the coco-palm; bands of the same leaf encircled the ankles and the leg below the knee (*duna kukur*), maybe together with the *makamak*, some wore the crossed shoulder belt (*kamadi*), also formed of the palm leaf. Armlets (*musur*) adorned the upper arms; in these leaves were inserted. In the right hand strips of the palm leaf were held, and the large mask covered the head; it was held solely by the teeth, not even resting upon the shoulders.

The song chanted on this occasion, together with the air, is given in full in the section dealing with *Music* (p. 374.)

I have a note of a dance called *kap garig*, which was held in Tud when fruit was ripe. The time was regulated by the position of a star named *Kerherki*. They danced for only one night, but kept it on till daylight. This would probably be a mask-dance.

It is probable that there were several other occasions when dances with masks would take place, and although I have no information on this point, I suspect that certain masks were reserved for particular occasions.

The most sacred of the religious dances were those connected with the initiation ceremonies of the lads and the funeral dances. Of the former I have unfortunately no account from the Western Tribe, though I have some details of that function among the Eastern Tribe, which I propose to publish on another occasion. What I have to say respecting the funeral ceremonies will be found in the sections relating to the different islands.

Communications.—There are only foot-ways, which are not made or preserved save by the actual walking along them. There are no rivers to cross, or beasts of burden.

Painting and Scarification. *Painting*.—The custom of painting the body on various occasions was universal. The pigments used were red (red ochre), white (lime), and black (charcoal). During initiation the bodies of the lads were coated with charcoal, but so far as I could learn this was for cleansing the skin, not for any ornamental purpose. When going to fight, the men painted their bodies red, either entirely so or partially, perhaps only the upper portion of the body and the legs below the knees, or the head and upper part of the body only. The body was painted black all over by those who were actually engaged in the death-dance. In the ordinary *kap* the face, body, and limbs would be variously painted with red, white, and black, according to caprice or fancy; in a war dance the painting was much the same as if engaged in an actual conflict. I have seen boys and

lads put a spot or streak of red paint on their face for "flash," i.e., ornament. Plastering the body with grey mud was a sign of mourning.

There is no eyewash or nail stain. The natives often rub oil in on their skins; sometimes they smear themselves over with lime, especially their scalps, to kill lice. The effect of this is to temporarily turn the hair red; it is probably this circumstance which has given rise to the statement of red hair being occasionally met with among the Papuans; at all events I never saw or heard of a truly red-haired Papuan. Wood ashes are also sometimes rubbed into the hair.

Cicatrices.—Tattooing is unknown; but the body used to be ornamented with raised cicatrices. According to Macgillivray (II, p. 13), these were formed by cutting the skin with a piece of glass, then a chewed leaf of a certain plant was introduced into the wound to prevent the edges from uniting, and a daub of wet clay was placed over all, and kept there until the necessary effect had been produced.

"The Torres Strait Islanders are distinguished by a large complicated oval scar, only slightly raised, and of neat construction. This, which I have been told has some connection with a turtle, occupies the right shoulder, and is occasionally repeated on the left" (Macgillivray II, p. 13). I suspect that a young man was not allowed to bear a cicatrice until he had killed his first turtle or dugong.

This cicatrice has been noticed by all voyagers to the Straits. Jukes gives figures of three men, in which it is very indistinctly seen; these are "Mamus" of Masig (I, p. 159), old "Duppa" of Mer (II, p. 236), and "Manu" of Erub (II, p. 237). These are also reproduced in "Sketches in Australia and the adjacent Islands" (Pls. XVI and XX) by Harden S. Melville, the artist who was on board the "Fly." Gill also gives a sketch (p. 241), and states that "a symmetrical scar is made on the shoulder of all males in Mauat [Daudai] and in the Straits." Dr. Gill's sketch is very similar to fig. 8, Pl. VII. In a small book by W. E. Brockett, entitled, "Narrative of a Voyage from Sydney to Torres Straits," five sketches of "marks cut on the natives' shoulders," are given on his Pl. II. As all the illustrations in the pamphlet are very rough, too much stress must not be laid on their accuracy, but as the work is rare I reproduce the figures here. It will be seen that figs. 1, 3, Pl. VII, conform to other patterns here given; the crossing over of the lines in fig. 2 I take to be an error of observation. I suspect that the same also applies to the rings in fig. 4, Pl. VII. Fig. 5 I cannot understand at all. It is only fair to add that it is often extremely difficult to make out the exact pattern of a scarification, especially when it has been made for a very long

time. This is, so far as I am aware, practically the whole of the existing information on the subject.

The *koimai* (*koima* of the Eastern Tribe), as this scar is called, was cut either on one or on both shoulders. Its presence, either single or double, or its absence appears to have had no real significance. I was informed if a man had a fine shoulder and wanted to look "flash," he would have it cut on one or on both. Some said it was cut on "big men." So far as I could learn the pattern of the *koimai* represents the coils of the intestines of the fish "*karmiu*" (Macgillivray gives "*karmoi*" as the Kowrarega name for *Scatophagus multifasciatus*); but I am doubtful as to this.

Not a single man of the Western Tribe, so far as I could learn, has a *koimai*, although I made repeated enquiries after it on every possible occasion, and of the Eastern Tribe only three old men residing on Mer possess it. These I have sketched. In the same island I saw and sketched a coco-nut water-bottle with a complicated *koima* engraved upon it, and lastly I procured a mask at Nagir, now in the British Museum, on which one was carved (fig. 8, Pl. VII). I have also seen very imperfect copies of it on the shoulders of two natives of Somerset, Cape York. Lastly there is a bamboo pipe from "Cape York" in the British Museum (fig. 7), on which two small *koimai* are roughly sketched. This pipe most certainly was ornamented by a native of Torres Straits, probably a Nagir man, as two large dance masks are also represented, and a couple of snakes very similar to snakes cut on the backs of the women of the *Tabu* clan.

I was told by the chief of Mabuiag that men would often cut a long feather-like mark on the calf of the leg for the purpose of drawing the attention of the women to their fine legs and their activity in dancing.

I was also informed by the chief of Mabuiag and Tud that women might have three kinds of cicatrices.

1. The *Baga mina*, or *Mausa usal*, a curved line of minute cuts extending from the corners of the mouth, up the cheek, and round the cheek-bone. There is no previous record of this, nor have I seen a woman so marked.

2. *Susu mina* ("breast mark"). I saw only three women with this scar, and two of them were natives of Daudai; unfortunately, I have no information about the third. Melville figures two women, one from Erub, and the other from Daudai, in his "Sketches" (Pl. XVIII), but not in his illustrations to Jukes' "Fly." The scar there depicted is similar to that on two wooden images or love charms (*neur madub*), one of which (fig. 16, Pl. VII) came from Masig, though I bought it at Erub; the other (fig. 17) I obtained at Mer. Both of these are now in the British Museum.

3. The *Kibu mina* ("back mark"). This I have already referred to when dealing with Totems. I believe this was usually a totem "crest." So far as I am aware, no other author has alluded to this mark. The Masig love-charm has a *Kibu mina* (fig. 19, Pl. VII) of which I do not know the meaning.

Although none of my informants mentioned the fact, it appears that occasionally, at all events in the Eastern Tribe, women might wear a *koima*. Melville ("Sketches," Pl. XVIII) has a Daudai woman with what appears to be a lizard on her shoulder, and a Mer love-charm has a simple *koima* of an ordinary pattern (fig. 17). The only woman I saw with such a mark was a widow residing in Mer, but who came from Parem, in Daudai.

My informants told me that the first three cicatrices were cut when the girl first menstruated, and consequently they would indicate marriageableness.

If a girl was too free in her favours to the men, the other women cut a mark down her back, to make her feel ashamed; she subsequently married without difficulty. A man in a corresponding delinquency would only have a charcoal mark painted on him, for it must be remembered that "woman he steal man." This is on the authority of the chief of Mabuiag.

The scars of numerous cuts and scratches, which are still made on any part of the body when ill or in pain, must not be mistaken for definite scarifications; the latter have now entirely ceased.

Clothing.—The men went entirely naked: when fighting they usually wore a cod-piece (*lorda*), a shield-shaped portion of the shell of the cymbium, and in some dances the men wore a petticoat made from coco-palm leaves (*tu*). The women only wore a petticoat; of these there were two or three varieties, different fashions probably occurring on different islands. Their mourning dress, *soger* or *sogerl*, consisted in most islands of a long pendant of frayed leaves, usually of the sago palm (*bisi*), which was tied round the neck, and half of it hung down in front and half down the back. I think this was additional to the petticoat, but of this I am not sure. *Bisuab*, or fringe-like armlets and leglets, of a similar material, were also worn.

No cloaks were worn, or any protection for the head from the sun or rain, or any covering for hands or feet.

Personal Ornaments.—No ornaments were worn as symbols of rank or to denote virginity.

Head.—The hair was, I believe, never allowed to grow indefinitely; formerly it was usually worn long by the men, but short by the women. When the men's hair was cut short or shortish, they would occasionally comb it; now, at all events, it is often

cut in various styles, one of which is apparently on the lines of the antero-posterior cranial deformation formerly practised. A favourite fashion, now quite obsolete, was to form long ringlets by rolling the hair between the hands and saturating it with mud; this was termed *yalai*. The ringlets were twisted, never plaited. I believe that women very rarely wore their hair long; still we read in the story of Gelam that his mother dressed her hair as *yalai* when she wanted to personate a Dorgai. Wigs were made in all the islands, the hair of which was human and done in *yalai*. The hair is and was often reddened by the use of lime, but I never heard that lime was used for dyeing purposes, but only to get rid of lice. Feathers, flowers, and leaves are now, and were very frequently stuck in the hair, but I do not think that combs were used for ornamental purposes; it is true they are sometimes ornamented with a carved pattern, especially those from the Eastern Tribe, and Jukes figures an Erub man with a comb in his hair, but I have no recollection of ever having seen one so worn; they are always kept in a basket. There is a fair amount of hair on the face, but I never saw or heard of any luxuriant growth of hair, and it is certainly trimmed.

When cut short the hair has, owing to its frizzly nature, the appearance of growing in little tufts, a circumstance which has occasionally led observers into the error of believing that the hair actually grows in patches.

"The characteristic mode of dressing the hair among the Torres Strait Islanders is to have it twisted up into long pipe-like ringlets, and wigs in imitation of this are also worn. Sometimes the head is shaved, leaving a transverse crest—a practice seldom seen among the men, but not uncommon among women and children from Darnley Island down to Cape York. At the last place and Muralug the hair is almost always kept short; still caprice or fashion have their sway, for at Cape York I have at times for a week together seen all the men and lads with the hair twisted into little strands well daubed over with red ochre and turtle fat" (Macgillivray II, p. 13).

The effective head-dress of cassowary (*sam*) feathers is usually known as *dagori*, *dagoi* or *dagoisam*, the corresponding one made of the plumes of the bird of paradise (*dāgam*) is also called *dāgam*. The former sometimes has a central tuft of *dāgam*. I obtained a head-dress of a fish's teeth at Mabuiag, it was called *pikuri*. Dogs' teeth coronets (*umaidang*) were also worn. The finest head-dress is the *dri*, which consists of a fan-shaped arrangement of the white feathers of the egret (*karbai*). (Fig. 8, Pl. VIII.)

Ear ornaments and pendants were of frequent occurrence, but I have never seen or heard of actual ear rings. The lobe of the ear was pierced and the hole gradually enlarged until the greatly

distended lobe was reduced to a ring of flesh. On certain occasions the lobe would be cut on the side nearer the face, if it had not previously "carried away;" thus a long pendulous fleshy cord would be formed, which even at the present time is a very remarkable feature in these natives. The outer margin of the ear was usually pierced in a continuous series of small holes, and I believe these were sometimes continued down the pendulous lobe. Small pieces of grass, or small flowers, or seeds, or bits of worsted, or what not, are occasionally even now inserted in these marginal orifices. The fully decorated ear of an ancient native must have presented a striking appearance. This was known as *muti*, a name which also applies to ear pendants of seeds and other objects. It is this which is alluded to in the myth of the birth of Kusa Kap. Wooden dumb-bell-shaped ornaments were worn in the ears, but I have never seen them in use; all those I obtained came from the Eastern Tribe, but specimens from the Western Tribe occur in the British Museum. The punctured and lacerated ears of the majority of the natives are the reverse of handsome to European eyes; at the present time, however, most of the young men and women leave their ears alone.

The septum of the nose is pierced in all the old and in most of the middle-aged people, but, like ear-piercing, this custom is falling into desuetude. The long nose ornaments (*gigu* or *gigub*) were probably only worn on festal occasions, but the short form was possibly in more general use; now none are ever worn. The nasal septum was pierced with a turtle-shell needle. Neither the *alæ nasi*, the lips, nor the cheeks were pierced.

Body.—Necklaces were commonly worn; they were usually made of plaited grass or leaves; seeds and shells were strung for necklaces, and on certain occasions dogs' teeth necklaces (*umaidang*) were worn, woven belts with seeds applied (*kusa*), or plain, *wakau*, or *wakawal*, were sometimes worn, and also crossed shoulder belts, *naga* or *kamadi*. When specially dressed up, a pair of armlets, *musur*, either narrow or broad, would be worn on the upper arm, and the bow-string guard, *kadig*, on the left forearm. All were readily removable. Women only wore the *musur* when dancing, never the *kadig*. Necklaces were common to both sexes. The *waiwi* or shell armlet was the most valuable ornament of the islanders. The breast pendants were *dibidibi* and *danga-mai* or *dang-a-mari*; the former are the round, white, polished top of the large conus (*C. millepunctatus*), and the latter are crescentic ornaments cut from pearl shell. Although I obtained finger rings (*tag makamak*) at Mer, I never saw any in the western islands. A belt was frequently worn by both sexes, but nothing was attached to it, though leaves (*nadur*, *nadual*)

or a tuft of cassowary feathers (*sameral*, *samira*) was inserted behind when dancing.

Legs.—The *makamak* was the universal leg ornament. This was worn in bundles above the calf and below the knee; a leglet is a thin cord-like ring made of the roots of the coco palm. Anklets and leglets, *dunakukur* or *brua*, were made for temporary use in the dance or when fighting (see legend of Kwoiam), from the sprouting leaf of the coco palm, and more or less elaborate frontlets, *kokata* or *kwokata*, were made from the same leaf for similar occasions. For many of the ornaments here mentioned see fig. 2, Pl. IX.

Leaves and flowers were inserted in the *musur* and even in the *kadig* for dances, or the latter might have a long tuft of cassowary feathers projecting a good way past the elbow (*paupusa*).

A remarkable ornament, called *kadig tang* or *kadig tam*, and also, I believe, *paupusa*, is inserted in the arm-guard for the war and other dances. It consists of a single or a double loop of split cane or ratan, the free ends of which are tied together and bound round with string or strips of calico, thus forming a handle or shaft, which is inserted in the guard, the loops projecting far beyond the elbow of the wearer. Two strips also, usually, are associated with the loops, the ends of which are often bent round and twisted round themselves and then back again so that the free ends are once more terminal, the double twist forming a fairly regular series of overcrossings on the central strip of ratan. The loops are usually ornamented with feathers (cassowary, Torres Straits pigeon, etc.) or shreds of calico; not unfrequently the ends of the strips are tipped with a bunch of cassowary feathers. (Pl. IX, figs. 2 and 3.)

I was for several months much puzzled as to what this ornament could signify till one day, on re-reading d'Alberty's book on New Guinea, I came on the following passage relating to the bushmen of the Mowat district on the mainland of New Guinea. "I remarked no ornaments, except the bracelet worn to protect the arm from the bow-string. They use this also as a bag or purse, and put tobacco or a spare string for their bow and other little things in it" (d'Alberty II, p. 173). On re-examining the specimens after this clue I have come to the conclusion that the *kadig tang* represents a spare bow-string.

I have elsewhere stated that the figures of the dances indicate various occupations treated in a free manner, and the ornaments then worn can in some instances be shown to be degenerate copies of the real object. For example, I obtained two bamboo knives and slings from Mer which were used in the dance, but

which, from their slight construction, are utterly useless as actual weapons. Light bows were similarly used in the dance only. There is, therefore, nothing remarkable in the fact that a false spare bow-string should be inserted in the arm-guard, nor in the degeneracy which it exhibits. The adorning it with feathers and streamers, and the twisting of the free ends, are the natural result of a desire for ornamentation.

Burials.—For burial customs see the special accounts for the different islands. The bodies were never cremated, but always buried sooner or later.

Deformations. Cranial Deformation.—"A peculiar form of head, which both the Kowrarega [Kauralaig=Prince of Wales Group] and Gudang [Cape York] blacks consider as the beau ideal of beauty, is produced by artificial compression during infancy. Pressure is made by the mother with her hands—as I have seen practised on more than one occasion at Cape York—one being applied to the forehead and the other to the occiput, both of which are thereby flattened, while the skull is rendered proportionately broader and longer than it would naturally have been" (Macgillivray II, p. 12).¹

In a paper entitled "Cranial Deformation of new-born children at the Island of Mabiak and other Islands of Torres Straits, and of women of the S.E. Peninsula of New Guinea" ("Proc. Linn. Soc.," New South Wales, VI, 1882, p. 627), Baron N. de Miklouho-Maclay writes:—

"In April, 1880, visiting the islands of Torres Straits, I had the opportunity of seeing, at Mabiak, an interesting operation performed on the heads of new-born children. During the first weeks after the birth of the child the mothers are accustomed to spend many hours of the day compressing the heads of their infants in a certain direction, with the object of giving them a quite conical shape. I have seen it performed daily and on many children, and have convinced myself that the deformation, which is perceivable in the adults, is the result of this *manual* deformation only. This observation was especially interesting to me, remembering having read, many years before,

¹ In a footnote Macgillivray says:—"Precisely the same form of skull as that alluded to at p. 189, Vol. I; hence it is not unreasonable to suppose that the latter might have been artificially produced." This reference is also in a footnote and relates to a native Pig Island, Sud Est, Louisiade Archipelago. "The forehead was narrow and receding, appearing as if artificially flattened, thereby giving great prominence and width to the hinder part of the skull."

² The latter part of this short paper refers to a transverse depression, a little behind the suture coronalis, in the skulls of the women, which is due to the practice of carrying heavy burdens in large bags, the handles of which are suspended from the crown of the head. D'Albertis noticed something similar amongst the women of Daudai.

the opinion of the celebrated biologist and anthropologist, K. E. de Baer, Member of the Imperial Academy of Sciences of St. Petersburg, who would not believe that manual pressure could have such an effect on the skull (*Vide* K. E. de Baer, 'Ueber Papuas und Alfuren,' 'Mémoires de l'Acad. Imp. des Sciences de St. Petersburg,' 6 série, t. VIII, 1859, p. 331). K. E. de Baer expresses this opinion, analysing the information given by J. Macgillivray [see above]: he thinks that the observations of Macgillivray, who has seen the same above-mentioned manual deformation performed on children at Cape York, are not exact enough. Remembering this contradiction, I was careful to decide the contested point, and now, after careful examination, measurements, and inquiries, I believe the question may be regarded as settled, and that the information given by Macgillivray about the head deformation at Cape York was not too hasty, and was correct. As far as I know, it will be the only well-authenticated example of cranial deformation by means of *manual pressure*."

A. B. Meyer, in his admirable monograph entitled, "Ueber künstlich deformirte Schädel von Borneo und Mindanáo im kónigl. Anthrop. Mus. zu Dresden nebst Bemerkungen über die Verbreitung der Sitte der künstlichen Schädel-deformirung" ("Gratulationsschrift an Rudolf Virchow," 1881), refers to cranial deformation being common in New Caledonia, New Hebrides, Solomon Islands, the Woodlarks, and Ruk. It is also very common in New Guinea (Geelvink Bay, Waigeü, Rawak and Boni). Deformed skulls have also come from Tenimber, Timorlaut, and Timor. Reference is also made to "Crania Ethnica" (1877, p. 207), where Quatrefages and Hamy describe a deformed skull of a woman from Tud (Toud *sic*), which is figured in figs. 221 and 222. The same authors give a wood-cut (fig. 222) of the profile of a cast of the head of a native of Tud, in which the antero-posterior flattening is well shown. This deformation appears to occur to a variable extent in the skulls from that island examined by the illustrious French savants.

I have myself observed a mother stroking the forehead of an infant in the manner described above, and I have frequently noticed the hair of men, especially of the young men, so cut in front as to carry on, as it were, the slant of the forehead, and trimmed behind as to form a fairly straight vertical line, thus emphasising the local conception of a good-shaped head. When my collection of skulls has been studied further information on this subject will doubtless be forthcoming.

I have already referred to the piercing of the nose and ears. No other deformation is or was practised; front teeth were not knocked out as is so commonly done in North Queensland.

Circumcision.—Neither circumcision nor any other mutilation of the sexual organs was practised.

Tribal marks.—So far as I know there were no marks which served to distinguish a member of the Western from that of the Eastern Tribe of Torres Straits, nor were there any party badges other than those relating to clan totems.

Totems.—All the information I have gathered on this subject will be found in the special account of the island of Mabuia.

Dyeing. Dyes.—Some of the fringes of bast and vegetable fibre, of which the petticoats, *gagi*, were made, were dyed a deep dull yellow (turmeric), a chestnut brown, and a deep dull brown. The string-like constituents of the mourning costume, *soger*, were also similarly dyed. I do not know how the colours were produced.

Painting.—The pigments used in painting were white or lime obtained from burnt shells, etc.; black, the burnt shell of the coco-nut; yellow, yellow-ochre, said to be obtained from Saibai; red or burnt ochre; a hæmatite was also rarely used; and a bluish grey stone, possibly obtained from Moa and Mabuia. This last was very rare and greatly prized; it was their nearest approach to a blue. This latter colour is now often obtained from white men, and is valued as being an impossible colour for them to obtain from their own resources. Yellow was very rarely used, so that practically red, white, and black were the only pigments in general use. The colours were mixed with water, rarely, if ever, with oil. There is no varnish lacquer. All suitable objects serve as brushes. Those in most common use are the frayed husk of the coco-nut, and the dried fruit of the Pandanus, one end of which weathers off into a dense tuft of fibres.

There was no sacred colour, but red was their favourite, and their sacred objects were usually more or less painted with that colour.

Music.—The natives generally sing with a rhythmic beating of the drum as an accompaniment, but may not necessarily do so. I believe all songs are sung by men and women alike, except those chants used by the former only during the initiation ceremonies.

The only chant I have taken down is in six-eight time, and is sung in unison; this is invariably the case, I believe. The songs themselves seem to be of a very uninteresting character, and sometimes consist of merely a couple of words repeated *ad nauseam*. Drums and a primitive kind of rattle are their only orchestral instruments; two sticks may also be beaten together so to increase the staccato effect of the drums, but they are never used by themselves as is the case in Australia. Drums are of

two kinds, the large one of hour glass form and with a slit-like mouth (*warup*), and the smaller cylindrical variety (*buruburu*). Empty seeds (*goa*) or shells are often attached to masks or drums to serve as rattles. When dancing the rattle seeds may also be attached to a stick held in the hand or slung on a belt and hung in a bunch behind, or rattles may be tied on to the arms or ankles.

The drums have but one tympanum, which is beaten by the fingers of the extended hand only. They have no definite "tone," and have no contrivance by which the skin can be tightened or slackened as required; when the tympanum, consisting always of a lizard's skin, becomes too slack, it is heated; lumps of wild beeswax, "sugar bag," are usually stuck on the skin to increase its resonance.

There are no manufactured wind instruments, but a large *Fusus* ("*bu*") is used as a trumpet; so far as I have seen the mouth hole is always lateral. I made special enquiries, but never heard of any nose-flutes or wind or stringed instruments of any kind, but a bamboo Jew's harp was common.

The "*bu*" is used for conveying signals, but now at all events is most frequently blown when the natives are sailing, especially when going fast or racing.

Of a similar use to the above were the small shrill (*wainis*) and the lower toned (*bigu*) bull-roarers. So far as I could learn, after repeated enquiries, it was only in Muralug that the bull-roarer (*wanës*) had a sacred significance, as will be seen in the account of the initiation ceremony, the women of that island only were not allowed to see it (this is an Australian feature). (Figs. 5 and 6, Pl. VIII.)

There was a remarkable form of rattle (*pädditrong*), so far as I know unique, which was said to be employed in Mabuia during the turtle ceremonies.

The *pädditrong*, according to my Mabuia informant, was a musical instrument consisting of a split bamboo, in which was inserted a bundle of long thin sticks; the sticks were tied round with a piece of string, which, when pulled violently, made a loud noise. I have never seen one of them, nor did anyone in Mabuia profess to know how to make one. The above description was arrived at by verbal information. (The foregoing is an extract from my notes, and it was with great pleasure that I found the same instrument at Mer, where it is known as *lolo*. The *lolo* is not in use now, but I had several of them made for me. I was informed it was only employed by the young men as a rattle at night time to frighten the women. Fig. 7, Pl. IX, represents the one now in British Museum. The form of the split bamboo varied somewhat and was ornamented according to pleasure.)

A Jew's harp, *darubi* (*darobëri* of the Eastern Tribe), was in use in the Straits; it was larger in size than the ordinary New Guinea instrument, but like it there was a string with which to vibrate its tongue. It is not made now, though I got a couple made for me as specimens; these did not play properly. English made metal Jew's harps are much appreciated.

The drums all came from Daudai, the other instruments were of local manufacture.

Singing with a drum accompaniment is an almost invariable feature of all ceremonies and dances, but the Nagir men (possibly others too) have a very effective figure in a *kap* in which the drum only is beaten. Singing and drums may be heard when there is no *kap*, especially if the natives are practising up for one.

In the example of a song here given it will be noticed that each verse or couplet is repeated one note higher than the preceding one; this, I believe, is usual; the couplets are repeated indefinitely, and the *Wa's* are opportunities for fresh starts, the natives describing them as "another wind."

The following chant was sung at the religious dance inaugurating the commencement of the North-west Monsoon. The ceremony took place at Waiben (Thursday Island) early in November, 1888, and was performed by Nagir and Muralug natives. It represents the joint labours of my friend, Father St. H. Verjus, of the Sacred Heart Mission, and of myself, my reverend colleague being responsible for the music.

WAITUTU KAP KUDU.

(As rendered by Kuduma of Nagir,
and Marudën and Zagära of Muralug.)

TAMBOURIN.

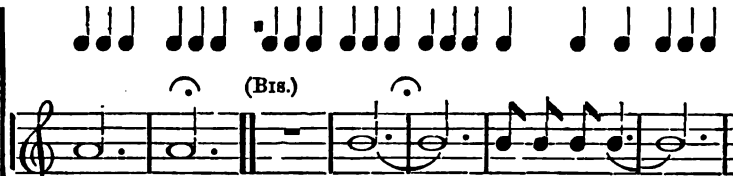
CHANT.

Prélude de
Tambourin.


1. *Ngai natan he! ..*
3. *Yawa bôï he! ..*




Danabai he! . . . Mari naidem he! . . . he! . . .
Wa pönipan he! . . . Yawa böi he! . . . he! . . .



he! . . . *Wa! . . . 2. Ngita kai he! . . .*
he! . . . *Wa! . . . 4. Wapi senu ngapa! .*



Ngai keka he! . . . he! . . .
Iabu ulaipa he! . . . pula sena ngapa!



Twa patan he! . . . he! . . . he! . . .
Iabu mulsipa! . . . Sanderal. . . he! . . .



Repetition.

1. *Ngai natan he! . . . Danabai he! . . . Marinaidem he! . . .*
3. *Yawa böi he! . . . Wa pönipan he! . . . Yawa böi he! . . .*

he! he! he! Wa! Wa!

2. Ngita kai he! ... Ngai keka he! he!
 4. Wapi senu ngapa! Iabu ulaipa! he!

20

Da Capo.

Ah! Ah! { D.C.
 Ah! Ah! D.C.

After a very considerable amount of trouble I have arrived at what I believe to be the correct words and their interpretation. A free translation is as follows:—

COUPLETS OF THE SAW-FISH DANCE, OR SONG OF THE NORTH-WEST MONSOON.

1. Now I can see myself reflected in the pools on the reef as in a mirror.
2. You cut the shoot of the coco palm for me.
3. Farewell dead coco palm leaves. Ho! there's the lightning.
4. Fish now approach the shore, and we must build fish-weirs in their route.

1. Refers to the glassy surface of the sea during the calms of the "North-West Monsoon."

2. The shooting leaves of the coco palm are largely used in decorating the person during this and other dances.
3. The dead leaves fall off the palms at this season, and the lightning at night is a very characteristic feature of the "North-west Monsoon," and only occurs at that season.
4. Fish are very plentiful, and come in to shore; on the reefs of several of the islands there are built ridges or low walls of blocks of dead coral (stones), enclosing large areas; the fish that come in to the shore at high tide get caught in these fish weirs when the tide recedes.

Although this song is sung by the Muralag men, I believe it is not indigenous, because the coco palm does not grow in Maralug, and the natives do not construct fish-weirs. Coco palms are to be found in Nagir, and possibly they may have occasionally made a fish-weir as in Mabuiag; both features, however, are very characteristic of the Eastern Islands.

There are skilled musicians, but only in a very limited sense of the term, and I believe these are more or less restricted to one or certain clans. I do not know whether they teach their songs systematically to their children, probably the latter pick them up as they best can. I do not know either if they have good musical memories, or quick ears for fresh tunes, but I have often been surprised by hearing natives who had mixed much with white men, or who had been to Sydney, whistling or humming tunes which even my unmusical ear recognized as popular European airs, but whether they were at all correctly rendered I cannot say.

Language.—I must reserve my notes on, and vocabulary of, the language for some other occasion when they can be more fully considered than space here admits of.

Signals.—"When a large fire is made by one tribe it is often intended as a signal of defiance to some neighbouring one—an invitation to fight—and may be continued daily for weeks before hostilities commence; it is answered by a similar one. Many other signals by smoke are in use: for example, the presence of an enemy upon the coast—a wish to communicate with another party at a distance—or the want of assistance—may be denoted by making a small fire, which, as soon as it has given out a little column of smoke, is suddenly extinguished by heaping sand upon it. If not answered immediately it is repeated; if still unanswered, a large fire is got up and allowed to burn until an answer is returned" (Macgillivray II, pp. 7, 8).

Smoke is still constantly used for signalling. For example,

VOL.

when I was at Muralug word had been previously sent that the men were to come from the other side of the island to Aiginisan to dance before me; whilst we were waiting my companions sighted a column of smoke which informed them that the men were on their way to join us.

Gesture Language.—The natives use gestures which have definite significations, and I regret that I did not put any of them on record. At present I can only recall one or two very obvious gestures. I did, however, pay attention to this subject in Mer, and will recur to it when I deal with the ethnography of the Eastern Tribe. Doubtless this language is common to the two tribes.

Poetry.—Poetical compositions are common, but I do not know how old they are, and cannot tell whether they are always rendered in the precise ancient form. They appear to be generally known. I fancy there are certain clans whose more especial function it was to sing the chants at the dances, etc., but I do not believe the singing was confined to them. Definite songs were sung on particular occasions, such as religious festivals, others, I believe, might be sung at odd times. The four following are examples of the latter class; of these the first two were taken down at Mabuia, and the last two at Muralug.

1. "*Zana nia dri widema sika dria.*" A free translation of which is, "The spray breaks on Zana (Passage Islet) like the white feather head-dress (*dri*)."

2. "*Bau idi laga uzipa uhoha baua idi laga waia.*" So far as I could understand this means, "There is plenty of sea near this village of Bau" (the village at Mabuia).

3. "I can't pull the canoe round the point, the wind is too strong. I will have to stay here twelve months, for I can't get round the point. I don't yet know when it will be fine weather, so when I get fine weather I will go round the point. I want to see how the people are getting on there, then I come back again."

4. "I got one fish on line, the one fish I got I lost, then I heave the sinker; every sinker I got I lost. I got ten sinkers and lost all besides my hooks; every hook I got I lost all the time, I could not get any more hooks than that."

My informant for the last two was a native tracker who spoke English fairly well. I took down his words verbatim.

I have, in the last section, given a song which was chanted at a religious festival.

Writing.—The art of any kind of writing was unknown, nor could I discover that message sticks were employed. Pictures were not made as records. As previously mentioned, tallies were kept, at all events in the Murray Islands, of connection

with women, and of dugong harpooned, and possibly of other facts, but there were no signs by means of which anyone could interpret the object of the tally. The notches cut in the blades of the bamboo knives indicated the number of heads which had been decapitated by that knife, and I believe that notches were sometimes cut in the handle of a stone club to record the number of people slain with that weapon.

Drawing and Ornamentation.—I intend elsewhere to describe the art and ornament of the Torres Straits Islanders.

Machinery.—There is no machinery, even of the simplest description.

Navigation.—Canoes of large size were formerly used for fishing and fighting. There were no special war-canoes. Small canoes were and are used by the women to go fishing on neighbouring reefs. The large canoes are still used, but a few natives own or have a share in the ordinary fishing lugger. These they employ in pearl fishing and dugong harpooning. Sailing by night is very rarely attempted, but the natives have definite ideas of steering by the stars, should it be necessary.

The large canoes of the Torres Straits Islanders of former times must have been very imposing objects when painted with red, white, and black, and decorated with white shells, black feathers, and flying streamers; and not less so when manned by noisy, gesticulating, naked savages adorned with cassowary coronets and shell ornaments, actively paddling or swiftly sailing, scudding before the wind with mat sails.

The body of the canoe is cut out of a single log, the ends gradually sloping up and coming to a blunt point. The sides are generally heightened by a gunwale board about four inches in height. The smoothed lower edge of this is laid on to the straight edge of the hollowed trunk. A split bamboo is placed, rind outermost, against the joint, and the gunwale is lashed on to the trunk by string, which passes through holes previously bored opposite one another in the gunwale and through the upper edge of the trunk; a long triangular weather board is similarly added to the gunwale at the bow. A vertical flat end-board is inserted in the bow and at the stern. The central platform and outriggers are next added. Four bamboo poles, twelve or fifteen feet long, constitute the thwart poles of the outrigger, and, at the same time, form the framework of the platform. Two of the poles, about six feet apart, project a foot or two on one side of the canoe and stretch out some ten feet on the other, and the other two are similarly placed on the opposite side. A double-pointed float, about eight feet long and made of light wood, is fastened on to the end of each pair of thwart poles. Two pairs of sticks spring like a V from each near end of the float and

embrace the pole, and to which they are securely fastened with string. The platform is made of lengths of bamboo, which run transversely to the length of the canoe. Each side of the platform is bounded by a peculiar kind of crate or wattled basket, built on to the platform. It consists of two rows of short vertical sticks and an outermost row of long ones, occasionally four or five feet in height (usually they run much shorter now than formerly). Long sticks were woven between the uprights, and the ends were also enclosed. Thus two long narrow receptacles were formed along the outer edge of each side of the platform in which were placed their fishing-gear, water-bottles, bows and arrows, and other belongings.

A pair of cross-ties strengthens the middle of the canoe. The paddles are about five feet long with a rounded oblong blade, and are very clumsily made, and without any ornamentation. A large flat board is used as a rudder at the stern on the windward side when sailing. The anchor is a large stone attached to a hawser and kept in the bow. Bamboo poles for masts and for punting the canoe in shallow water are tied to the sides of the canoe.

The sails are two in number, and are oblong erections of matting some twelve feet in height and about five feet wide. They are placed in the bows. The mats are skewered on to two long bamboos, which support them along their length; a bamboo stay also serves to keep the sail upright.

The following description by Macgillivray is better than any I could write:—"When desirous of making sail, the first process is to set up in the bow two poles as masts, and on the weather side a longer and stouter one is laid across the gunwales, and projects outwards and backwards as an outrigger. These are further supported by stays and guys, and, together with another long pole forked at the end, serve to support the pressure of the sails, which are usually two in number, made of matting of pandanus leaves, and average four and a half feet in width and twelve in height. The sails have a slender pole on each side, to which the matting is secured by small pegs. When set they are put up on end side by side, travelling along the backstay by means of a cane gromet. When blowing fresh it is usual to keep a man standing on the temporary outrigger to counteract by his weight the inclination of the canoe to leeward. From the sail being placed in the bow these canoes make much leeway, but when going free may obtain a maximum speed of seven or eight knots an hour. Except in smooth water they are very wet, and the bailer (a melon shell) is in constant requisition" (II, p. 17).

Macgillivray also says: "The largest canoes which I have seen

are those of the Murray and Darnley Islanders, occasionally as much as sixty feet long; those of the Australians are small, varying at Cape York between fifteen and thirty feet in length. Even the Kowraregas have much finer canoes than their neighbours on the mainland; one which I measured alongside the ship was forty-five feet long and three and a half in greatest width, and could carry with ease twenty-five people. The construction of a canoe in the neighbourhood of Cape York is still looked upon as a great undertaking, although the labour has been much lessened by the introduction of iron axes, which have completely superseded those of stone formerly in use. A tree of sufficient size free from limbs—usually a species of *Bombax* (silk-cotton tree) or *Erythrina*—is selected in the scrub, cut down, hollowed out where it falls, and dragged to the beach by means of long climbers used as ropes. The remaining requisites are now added" (II, pp. 15-16).

One canoe I measured at Mabuag was just upon fifty feet long; the hollowed trunk was eight feet six inches in circumference, with an opening one foot wide. The platform was six feet ten inches across and seven feet three inches long. The inner side of the platform-basket was one foot in height, and the outermost, two feet five inches. The inner and outer receptacles were respectively six and a half and three and a half inches wide. The thwart poles of the outrigger were five feet five inches apart, and projected twelve feet five inches beyond the gunwale, or nine feet seven inches beyond the platform. The float was twelve feet long. One old canoe at Tud was sixty-seven feet nine inches long, the trunk was three feet six inches across in the widest part, and two feet seven inches deep.

Although canoes may be locally made in the Cape York district and in the Prince of Wales group and at Nagir, as Macgillivray informs us, and I too have seen a small canoe which was made by a Muralug native; this is only occasionally done, and those there made are probably all of small size. There is no doubt that all the large canoes in the Straits are and were obtained from Daudai. I describe the details of this trade in the section on Trade. The trunks were hollowed out in the vicinity of the Fly River, and fitted with only a single outrigger, as their's is only river navigation. At Saibai, I was informed, the canoe was refitted, this time with two outriggers, and an attempt at decoration was made. The figure-head or "dorgai" was fastened on as well as other bow ornaments, together with white shells and cassowary feathers. The canoes were further ornamented by the later purchasers, as they used to pride themselves on their fine canoes, and the Saibai

decorations, having a purely commercial significance, were rather scant.

The possession of two outriggers is characteristic of the Torres Straits canoe. The same kind of canoe, though of inferior size and construction, occurs at Cape York and according to Macgillivray it extends "from Cape York along the Eastern coast as far south as Fitzroy Island, a distance of 500 miles. At the latter place we found a small canoe with two outriggers concealed on shore among some bushes" (II, p. 15). These latter are evidently first or second-hand imitations of the Straits canoes.

The Daudai natives have canoes with but a single outrigger; up the rivers the canoes appear to be simple hollowed-out trunks; also right down the South-East Peninsula and among the islands off that end of New Guinea the canoes have only a single outrigger.

I was much puzzled when I first went to Torres Straits by occasionally seeing a canoe with a single outrigger. I afterwards found that it belonged to a Kanaker, from Ware, one of the New Hebrides, residing at Mabuia, and that he had re-outrigged a native canoe according to the fashion of his own people. When I was staying at Mabuia some natives of that island were fitting up a canoe in imitation of this one, and with a single outrigger. Here a foreign custom is being imitated; how far it will spread it is impossible to say; but strangely enough, the Eastern Tribe has entirely adopted the introduced fashion, and I did not see a solitary canoe with a single outrigger. At the Murray Islands, according to travellers, the canoes formerly had two outriggers, and there is a most excellent engraving of one at Erub in Jukes' Narrative (I, facing p. 169). Melville, the artist on the "Fly," in his "Sketches in Australia," has given two good figures of Erub canoes: that on Pl. XVII has a hut-like erection on the platform, that depicted on Pl. XIX is highly ornamented, and is a very valuable record of an obsolete craft. On being questioned, the old men admitted that the fashion had changed in imitation of the South Sea men. These outriggers support an almost continuous platform from near the float to about an equal distance on the other side of the canoe; the latter is what Lane Fox (Pitt Rivers) terms a "weather platform," and refers to it as being a South Sea rig ("Journ. Anth. Inst.," IV, 1875, p. 430). This weather platform was not built on to the Mabuia canoe, but in both cases there are several sets of the connecting sticks which attach the float to the outrigger proper, instead of only two, as in the local canoes, and further, the basket-like erection is absent from the platform. In these Eastern islands European sails are also in universal use; they usually have a

mainsail, foresail, and jib; there is no bowsprit. Among the Western Tribe, European sails have not yet quite supplanted the original mat sails. Throughout the Straits the canoes are not decorated in the old style; in Mabuia I found two canoes which were more or less decorated, but utilitarian ideas are now too widely spread for the æsthetic faculty to be indulged in.

Habitations.—In Part II, I give short descriptions of the old habitations since they varied somewhat in different islands; at present a modified form of the ordinary quadrangular South Sea house is of universal occurrence, having almost entirely supplanted the old forms of huts.

Fire.—Fire was produced by simply twirling between both hands a vertical on a horizontal stick; in other words, the most primitive form of fire-drill. In revolving the upright stick the hands travel downwards, and on reaching the lower end are rapidly carried upwards. Wax matches are now in universal use amongst the natives, and it is only as a very last resource that they will revert to the tedious fire-drill. As a matter of fact the house fire is always kept burning, and from these fire brands are conveyed into the bush when they go to make their gardens or into their canoes when fishing. There is nothing sacred or mystical about fire.

The vertical stick is called *ini* (penis) in Muralug, and the horizontal stick *sagai* (I do not know the meaning of this word; *mad* is their name for vulva). Macgillivray calls the fire-sticks collectively "*salgai*;" in Mabuia the name given me was *guigui*.¹

String.—I am not aware of any animal substance being used or of ever having been used for the manufacture of rope, string, or thread. Macgillivray describes fishline as being "neatly made from the tough fibres of the rattan, which are first scraped to the requisite degree of fineness with a sharp-edged cyrena shell, then twisted and laid up in three strands" (II, p. 20).

String is often twisted or plaited from coco-nut husk fibre, and rope for hawsers of canoes or for dugong fishing is made from some climber, and is either twisted or made into a kind of plait; the latter is known as *am*, the former as *kwodai* (?). Macgillivray says that cables are made of twisted climbers of the *Flagellaria indica* (II, p. 16). No spindle whorls are used; all string is purely finger work, but a pointed stick is used in making the *am*. The skin of the large common orchid is used to

¹ The Somerset (Cape York) names are respectively *enchania* (penis) and *madä* (vulva), or, as Macgillivray spells them for the Gudang Tribe, *achanya* and *mon-na*. In the Eastern Islands the fire sticks are called *werēm* (son), and *apu* (mother), or collectively, *goigoi*; the revolving movement is called *drim*.

bind objects; it is of a bright yellow colour when dry. Bow strings are invariably made of split ratan.

Weaving.—There are no woven fabrics. Mats and baskets are plaited.

Pottery.—The art of making pottery is unknown. The melon-shell, *alup* (Cymbium), and large conches, *bu* (Fusus and Triton), were their cooking vessels. Most of the shell fish are cooked in their own shells. Iron saucepans now largely replace shells.

Leather Work.—There is no leather.

Basket Work.—Several different kinds of baskets are made. I shall describe these when, on another occasion, I treat of the manufactures of these people.

Stone Implements.—I could not obtain any reliable information on the mode of manufacture of the stone clubs. I am inclined to believe that the best examples were imported from Daudai.

Metallurgy.—No metals were known to the natives, and none are worked now.

Memorial Structures.—I believe there were 'no memorial structures, unless the *Waus* comes under this heading. There are not any now.

Engineering.—There are no engineering works of any description.

Topography.—Boundaries are of a very shadowy character, but the bounds are well known to all, natural objects usually constituting delimiting marks; a felled tree, a branch cast down or something of that nature, are all the artificial boundary marks I saw.

The natives have a good knowledge of local topography, marine as well as insular. Not only has every geographical feature its name, but the land is divided into named districts, and the coral reefs are all named. Their knowledge of the position of reefs over large areas of the Straits is very remarkable.

I have not collected any geographical legends with the exception of the mythical origin of various prominent rocks and stones. The only geographical representation of which I am aware is a rough sketch of some hills, etched on a bamboo pipe which I obtained in Mabuia, and which is now in the Pitt Rivers Collection at Oxford.

Swimming.—The natives are excellent swimmers and divers, but I did not take notes nor make any observations on their mode of swimming or diving, nor the length of time they can remain under water, though the latter struck me as being considerable.

Natural Forms.—I shall deal with this subject in my proposed study on the Art of these people.

Conservatism.—Like all savages the islanders are undoubtedly conservative by nature, but a great change has come over them in this respect during the last fifteen years. I have already mentioned the alteration which has taken place in the rig of canoes and the style of house, both of which are imitated from South Sea men (Kanakakers). The missionaries have introduced the universal calico gown worn by the women. As a matter of fact surprisingly little exists of their old habits, customs, and even beliefs. This can, I think, be accounted for in two ways: (1) The smallness of the population, even in the most populated islands, and the consequent direct influence of foreigners on every individual member of the community, which precludes a reserve population which might tend to counteract innovation; (2) The new civilization would appear to the natives to be so incomparably superior to their own that they would lose faith in all the past and accept the new *en masse*. When a new civilization is but little superior to the indigenous one, the process of adaptation will be but gradual, and "survivals" of the old will long persist; but when the contrast is great the change will be correspondingly rapid, provided that the two races are brought into contact and that the lower one is not eliminated. It often saddened me to see the sudden *volte face* which these people had made, and to hear their unconsciously pathetic references to the past. A few really seemed to feel regret for what was gone, especially my friend Maino, the chief of Tud. But the general indifference to legendary monuments or relics, the ready way in which they would usually part with things belonging to former times, the absence of artistic feeling in the decoration of their canoes or in wood carving, and so forth, plainly illustrated the sad degradation which accompanies the partial acceptance of another civilization.

Variation.—I have incidentally mentioned variations in implements, customs and so forth, and will allude to this again in Part II.

Invention.—I am unable at present to say what may be regarded as the inventions of the Torres Straits Islanders; probably they may lay just claim to the dugong harpoon and the dugong platform, and also to the peculiar rattle, the *padatrōng* or *lolo*.

PART II.

INTRODUCTORY.

This section deals with a number of customs which are recorded either from a single island or from a group of islands and some of which therefore may be local, and not common to the Western Tribe as a whole; for this reason I have deemed it advisable not to incorporate them in the previous section.

I have prefaced the account of the customs of the inhabitants of each island with a brief sketch of the physical features of that island, as these have, in some cases, naturally determined the conditions of existence.

The Islanders are true Papuans, but they have developed certain customs along special lines, and it is interesting to trace out the insular varieties, which are here recorded. A wider experience would doubtless show that most of the customs are common to the whole tribe, but that every island or group of islands has definite variations from the common type. As might be expected, Daudai influence is marked in the islands of Saibai and Dauan, while the natives of Muralug have been modified by contact with the inhabitants of the Cape York Peninsula. I shall reserve a consideration of the physical characters of the people till another occasion.

I have dealt with the Western Tribe according to the groups or affinities laid down at the beginning of Part I. Commencing from the North I pass across the Straits and end with the least characteristic of the islanders. Several islands are not alluded to in this part, as I have made no observations on their anthropology, nor is there any account of the same by the authors I have so frequently quoted.

TABLE OF CONTENTS OF PART II.

Saibai :—The island and its inhabitants ; War charm ; Birth customs.

Dauan :—The island and its people ; Turtle charm.

Boigu :—Short description of the island.

Mabuiag :—The island and its inhabitants ; Clans and their totems ; Courtship and marriage ; Marital relations ; Relations between unmarried men and women ; Sorcery or magic ; Instruction and practice ; Sorcery with a crocodile's tooth ; Sorcery in connection with dugong fishing ; Sorcery with the head of a flying-fox ; The Aripulaig or Rain-man ; The Gubaupulaig or Wind-man ; Funeral ceremonies ; Kaukwik, or ceremony for young men ; Sabi or taboo ; Natam or exchange of names ; Nose and ear piercing ; Customs relating to turtle-fishing.

Badu :—The island and its inhabitants ; Treachery forty years ago.

Tud :—The island and its inhabitants ; Initiation into manhood (with code of morals) ; Courtship and marriage ; Customs relating to fighting ; Funeral customs.

Yam :—The island and its inhabitants.

Nagir :—The island and its inhabitants ; Houses ; Gardens ; Trophy of skulls ; Etiquette to parents-in-law ; Infanticide ; Adultery ; Charm for bravery ; Funeral customs ; Funeral ceremonies for Magau.

Waraber :—The island and its inhabitants.

Marig :—The island and its inhabitants ; Round house ; Mask.

Danut :—The island and its inhabitants ; Houses ; House on piles ; Water-holes and gardens.

Moa :—The island and its inhabitants ; Funeral customs ; Magic.

Muralug :—The island and its inhabitants ; Courtship and marriage ; Etiquette to parents-in-law ; Parturition ; Infanticide ; Naming infants ; Childhood ; Nose piercing and scarification ; Dress ; Textile fabrics ; Land tenure ; Initiation into manhood ; Warfare ; Various superstitions ; Magic ; Funeral customs ; Future state.

SAIBAI.

Saibai is one of the largest islands in the Straits. It is roughly ellipsoidal in shape, with a length of twelve miles, and an average breadth of three miles. The island is low, mainly consisting of a large swamp, surrounded by a narrow sand beach. I believe the ground to the east is somewhat higher. The channel between Saibai and Daudai is about two miles wide at its narrowest part, and it is scarcely navigable owing to numerous shoals.

The old style of house was, I believe, invariably built on piles, now the South Sea type of house is supplanting the other ; still, I saw a pile dwelling in course of erection.

The natives of Saibai were the "middle men" between the Western Tribe and the population of Daudai ; hence the island was important and well known. This did not, however, prevent them from doing a little head-hunting on their own account, but they evidently "collected" from the bushmen of New Guinea, and not from the coast-folk with whom they traded. The morals of the people of Saibai and Dauan were said to be very loose.

War charm.—Dr. MacFarlane has the following among his MS. notes : "Saibai god from Sumaiut—a stone given birth to by a virgin of Sumaiut [a village in the island of Kiwai, Fly River delta], the moon being father. Its power was first tried by the Sumaiut men upon the village of Kiwai [also in Kiwai Island], the raid being successful. It was afterwards stolen from Sumaiut by some Saibai men, and ultimately given up to the teacher in Saibai in 1882."

Birth customs.—Dr. MacFarlane has kindly permitted me to copy the following from his notes : "When a woman is pregnant all the women assemble. The husband's sister makes the image

of a male child, which is placed on a mat before the pregnant woman, and afterwards nursed till the birth of the child, in order to obtain a male child. Women assemble in the bush and sit in a circle, the husband's sister gets a fruit resembling the penis, gives it to the pregnant woman, who presses it to her abdomen, and then hands it to a woman who has always borne male children, and she passes it to the other women. This ceremony is also to procure male children.

"A woman about to be delivered tells her husband's mother and relatives to follow her to the bush. She selects a good fruit-bearing tree (which must not have *short* leaves, lest the child should be a girl), and is attended by the husband's family only. The men are assembled at the *kwod*; if they hear rejoicing, they know that a male child is born, if there is no noise they conclude it is a female. They object to girls because they will ultimately get married and work for other men.

"The navel cord of a male infant is preserved, and worn suspended from the neck by the mother till the child is about five years of age, then carefully put away till the boy becomes a young man. He is then called to witness its burial beneath his bed, with the injunction that he is always to live there."

DAUAN.

Dauan or Tauan is a small very hilly island, seventy-five miles due north of Cape York, about five miles from the coast of Daudai, and two and a half from Saibai. It is triangular in outline, each side being about a mile and a half in length; the highest hill, Mt. Cornwallis, is 795 feet in height. Owing to the weathering of the granitic rocks the hills have a very rugged appearance, the rocks being much fissured, and look as if boulders had been fantastically heaped one upon another. The island is consequently but moderately fertile. There are, however, some plantations, mainly on the leeward side. The bamboo is common.

Mr. Murray says (p. 456): "Even on Saibai and Tauan they [the houses] are built on stakes eight or ten feet high. . . All the houses we saw, both on the islands and on the mainland [Daudai], are built chiefly of the bamboo. The roofs are thatched and the sides are enclosed with the pandanus leaf." This was in July, 1871.

Turtle charm.—D'Albortis (Vol. II) gives the following account of what he saw at Dauan on December 1st, 1875 (p. 7): "During my visit to the village my curiosity was strongly excited by what the teachers called 'the devil's house,' of which the following description will give some idea. Two puppets

representing men, made of straw, are placed at about eight paces from the front of a sort of hut, made of branches and leaves. In the interior and outside near the entrance, hang strange ornaments in the shape of the eggs and entrails of turtles, which it is needless to say emit a horrible stench.

"On one side near the entrance there is a wide platform, supported on stakes driven into the ground; this is covered with the bleeding heads of turtles, which are no less offensive than the entrails and the eggs.

"The interior surface of the hut was covered with the bones and skulls of the same animal. On the roof are putrid heads, and all around eggs and entrails hang in festoons. I also observed inside the hut two human heads, partly painted red and half covered with the skin of a large sea bird with white plumage. I was told that [p. 8] these were the skulls of two famous turtle hunters held in great veneration by the natives, who present them from time to time with offerings of food, and also by smoking near them, enable them to enjoy the fumes of the tobacco, which they esteemed so much during their lives.

"To complete the description of this devil's house, I must add that all the shells of the turtles killed in the place are placed in one long row extending from the little temple to the beach. Perhaps by this the natives intend to signify that the turtle is sent by a sea-god to their island, to benefit the dwellers in it, and also wish to pay homage to the great hunters deceased."

On November 4th, 1876, he records (p. 208), "None of the men are entirely naked, all wear a piece of calico round the waist. The women frequently wear a kind of full chemise; they do not wear it for the sake of decency, but from luxury and pride; for I often saw a woman take off her garment and content herself with a tuft of grass before and behind. Some of the children were perfectly naked at seven or eight years' old, while at Katow they are clothed from their earliest infancy." At the time of this visit there were only five shells of the turtle, whereas on the previous year there were sixty-five, and there were no human skulls.

BOIGU.

Boigu (Talbot Island) is a low, swampy island, five and a half miles long by two in width, near the mouth of the Mai Kusa River, and about twelve miles north-west from Dauan. When I visited the latter island I found the natives of Boigu had fled thither owing to their fear of the Tugeri pirates, a tribe of raiders about whom we have no reliable information at the present time.

MABUIAG.

Mabuiag (Jervis Island) is a small island situated mid-way in the narrowest part of Torres Straits. It is triangular in outline, each side measuring about a couple of miles. The island is very hilly, and only moderately fertile.

The inhabitants were fairly numerous and were intelligent and energetic; dugong fishing is their speciality. Their houses appear to have been wretched erections as a rule, resembling those of most of the other members of the Western Tribe: now substantial grass houses are built. The *kwod*, or bachelors' quarters, so often referred to previously, is common to most of the Western Islands; it is a lightly-built shed with one side open and with a flat roof.

Clans and their Totems.—The people were formerly divided up into a number of clans, but there was no real distinction between the various clans in the life of the community. There was complete intermarriage both within and without the clan. Members of different clans lived together in the same house. A man belonging to one clan could not wear the badge of the totem of another clan. The children belonged to their father's totem (*augūd*).

All the totems appear to have been animals. The following are all the totems which my informants could remember, viz.: *kodal* (crocodile), *tabu* (snake), *waru* (turtle), *dungal* (dugong), *umai* (dog), *sam* (cassowary), *baidam* (shark), *kaigas*, *tapimula* (sting-ray), *dabu* (king-fish), *wad* (a fish with blue spots), *maiwa* (great clam).

Kodal.—For a badge the men wore a piece of the skin of a crocodile or the totem cut on the right shoulder. The women had the totem cut on the small of the back (*kibumina*). The piece of skin was worn in front, attached to a string, tied round the neck. It was never taken off.

If a *kodal*-man killed a crocodile the other *kodal*-men killed him, but a member of any other clan might kill one with impunity.

Tabu.—The men had a coiled snake tattooed on the calf of each leg. The women had two snakes as *kibumina* (see fig. 15, Pl. VII).

Waru.—The men wore no badge, but the women cut a representation of the totem as above.

Waru-men might catch turtle, but were not allowed to eat the first one they caught on a turtling expedition, the second and following ones they could keep. If only one turtle was caught on one day by a member of the clan, he could not eat it, but might keep the first obtained on the following day.

Dungal.—The men tattooed the totem on their right shoulders, the women as kibumina (see figs. 12, 13, Pl. VII).

The regulations as to eating dugong were the same as those for the turtle.

Umai.—The men wore no badge, but would brand their bamboo tobacco-pipes with the effigy of a dog. Women also were not tattooed.

If an Umai man killed a dog, his clansmen would "fight" him, but they would not do anything if an outsider killed one. A member of this clan was supposed to have great sympathy with dogs, and to understand them better than other men.

Sam.—The men had no mark. The women either tattooed the totem as kibumina or else tattooed a cassowary's leg on the calf of each leg.

No Sam man would kill a cassowary; if one was seen doing so his clansmen would fight him, as they felt sorry. "Sam he all same as relation, he belong same family." The members of the Sam clan were supposed to be especially good runners. If there was going to be a fight, a Sam man would say to himself, "My leg is long and thin, I can run and not feel tired; my legs will go quickly and the grass will not entangle them."

Baidam.—The men did not tattoo themselves. The women had the mouth of the shark as kibumina.

Kaigas.—The men tattooed totem on right shoulder. The women had it as kibumina.

Tapimula.—The men had no badge. The women tattooed a sting-ray as kibumina (see fig. 14, Pl. VII).

Dabu.—Neither the men nor women had a badge, but they would brand their pipes with the totem.

Wad.—The men had nothing. The women had totem as kibumina.

Maiwa.—Both men and women would hang a very small clam-shell (*Tridacna*) round their necks.

No member of any clan might kill or eat totem of that clan. This prohibition did not apply to the totem of any clan other than that to which the person belonged.

There was a partial exception to this rule in the case of the Waru and Dungal clans, which is readily explained by the importance of the turtle and dugong as articles of food. In these islands flesh food is very scarce—and it would be too much to expect the unfortunate members of the turtle and dugong clans to abstain entirely from eating their respective totems.

The above information respecting the tattoo marks is given as I received it, but I do not feel quite sure that it is uniformly correct. I have sketches and photographs to show that the

dungal, tabu, and tapimula totems were cut into the small of the back of certain women, and there is little reason to doubt that this was a general and perhaps universal custom, although, strangely enough, no traveller makes any mention of it. I myself have only seen four of these markings; they were on old women and not very distinct. Owing to the present custom of wearing calico gowns the marks are not ordinarily visible, but in former days they would readily be seen above the petticoat. Pātāgam of Mabuiag belongs to the tabu clan, Adö of Badu to the dungal, as does also Wagud of Tud, who I believe originally came from Mabuiag, and lastly Mēke of Tud has a mark which I understand represents two sting-ray tails, and thus she belongs to the tapimula clan. Although I made repeated inquiries I could not discover that any other women in Torres Straits had totem marks.

Although the men of several of the clans are stated to have had their totem cut on the right shoulder, I am not satisfied that this was really the case. A complicated mark was certainly very frequently cut on that place (see my remarks on the *koimai*); there is no evidence that it ever represented an animal. Still it is quite possible that the men had distinguishing clan-marks; in fact, I think it very probable, only at present there is no proof of it.

Courtship and Marriage.—If a man danced well, he found favour in the sight of the women, or as the chief of Mabuiag put it, "In England if a man has plenty of money, women want to marry him; so here, if a man dances well they want him too."

When a man is fancied by a girl she makes a string armlet, *tiāpurūrū*, and gives it to the man's sister, or uncle, or friend, or at all events to a confidential person. On an opportunity occurring, the confidant says to the young man, "I've got some string for you." Knowing what is meant, he replies, "Show it to me." He then learns the girl's name and receives her message. If the man is favourably inclined he accepts and wears the *tiapururu*, and sends the girl two leglets, *māk ā māk*.

Next the girl sends some food to the young man of her choice; but he does not eat it, he gives it to his relations to eat, for, as he says, "Perhaps woman he gammon." His parents also advise him not to eat the food, and his mother warns him, "You look after that *tiapururu* good; suppose you lose it, girl he wild."

The girl again sends food; possibly the man may want to eat it, but the mother says, "Not so, or by-and-bye you will get an eruption over your face and body." At all events the relatives preach caution so as to make sure that the girl is not playing false. The result is that the young man waits a month or even two months before precipitating affairs. He also informs his

parents that he is in no hurry to leave the old home, and that he does not wish to make them sorry by his absence.

While the young man is thus "lying low," the food is coming in all the time, and the man gives it to his mother. After a time the mother says, "When will you go and take her?" The young man then consults his immediate relatives and says, "Suppose you tell me to take her—I take her." All being agreeable, the "big men" of the village are consulted, and then the man takes the woman.

An exchange of presents and food takes place between the relatives of the two parties concerned, but the bridegroom's relations give a great deal more than the bride's. The bridegroom stands on the mat, and all the presents from his side of the house are heaped upon it. The bride does not stand on a mat, but takes the presents which her husband's relatives bring, and hands them over to her people. The bridegroom gives his wife's father some presents, say a canoe or dugong harpoon, or something of equal value. This is a final transaction. [I have in my notes that this is the price of a virgin; if she is otherwise her value is impaired, but I am inclined to believe that virginity was practically unknown. My informant (the chief of the island) not unnaturally wished me to have as good an impression as possible of the former morality of his people. Still it is quite possible that a girl who notoriously went with men would have an inferior money value.]

If a man already had a wife or wives, the young woman who admired him, with a view to matrimony, did not make advances through any of his wives. There would, in that case, be trouble, and the latter would probably put a stop to it. Approaches were made in the usual manner.

The men never made the first advance towards matrimony.

As an example of the strength of this old custom I may mention that when I was staying in Mabuiag the cook of the chief fell in love with a Loyalty islander who loafed on the mission premises. It so happens that this Charley Lifu was a brother of the teacher's wife. Now Charley did not want to marry a native woman, as that would settle him on the island, and he wanted to return home. More than once the cook wanted to marry him, but he refused. At length, on account of her persistence, he agreed to meet her in the bush and talk it out, and this time he finally refused. On her return to the village she accused him of attempting to "steal" her; this he denied, and it formed the subject of a big palaver before the chief, the South Sea teacher, and the old men. Charley Lifu was held blameless, as it was the general opinion that the girl had trumped up the charge in order to force the marriage, a ruse

which signally failed. From my knowledge of Charley I quite believe him to be entirely innocent.

The missionaries, I was informed, discountenance the native custom of the women proposing to the men, although there is not the least objection to it from a moral or a social point of view; quite the reverse, as it gives the women a decided standing. So the white man's fashion is being introduced. As an illustration of the present mixed condition of affairs, I found that a girl who wants a certain man, writes him a letter, often on a slate, and he replies in a similar manner.

Polygamy, though previously indulged in, if the man was rich enough, has now entirely ceased.

Marital Relations.—After marriage the husband leaves his people and goes to live with those of his wife, even if it is in a different island, so long as they both speak the same language; if not, the man stays in his own island and the woman learns his "talk." There is considerable intermarriage between the inhabitants of Badu and Mabuiag; in such cases, the man will divide his time between the two islands. It must be remembered that both the husband and the wife own land in their respective islands, and both properties require to be cultivated and looked after; still this is not an entire explanation of the custom.

The husband has complete control over the wife; she is his property, as he had paid for her. If a wife caused trouble in the house, the husband could kill her without any penal consequences to himself. If her sister came to remonstrate with him he might kill her too. The payment of the husband to his wife's father gave him all rights over her, and at the same time annulled those of her father or of her family. If two wives quarrelled he could kill both.

The wife first married was chief; she was "master" of the others, and issued orders to the last married wife, who conveyed the same to the intermediate wives. If the wives refused work or were inattentive to the commands of the first wife, the husband was laughed at by his friends, and told he should not have so many wives. The wives all lived together; husband and wife always live together, even during the turtle season.

If a wife committed adultery both parties were liable to be killed by the injured husband. There was a possibility of compounding for the offence on the part of the man if he could afford to pay a heavy fine, if not he died. When the husband was informed of the adultery by a friend, he awaited a suitable opportunity to call his virtuous wives apart and to inform them of his intention. First he speared or clubbed the adulterer, then he killed his wife. If the co-respondent was a married man the aggrieved man took all his wives.

A man might divorce his wife, in which case she returned to her parents. Incompatibility of temper would be the usual cause for such a step. The husband had no control over a divorced wife. She might marry again, but the new husband would have to pay the old one, who would share the purchase goods with the woman's parents. I am under the impression that the price of a divorced woman was usually too high for her to readily find another husband. In the case of divorce, the father kept the children; but he might allow the mother temporarily to retain one or more, especially if they were very young.

Widows may marry again, and the children, if any, go with her.

Relations between unmarried men and women.—If an unmarried woman desires a man she accosted him, but the man did not ask the woman (at least, so I was informed), for if she refused him he would feel ashamed, and may be would brain her with a stone club, and so "he would kill her for nothing."

If it was notorious that a woman went with a man, both were branded with a small mark between the shoulders or elsewhere on the back. In the case of the man the mark was merely painted with charcoal; but the woman's skin was cut. The mark was an inverted feather pattern; the discrepancy in the branding of the man and woman being due to the fact that it was the woman's fault—she asked the man. When the man returned to the kwod, he was laughed at by the men, and asked when the marriage was to take place, for there appeared to be an honourable understanding in the community that they would make themselves honest folk. Possibly they might not care to marry, and then nothing could be done. If it was the man who was unwilling, the girl's father told the men of the place, and they give him a sound thrashing.

When a girl was fully grown and desired the pleasures without the restraints of married life—as my informant said, "What can the father do? If she wants the men, how can he stop her?"

Supposing an engaged woman went wrong with another man, the man who was "gammoned" might go to the woman, and while he was scolding her, strike her on the head with a stone club. If he killed the other man too he would be exonerated from blame.

Unmarried men do not go along with unmarried women during the turtle-season ("when turtle he fast"), that is during parts of October and November. If they do, they believe they would catch no turtle, as when the canoe came, the male turtle would separate from the female, and both would dive down in different directions.

Sorcery or Magic, Instruction and Practice.—Apparently anyone might be initiated into the mysteries of sorcery, but, as a matter of fact, very few were, owing to the unpleasantness and rigour of the process. I believe the word *lokoŋ* is analogous to the vague term "medicine," and *maid* really means magic or sorcery. A *maidelaig* is a man who understands magic and medicine lore. For example, a *maidelaig* can cause disease and death, or can cure illness. He can lure dugong, turtle, and fish by charms, or he can strike and kill animals with unerring aim, and he knows the virtues of animal and vegetable products, and so forth. At all events such was his reputation.

A lad who elects to this knowledge is inducted by a *maidelaig*, who only instructs one aspirant at a time. He is taken into the bush by the instructor, and the first operation consists in the old man defæcating into an *alup* shell (cymbium) filled with water; when well stirred the novice has to drink up all the mixture, and in order that he may have the full benefit of it, he is enjoined to keep his eyes open whilst drinking. I was informed that fæces were not drunk in Muralug or Nagir. It is said that if the eyes water during the process of training the novice will not make a good *maidelaig*, but if his eyes are red and dry he is all right.

Then he has to eat the raw fruit of the *kara* tree, which makes his eyes red and "inside bad," and also to chew "rope along bush," *gawai*; this makes the skin itch. Lastly, he has to eat some decomposing flesh of a dead man; the effect of this is to make his throat bad. Altogether he is in a very uncomfortable condition, with blood-shot eyes, feeling wretchedly ill all over, and in a semi-frantic state.

Sometimes a man will show the white feather after proceeding a certain distance with the discipline, and give it up altogether. It is believed that if a man is frightened, the medicines may have some disastrous effect upon him. Occasionally a man succumbs to the rigour of the initiation, and dies. The course extends for about one month.

Maidelaig make a practice, both during the course of instruction and afterwards, when about to practice sorcery, of eating anything that is disgusting and revolting in character, or poisonous or medicinal in nature. For instance, they continually eat *merkai* (or flesh of corpses); one effect of this diet is to make them "wild," so that they care for nobody, and all affection temporarily ceases for relatives, wife, and children, and on being angered by any of them they would not hesitate to commit murder.

When he considers the young man is sufficiently instructed, the *maidelaig* tells him to take a stone and hit a fish; if he hits

and kills it "then he savvy," or to throw a stone at a lizard, which should be struck at the first attempt.

In order to demonstrate his own powers the new maidelaig takes a *kumar* plant in the bush and divides it into portions, at the same time naming some part of the body; these he puts all together in one place. When some men "talk no good" to him; he retires in the bush, takes a certain *kumar*, saying, "That *kumar* bone of man," and throws it behind him. The man forthwith gets sick and is visited by the new maidelaig, who innocently enquires as to his condition. He is asked by the patient to kill the enemy who has wrought the mischief. This he promises to do, and taking up a stone pretends to throw it. If a maidelaig throws a stone into space, saying whom it is intended for, the projectile is quite as efficacious as if it had actually hit him, but in this case the maidelaig only humbugged, as he would not employ his charms against himself. The sick man gets worse, and he tells his father that he is very bad now, "Bone along me slew (creaked) last night." The father vainly tries to make his son better by cutting him (the universal panacea for all ailments in the Straits), and suggests that they should get some bush remedies. By this time the sick man is "all bone got no meat," and he asks the maidelaig to get him some *lokof*. He agrees, but takes a "bad one," and rubs it on the skin of the sufferer, the effect of which, of course, is to make the man worse, and at length he dies. The young man is satisfied that he "savvy *lokof*."

The maidelaig had a large house (*merkai mud*, "dead man's house") with a high, steep roof and low walls. Here were kept their *lokof* and the various appliances of their profession, and it was here that they performed some at least of their sorcery. If an unauthorised man or any woman entered a *merkai mud* they would die, but the sons of the maidelaig might go in.

Among the implements of sorcery were stone-clubs, spears, both of which were said to have poison inside, or to have been poisoned, and a stone called *uruwain*, of a pointed ellipsoidal shape, which was stated to be hollow and filled with *lokof*. Besides these were figures of men and women in stone or wood, which were made very thin, "These all bone, no meat." A hole was bored in the mouth of each. (A number of rough wooden figures have very recently been presented to the British Museum by Mr. Veitch, which are probably of this nature.)

The sexes of the figures corresponded with that of the individual to be injured. The stone images were used for rapid effects, the wooden ones for lingering illnesses. For example, if a man wanted another man to be killed outright, he went to a maidelaig and paid him well for the job. The maidelaig pretended to hit a male stone image with the *uruwain* and put some poison

in its mouth, and the man who was represented by the figure would die. If a man wished to punish a woman he made arrangements with a maidelaig, who put poison into a female wooden image, to which the name of the real woman had been given. The next day the woman was chilly, then became very ill and wasted away, and ultimately died, unless some counter charm was employed; but this must come through the instrumentality of the same maidelaig who caused the malady. One maidelaig could not counteract the work of another.

On showing the wood-cut of an upright wooden figure of a female on p. 185 of Jukes' "Voyage of the Fly," Vol. I, to the chief of Mabuaig, I was assured that it was an image for *maid*. He said the Maidelaig "kissed" the post and besought it to "Help me to kill (so and so) to-day," and he would put *loko*f into the orifices in the figure.

Sorcery with a crocodile's tooth.—A maidelaig, whether belonging to the *kodal* (crocodile) clan or not, might exorcise with a crocodile's tooth. He would take a large tooth of a crocodile, paint it red, and fill in the hollow base of the tooth with various kinds of "bad bushes," and finally rub the tooth all over with the fat of a corrupt human corpse. He would then take a long rope and tie one end to a young and slender tree, and put the anointed tooth in the fork of the first branch. The maidelaig would say to the tooth, "You go into that man (naming some individual); do not go all over his body; you go into his heart. Are you ready? Stand by!" The man then pulled the free end of the rope so hard that "it come thin" (the rope was a plaited one) as if it would break. Suddenly letting it go the rope sprang back, and the recoil of the bent tree caused the tooth to shoot forward—and the man died.

A crocodile's tooth was also used for incendiary purposes, in which case it was instructed by the maidelaig in this wise: "Don't be lazy, you look very smart, you go and burn down that house."

Sorcery in connection with dugong fishing.—A maidelaig took a stone carved into the image of a dugong, in which there was a cavity; into this he put "poison medicine, or any bad stuff and thing along reef and sea-water, he stir up and poison done." Supposing a man who had harpooned a dugong did not give some meat to the maidelaig, the latter might say, "Next time you make a neët (dugong platform) I will give you something." One day the man would take his canoe to a reef and there erect a neët, and sitting on the top would wait for the dugong to return to its feeding-ground. "By-and-bye something inside him talk, 'I like dugong come quick, so I go home.'" When the dugong came he would plunge into the water to harpoon it, but

when in the water his neck might get fouled in the rope, and so he would be drowned. Thus would the charm work and the maidelaig be revenged.

Sorcery with the head of a flying-fox.—There was also some magic connected with the head of a flying-fox (*sapura*) which I could not quite understand. The head was stuck on the end of a stick, and then shot like an arrow into the roof of a house. The people of the house would then give food (presumably to appease the maidelaig, and to avert any evil).

The Aripuilaig, or Rain-man.—If a man wanted rain he went to the *aripuilaig*, and asked him to make it rain. The latter would reply, "You go and put some more thatch on your house and on my house." This was to keep out the forthcoming rain. The *aripuilaig* took some plant or bush, and painted himself black and white, "All along same as clouds, black behind, white he go first." He further put on a large woman's petticoat, or *gagi*, to signify raining clouds. Having performed the requisite ceremony the rain fell.

After a good deal of rain had fallen everybody was hungry, as they could not go out to get food, and the ground was all wet; so the instigator of the rain requested the *aripuilaig* to stop it. To which request the following answer might be given: "To-morrow rain small, next day sun he shine." To stop the rain the *aripuilaig* put red paint on the crown of his head (possibly to represent the shining sun), and inserted a small ball of red paint in his anus. By-and-bye he expelled the latter, "Like breaking a cloud so that sun he may shine." He then took some "bushes" and leaves of the pandanus, mixed them together and put the compound into the sea; next he took them out and dried them, and finally burnt them so that the smoke went up, thereby typifying, as I was informed, the evaporation and dispersal of the clouds.

The *aripuilaig* was paid by the man who asked for the rain.

The Gubaupulaig, or Wind-man.—A man who wished for wind in order that he might sail his canoe to go and spear dugong, went to a *gubaupulaig* to proffer his request. Prepayment is necessary. The reply would be in some such manner as this, "To-morrow the wind will come in puffs, that means a big blow on the following day; so you all go and make fast your canoes with three or four ropes." The *gubaupulaig* painted himself black behind and red on his face and chest. The red in front typified the red morning cloud, the black indicated the dark blue sky of night. He took some "bushes," and firmly fixed them at low tide at the edge of the reef, the flowing tide causing them to sway backwards and forwards. If only a little wind was required, the "bushes" were fixed nearer to the shore

In due time the wind came with a steady blow, and the men went out and obtained their dugong. Should none of the meat be given to the wind-maker, he causes the wind to continue blowing so strongly that no canoes can venture out to sea. After a few days he strolled round to the *kwod*, or bachelors' quarters, and jeered at them. "Why don't you go out and get some dugong? You will be hungry!" Then they knew why the wind was so strong, and they gave him a present to stop the excess of wind, for only he who raised the wind could allay it.

To stop the wind the *gubaupulaig* painted himself red and black, the latter to represent the clear blue sky, and taking the "bushes" from the reef he dried and burnt them, "Smoke he go up and him clear up on top."

All the "correspondences," as Swedenborg would call them, with the exception of the one in brackets, were explained to me by my informant.

Funeral Ceremonies.—When a man died the thumbs and the big toes were tied together and the body was wrapped up in a mat, which was either sewn with string or skewered; the head was not tied up fast. The corpse was carried out feet first, as otherwise they imagined the *mari* (spirit) would return to the camp. None of the immediate relatives carried the body; they remained behind.

The body was placed upon a framework supported on four posts (*sara*), and a roof of coco-palm leaves built over it, the relatives standing round and weeping. A fire was lit on the ground at the feet of the corpse for the *mari* to warm itself, for "dead man he cold." Some of the belongings of the deceased were hung on the *sara*, and food was also placed there. If the latter was found scattered the next morning they said, "*Mari* he wild, he chuck all food about." *Marigēta* (the spirit's hand) was, I believe, the name given to the man who watched the corpse during the first night to see if anything happened, and to report thereon, for he might discover by some sign or another who it was that had practised sorcery upon the deceased. He also made passes over the body to feel the *mari*.

After several days the relatives returned to the body and mourned, one of them (brother-in-law?) beat the roof with a stick, and all shouted "*ū, ū, ū*," to drive away the spirit which remains ("to drive rest of devil out"). (One informant said that no noise was made.) If they did not perform this ceremony they could not take the skull, as it stuck to the body and was too heavy. The "brother-in-law" removed the head with the lower jaw, and placed it in a termite nest ("white-ant" hill) to

clean it. By this time the body was somewhat decayed, and the grease ran down the posts. The body was then covered with grass, and ultimately buried.

The mourning costume consisted in covering the body with (coral ?) mud or ashes, and wearing a reddish *sogerl* (see section on Dress, Part I). They did not dance when in mourning; when the mourning was over the *sogerl* was thrown away. The mourning was said to last for two or three months, but no reliance can be placed upon the natives' idea of time.

When the day was fixed for the funeral feast, the women "make mangrove," i.e., *biu*, while the men went to catch turtle.

The "brother-in-law" took the skull (*padakwik*), which was by that time clean, and painted it red all over and placed it in a basket (*yēna*). The mouth of the basket in front of the head was skewered by the nose ornament (*gubu*) of the deceased, his *dibidibi* was hung in front, and ear-pendants (*muti*) attached to the sides of the basket, and feathers of the egret were stuck round the open part of the mouth of the basket. Sometimes the skull itself was decorated, pearl-shell eyes were inserted in the orbits, and the nose and face were made of turtle-shell (?).

At sundown of the appointed day the feast commenced, and by the right-hand corner of a mat the food of the "brother-in-law" was placed, that of the father of the deceased being deposited at the left-hand corner. The "brother-in-law" painted himself all over, including his hair, with black (?) paint. The male relatives, but not the father, provided themselves with bows and arrows, and wore the *kadig*. The "brother-in-law" advanced with the basket containing the skull in his hand, and presenting it to the father, deposited it on the mat, the friends who surrounded the father crying all the time. "Some big man, he talk, all stop cry—go and make *ai purutan* (feast)." The head in its basket was put in the father's house. The principal ceremony appears to have been that the skull was taken and prepared by a near relation—brother-in-law or uncle—and given by him to the nearest blood relation—father or brother.

After the feast came the funeral dance ("make him devil-devil"); this appears to have consisted of three main episodes.

In the first figure there were three performers, who were all men, though the central man was dressed up as a woman (*Ipikamerkai*). the other two were termed *Merikai*. Each *Merikai* was painted black, on his head was a head-dress (*Merikai kwik*) which completely covered the upper portion of the head and the face. A red band extended across the forehead; from this four long red filaments projected vertically; they were ornamented at intervals with white feathers. Three others projected

inferiorly, one central, two lateral. A kind of breast plate (*der*) was made of cocoa-palm leaf, which formed a sort of yoke round the neck and extended down the chest, being tucked beneath the belt (*wakawal*); a petticoat (*tu*), made of the shredded pinnules of a sprouting coco-palm leaf, was worn. A *sameral*, or long tuft made of cassowary feathers was inserted behind. *Musur*, *kadig*, *kadig tang* were worn on the arms, and *brua* and *makamak* ornamented the legs in the ordinary manner. Bow (*gagai*) and arrows (*taišk*) were carried. (I obtained at Moa a flat crescentic piece of wood with a projecting portion; this was held in the mouth of a Merkai, when dancing, in such a way that the convexity was presented forwards. This mouth ornament (*gud*) was painted red and white, and decorated with cassowary feathers).

The *Ipikamerkai* was also painted black, and wore the *Merkai kwik*, but the woman's petticoat (*gagi*) took the place of the men's *tu*, *musur* only encircled the arms, and *brua* the ankles. The body was ornamented with a *dibidibi* and two *yaparal*, or bands of alternate red, black, and white, which extended from the shoulders to the waist. In the hands were held brooms (*piwul*, the dance name being *kusu* or *kusulaig*).

The three performers advanced from the bush, and coming into the light of the fire, for the dance took place at night, they ceased their sedate marching abreast, and began to dance. The *Ipikamerkai* put his hands together in front of his chest, holding the brooms outwards and upwards, while he danced.

When the figure was finished the three retired, and the two *Merkai* re-emerged from the gloom; this was, I believe, repeated two or three times.

Lastly, one *Merkai* came forth, and behind him was a *Danilkau*. The latter was painted black, with a head-dress containing a single plume (*waipat*). He was ornamented with *dang-a-mari*, *kamadi*, *musur*, and *brua*; round his waist was a *wakawal*, from which was suspended in front a coco-nut water vessel (*gud*) [probably a pair of vessels], and behind there was a *nadu*, or grass tail. A *lorda*, the triangular shell armour, was carried on the side of the thigh. Leafy twigs (*zarzar*) were carried in the hands. The *Danilkau* skipped and jumped about behind the *Merkai*, but it was a point of honour to keep exactly behind the latter, so that the *Danilkau* was not (or was not supposed to be) seen.

Friends, not relatives, dressed up as above. The relatives were supposed to be too sorry to dance—"They cry." Women were allowed to witness the dance, but a long way off. They might not know who the dancers were; if they found out they died that night.

After an interval of some time (? a week or a month) another

feast was held. The basket was again put on the mat, and the "brother-in-law" took off the trappings of the basket and sewed up its mouth. The father took the basket containing the skull, and kept it in his house. After this feast they had a secular dance, or *kup*.

It is right to add a reminder that I have not seen one of these funeral ceremonies, and that the above account is derived solely from descriptions by natives, but I have done my best to gain a true conception of what did transpire. With regard to the costumes of the dancers I followed my usual practice of making sketches of men and their clothing, and decorating them according to description; with the costume thus visualised before them my informants recalled fresh facts, and pointed out where alterations were required. I could not get the natives to make me the head-dresses in the old style, though I repeatedly asked them to do so, and they often made promises.

Kaukwik.—When the lads begin to grow a small moustache, but before the beard had grown, they were taken to the *kwod* by the old men, and a fire was lit. The young men lay face downwards, at full length on the ground, a short distance from the fire, their heads resting upon their arms. The old men put leaves of the coco-palm on the fire, and when they were alight whipped the backs of the lads with them. If one of the latter got up and ran away, he was "no good," and they laughed at him. The skin of the lads was much burnt, and when the castigation was finished fresh water was poured over them.

I could not discover that there was any other ceremony than the foregoing when lads arrived at puberty; this is evidently a test of the bravery of the young men, and has nothing to do with initiation into manhood. *Kaukwik* simply means "young man." A similar but less rigorous custom obtained in Tud.

Sabi.—Anything could be tabooed by tying a piece of wood, bunch of grass, or what not on to it. If a man took anything with a *sabi* he would die.

Natam.—The old custom of changing names, *natam*, is still maintained. About the time I was resident in Mabuia a large number of the men of that island changed names with their friends from Badu, who were over on a visit. For example, the chief of Mabuia, a man well advanced in years, exchanged names with the young Badu man who was married to a Mabuia widow with one child, during my visit; thus the chief of Mabuia is no longer "Nomor" by name, but "Mauga." This custom has a purely friendly significance, I believe. I was told that a name was never changed more than once.

There was some old custom of "big names" and "small names" which I could never unravel. I think the "big name"

was given at birth and the "small name" later on. Possibly the latter was in reality a kind of "pet" or "family name." I heard the word *akir* used in connection with the "small name."

Nose and ear piercing.—The *piti terti*, or hole in the septum of the nose, was bored with a needle made of turtle-shell, because the septum was soft. This was done a few weeks after birth.

The holes in the ear were bored with fish-bones, turtle-shell not being strong enough; the hole in the ear was continually enlarged, and eventually the skin usually carried away on the inner side, or was purposely so cut, leaving a long dangling lobe of flesh.

Customs relating to turtle-fishing.—Formerly the shells of turtle were placed on a long platform (*agu*), each man or crew of a canoe putting their turtle in a heap by themselves; those having the greatest heap at the end of the season acquired the greatest glory. The *agu* was made of bamboo, the bamboo staking being covered with coco-palm leaves; on these were placed the turtle trophies. Hanging all round the sides of the *agu* were numbers of *bigu* (the *bigu* was a large "bull-roarer," carved and painted, which was in a state of constant rotation when the wind blew, and as the S.E. trade wind blows continuously for about eight months in the year, the *bigu* was practically perpetually vibrating). (One of these was made for me by the chief of Mabuiag, and it is now in the British Museum.) On the top were placed numerous *păddătrong* (I have already fully described this peculiar rattle). A small kind of "bull-roarer," the *wainis*, was also associated with this rite, but they were kept in the bush. The use of the *wainis* was learnt in a clear space, not in the bush. Men and women could alike see it, "It was half play."

When the men went out to catch the floating turtle, they took a *bigu* from the *agu* and swung it over the canoe preparatory to starting. When the canoes were expected to return, a man would station himself on a hill to look out. In due time he would see the under sides of the captured turtle gleaming in the successful canoes while yet a long way off; then he whirled a *wainis*, and the women knew that the fishers had been lucky. This was not done if the men fished with the sucker-fish (*gapu*).

On the arrival of the canoes the men first went to the *agu* before cutting up the turtle. They marched round the *agu* twirling *bigu* and *wainis*, and pulling the *padatrong*, always circling from left to right; if they marched in the counter direction, the turtle would go away from the shore. The *agu* was common to Daudai and the Western Islands.

Unmarried men were prohibited from going along with unmarried women when the turtle were "fast," otherwise the turtle could not be caught.

BADU.

Bădu (Mulgrave Island) lies five miles south of Mabuiag. It is an irregularly shaped island about six miles in diameter, and hilly in the centre. There is a good deal of low-lying wooded land.

As previously mentioned, the inhabitants are very closely allied in speech and by marriage with the Mabuiag people, but they have very little communication with the natives of Moa—though the latter island is separated from Badu by a shallow channel which averages only a mile and a half across.

I saw three types of houses here: (1) huts, consisting of little more than two sloping walls meeting like a roof, evidently an indigenous structure; (2) a small house on piles, of the New Guinea pattern; (3) a large, well-built grass house with neatly thatched sides, and a long verandah raised from the ground—this was erected and inhabited by South Sea men.

Treachery forty years ago.—"In the beginning of 1849 a party of Badúlegas, who had spent two months on a friendly visit to the natives of Muralug, treacherously killed an old Italega woman, married to one of their hosts. Two of her brothers from Banks Island [Moa or It] were staying with her at the time, and one was killed, but the other managed to escape. The heads were carried off to Badu as trophies. This treacherous violation of the laws of hospitality was in revenge for some petty injury which one of the Badu men received from an Ita black several years before" (Macgillivray II, p. 7).

TUD.

Tud (Warrior Island) is a small island less than a mile long, and about a quarter of a mile wide. It is situated on a small reef, which is separated by a narrow channel from the south-west extremity of the very extensive Warrior Reefs.

The island is merely a sand-bank, probably nowhere more than twelve or fifteen feet in height, heaped up by wave and wind action. The whole of the interior of the island is covered with rolled pebbles of pumice. At the northern end is a sandpit, which appears to be increasing in size. At the south-east corner there is a large bay or lagoon, which is only filled at the highest tides. The shore on the eastern side is gently shelving; that on the south and western sides is so cut by the sea as to present low cliffs, three or four feet in height, flanked towards the sea by a narrow sand beach.

The interior of the island is flat, and supports a vegetation of bushes and coarse grass. In one spot only, about one-third from the northern end, are there a few trees of any size. There are only a few coco-palms, and these are young.

There are one or two water-holes in the centre of the island, but these yield brackish water fit only for cooking and washing purposes. Drinking water has to be brought from Yam, a distance of over twelve miles. It is conveyed in long pieces of bamboo, as well as in the usual coco-nut water bottles.

Owing doubtless to the barrenness of their island and the necessity for fishing on the neighbouring reefs, the inhabitants of Tud were noted seamen and warriors. I believe they were greatly feared throughout the Straits on account of their ferocity and their continual raids on various islands. This warlike tendency has left its impress on the social condition of the people; for example, so far as I could learn, this is the only island in which a distinct chief was recognized. Fighting men require a leader, and apparently in Tud only was this position hereditary; in fact, I do not believe that real chiefs existed elsewhere.

The Rev. A. W. Murray (p. 453) says of these islanders: "They are said to have been a fierce people in the days of heathenism; they, like their neighbours, have suffered from their intercourse with the white man, and with strangers from other lands; but there is a considerable degree of character and stamina about them; so that I trust they will not be quite swept away, as has been the case with so many others." This refers to about the year 1871, when Mr. Murray estimated the population at about 200. I expect 50 would be nearer the mark now.

The island of Yam was really the garden of Tud, and the chief of the latter island held sway over the former. In his absence from Yam he appointed a deputy, but at once resumed his authority on his return—at least so I was informed by Maino.

Maino, the present chief of Tud, is the son of the late "King Kabagi," a person of some consideration in his day. The fighting head-dress and mouth ornament of boars' tusks of the latter are now in the British Museum, for it was on this understanding that Maino parted with them. Maino is a very intelligent young man, and he and I became great friends, indeed, I have a sincere regard for him. It is owing to his intelligence and readiness to give me information that I have been enabled to rescue from oblivion so many of the past customs of his countrymen.

*Initiation into Manhood (informant, Maino, chief of Tud).—*The fathers of growing lads some day come to the conclusion, as the *nadulza* (hair on pubes) and *yatu* (beard) are growing on their boys, that it is undesirable for them to remain among all the

women and girls, so they agree to initiate the lads into manhood.

The lads are handed over by their fathers to their uncles, who thenceforth take full charge of them until the rite is completed. They are conveyed to the *Taiokwōd*, or sacred meeting-place for men, which is located in the bush.

During initiation a lad is termed *karingi*, and the instructor *mauwaigerko*. At Nagir, I was informed, a lad (*zungri*), during initiation is termed *kérnge* and afterwards *kaukwik*; the instructor is called *mauwaigèrk*. A man usually initiates the sons of the man who instructed him.

At the present time (1888) the *Taiokwod* is more or less overgrown with grass and bushes. In one corner (about S.W.) are three ancient "*Piner*" trees. One of these is recumbent with age, and another is transfixed in several places with bones of the turtle, which were stuck into the tree by men long since dead. The bark of the tree has curiously grown round and imbedded these relics. I was told that a considerable fragment of a turtle's plastron had been put there by a man named Rosir, and a very tall man, Wēdi by name, had thrust into the trunk, far above the others, the dart of a dugong harpoon. Round about are bushes and trees of various ages.

The central area is about forty feet long by thirty feet wide, and was formerly nearly covered by four large mats, each of which probably measured twenty feet by ten feet. These were ranged transversely along the area. About the middle line at the southerly end of the area a fireplace is still to be seen, and at the opposite extremity are the remains of two other fireplaces, separated from each other by a narrow passage some two feet wide. A fourth fireplace, now overgrown by bushes, is situated about half-way up on the westerly side. On the opposite side of the large mats to the latter was a small mat, say six or eight feet square. The mats, of course, have long since been removed, but Maino pointed out to me where they had been. Low, circular heaps of ashes still mark the spots where the old fires burned. On the site where the small mat formerly lay are two stones, one marking the seat of the old chiefs of the island, the other, an irregular, oval, flattened stone some twenty-two inches in length by fourteen inches in width, had a dire significance, as will presently be stated.

The four mats with the four fireplaces belonged to four separate clans. The single fireplace at one end with its mat belonged to the *Sam* (cassowary) clan. The next mat and the fireplace on the right hand side were allocated to the *Umai* (dog) clan. The third mat was that of the *Kodal* (crocodile) clan, and the last belonged to *Baidam* (shark) clan. These two

last clans were "like brothers," and so had their fireplaces close together, that of the *Kodal* clan being on the right and that of the *Baidam* clan being on the left of the median line. Maino, the present chief of Tud, like his father, the noted chief Kăbăgi, belongs to the *Kodal* clan.

The elder men sat on the mats belonging to their respective clans. If a man sat by the fire or upon the mat of a clan other than his own, he was painted black, and thenceforth belonged to that clan. The young men who had been last initiated sat round and tended to the fires. Those men who did not want to sit on the mats, or for whom there was not room, stationed themselves by the encircling bushes and trees. The youths in process of initiation were grouped at each end of the *Taiokwod*. The *Kodal* and *Baidam* lads sat beyond the fire-place of the *Sam* clan, and the youths of the *Umai* and *Sam* clans were placed beyond the twin fires at the other end. Thus the boys, during initiation, were allocated to that end of the open space farthest away from the mats of their paternal clans. The small mat belonged to the chief of the island. During certain ceremonies the large drums were grouped at the common centre of the mats, and a large mask (*krar*) was placed in the middle of the left hand side of each mat. (In this description I have assumed the spectator as standing at the *Sam* end of the *Taiokwod*, and looking along its length in a northerly direction.) On each side of the *krar* were situated the leafy masks (*mari-okwik*) which were used in funeral ceremonies. The trees and bushes surrounding the enclosure were laden with all kinds of food during the period of initiation; on its conclusion, the remaining food was taken back to the houses.

The lads to be initiated were painted all over with charcoal (*kobi kobi*, the charred shell of the coco-nut). Every day the lads were washed and fresh charcoal rubbed on. The avowed object of painting the body with charcoal was to render the skin paler in colour. They say that the skin of the body assumed that paler and almost European tint which characterises the palms of the hands and the soles of the feet of the natives. If at the end of the period a boy came out "white," the father was delighted. If the colour did not satisfy him he considered that the uncle, or whoever the *Mauwaigerko* was, had not done well by him.

The lads were covered with a kind of mat-tent or covering (*sobera*), which completely enveloped them when sitting down. When walking only the legs were visible. I was told that the mats used at Tud came from Daudai. They were made of strips of banana leaf sewn together by means of a vegetable fibre. Each covering was like a high-pitched roof with vertical ends.

For a month the youths were incarcerated in their peri-

patetic prisons, spending all the day in silent darkness, squatting down at their appropriate ends of the *Taiokwod*. After night-fall they were marched off to a house at the outskirts of the village, and before sunrise—when “the wild fowl called out”—they had to retrace their steps to the bush. Not only may they not be seen by any girl or woman, but even their own fathers are not allowed to visit them. Infringement of these rules is punished with death. Once, four youths, tired of the irksomeness of the discipline, broke away from the *Taiokwod*, and seeing their mothers with some yams and sweet-potatoes, shouted out to them, and, holding up the left arm to attract attention, asked for some food. They were immediately killed with the stone previously mentioned.

I made special enquiries as to the diet of the lads during initiation, and was assured that any kind of food might be eaten, except fat, as this would cause an eruption of pimples (*moid*).

Kūdūma, of Nagir, informed me that at his island the lads to be initiated were covered with a mat (*sobera*), as in Tud. Charcoal was washed off and put on afresh every day. During initiation the lads (*kernege*) were not allowed to eat certain fish, such as *paza* (said to be a flat fish, with poison stings, not the sting ray), and *takam*, a small kind of “rock fish,” nor the “red one inside craw-fish” (i.e., the thoracic viscera of the spiny lobster), but they might eat its flesh. Fat might be eaten, but not any viscera (*soroi*). They were not allowed to see any woman or their fathers. They might not play or talk, but had to keep quiet all the time, sitting still and looking down. The *mauwaigerk* watched them the whole time to see that these rules were obeyed. The lads slept at the *kwod* all the time. The period of seclusion is said to have lasted for two months.

I was informed that during the period of seclusion the *mauwaigerk* instructed the youths in the lore and customs of the tribe; nor was moral instruction forgotten. The following is, as far as possible, a literal transcript of the moral axioms as given by Maino: “You no steal. You no take anything without leave; if you see a fish-spear and take it without leave, suppose you break it and have not one of your own—how you pay man? Suppose you see a dugong harpoon in a canoe and take it, and man he no savvy, you lose it or break it, how you pay him, you no got dugong harpoon? You no play with boy and girl now; you a man now and no boy. You no play with small play-canoe or spear; that all finish now. You no like girl first, if you do, girl laugh and call you a woman. [That is, the lad must not propose marriage to a girl, but wait for her to ask first.] You no marry your cousin, she all same as sister. If two boys are mates they may not marry each other's sisters, or by-and-bye

they ashamed; they like brothers, they may marry two sisters along another man. If man ask for food or water or anything else, you give, if you have a little you give little, suppose you got plenty you give half. Look after mother and father, never mind if you and your wife have to go without. Give half of all your fish to your parents; don't be mean. Don't speak bad word to mother. Father and mother all along same as food in belly; when they die you feel hungry and empty. Mind your uncles too and cousins. If your brother go to fight, you help him, go together; don't let him go first."

In addition to some of the foregoing, Kuduma of Nagir gave the following as part of the instruction as given in his island: "You no take thing belong to other man. If you see food belonging to another man you no take or you dead [evidently referring to the efficacy of sorcery as a punishment for crime]. If woman walk along, you no follow, by-and-bye man look, he call you bad name. If a canoe is going to another place, you go in canoe, no stop behind to steal woman."

At last the month's probation was finished and the lads were thoroughly washed and rubbed with "bushes," and when quite clean, were oiled all over. They were next decorated with a head-dress of cassowary feathers and the various belts, armlets, and leglets which constitute native finery. A shell skewer-like ornament was inserted through the septum of the nose. Thus they "made him flash—flash like hell that boy." Two large seeds were put inside the cheeks to make them bulge out, and a large valve of a kind of white clam was inserted in the mouth, which, distending the latter, showed between the lips as a round white disc. Lastly the youths were anointed all over the body with "girl medicine," a pungent scented substance, which was credited with the property of exciting the girls.

At Nagir they "made boy flash" with a coronet of cassowary feathers or of plumes of the bird of paradise, and a frontlet made from the young leaf of the coco-palm. The hair was made into ringlets with mud. A *gub* was passed through the nasal septum. The face was ornamented with lines of red paint. Seeds, bits of grass, &c., were inserted in the holes which perforated the border of the ear, "*musur*" armlets adorned the arms and "*makamak*" rings the legs. A seed necklace was placed round the neck. The body was anointed with coco-nut oil and "smell medicine." A potent "medicine" was put in a small basket, which was slung over the shoulder and suspended under the arm.

At nightfall the youths of Tud were led by the *mauwaigerk* behind a large mat, which was held vertically. So they marched until they arrived at an open space near the village, where a mat

had been spread out before a semicircle of the relatives and friends of the youths. When the approaching party reached this mat the lads sat themselves down upon it, and the screening mat was lowered. Suddenly, for the first time for a month, the fathers and female relatives saw their lads, and great was the crying; but the boys sat still looking downwards, and never moved. The mothers and aunts ran up to the youths and fondled and caressed them, crying all the time; but the boys showed no emotion.

The boys sat in pairs, "two mates" (*kaimi*) sitting together. The chief boys were put in the middle. Food was placed in front of and behind each boy; that in front belonged to the father and that behind to the *mauwaigerk*. The mothers surreptitiously hid dainty morsels under the boys for them to eat. Then all feasted, and the boy was a man.

The young man stopped with his uncle or brother-in-law, the *mauwaigerk*, not with his father, for three months more. After the expiration of that time a feast was made; the *mauwaigerk* exchanged presents with the father, and handed the youth over to the latter, who kissed him.

It often happened that the girl who was first enamoured of a youth at his initiation, and who first asked him in marriage, was one who "like too many men." The lad, being on his guard, might not take her, but might make a bogus appointment with her in the bush, of which he would inform the elder men. These would repair to the trysting place, to the youth's amusement, the old men's pleasure, and the girl's mortification. It appears that the character of the various girls was made known to the youths during their initiation, so that they might be forewarned.

If a desirable girl proposed before the three months had expired, the order of procedure was as follows: She gave a ring of string to the young man's sister, who handed it on to the mother, the latter told the father, who, in his turn, informed the *mauwaigerk*. A feast was made and the bridegroom's people gave him "big things to pay for girl." The *mauwaigerk* handed the lad over to his father, who kissed him on the forehead and chest, and rubbed noses with him.

At Nagir the father and mother prepared food for the first feast, on which occasion the lad was stripped of all his finery except the two *musur*. The youth stayed with the *mauwaigerk* until the second feast. At the latter the father and mother place food in front of the lad, and the *mauwaigerk* puts some behind. The two *musur* were taken off the youth's arms, and he was then styled a "*kaukwik*."

Courtship and Marriage.—When a girl likes a man she informs his sister of the fact, and gives her a ring of string. On the first

suitable opportunity the sister says to her brother, "Brother, I have some good news for you. A woman likes you." He asks who it is, and after some conversation, if he is willing to go on with the affair, he tells his sister to ask the girl to keep an appointment with him in some spot in the bush.

When the message is delivered the enamoured damsel informs her parents that she is going into the bush to get some wood, or food, or some such excuse. In due course the man meets the girl, and they sit down and yarn. The man does not take any liberties with the girl or even fondle her, but they sit and talk discreetly. (The following conversation is given in the actual words which Maino used.)

Opening the conversation the man says, "You like me proper?"

"Yes," she replies, "I like you proper with my heart inside. Eye along my heart see you—you my man."

Unwilling to rashly give himself away, he asks, "How you like me?"

"I like your fine leg—you got fine body—your skin good—I like you altogether!" replies the girl.

After matters have proceeded satisfactorily the girl, anxious to clench the matter, asks when they are to be married. The man says, "To-morrow if you like."

They both go home and tell their respective relatives. Then the girl's people fight the man's folk, "For girl more big (i.e., of more consequence) than boy."

If the girl has a brother he takes the man's sister, and then all is settled. The fighting does not appear to be a very serious business.

"Swapping" sisters was the usual method of getting a wife. If a man had no sister he might remain unmarried, unless he was rich enough to pay for a wife with a shell armlet (*waiwi*) or a canoe, or something of equal value. If a youth was "hard up," an uncle might take compassion on him and give one of his own daughters in exchange for a wife for his nephew. This exchange of girls—a sister for a sister or female cousin for another man's sister, was an economical method of getting a wife, as one was a set off against the other. The usual feasting occurred, but the presents were dispensed with, or at all events the purchase money was saved, and probably there would be no fighting.

I believe also that the usual presents from the married pair, or rather from the husband, to the wife's parents, on the birth of children, would be dispensed with.

Customs relating to Fighting.—When old enough to join the fighting men, the lads were beaten with the leaves of the coco-

palm during a dance. "Medicine" would be given to cause them not to care for anybody. Men would also drink the sweat of renowned warriors, and eat the scrapings from their finger nails which had become coated and sodden with human blood. This was mixed with their food in order "to make strong and like stone; no afraid."

Before going to fight the men would stand round the *kupai* of Sigai, and dig their bows and arrows into the ground there, so that virtue might pass into them.

According to MacFarlane the *kupai* or *kupor* (or umbilical cord) of a boy was preserved at Saibai until he had grown up into a young man; it was then buried as a sign that this was his native place, and from which he must not depart. Sigai, who was a noted warrior, had buried his *kupor* a short distance to one side of the *Taiokwod*.¹ The spot, still strewn with giant clams, trumpet conchs, and other shells, was pointed out to me by Maino. They would also take a coco-nut and break it, repeating twice, "Sērāsērā birgesera." If the coco-nut broke evenly into two halves, they would have a successful foray. If it should not break straight, they would only kill a few men. If a piece of the coco-nut shell broke off, an immediate relative of the man who broke it would die soon. All the men ate a small piece of the kernel of the broken coco-nut, and they took up the two halves of the shell and put "medicine" inside. ("Serasera" was, I was informed, a white sea-bird or shore-bird, which hoys about when it catches fish. I wonder if this is the same as Sēsērē, the hero of Badu.)

The Tud Warriors usually so arranged their forays that they could fall upon the enemy immediately at or before sunrise, attacking them while still heavy with sleep, and before they had time to relieve themselves. Being taken at a disadvantage, the attacked would be more easily vanquished. The tactics usually employed were for a few men to enter a doomed house or enclosure, while the majority remained outside, to cut off the fugitives. During a foray they would not take women prisoners or violate them. If a man was caught doing the latter he would be told, "We come out to fight, not to do that," and he would be killed.

¹ Sigai was probably the same as the hero Siga I heard of at Mēr, who with his three brothers, Mālū, Sēō, and Kūlkā, left their native island of Muralug, each in his own canoe. Siga was blown away to Yam. Kūlka remained at Aurid. Seo was killed at Masig by Malu. The latter proceeded to Mer, and was their culture-hero. If this be the case, it would appear that Siga (or Singai) carried his *kupor* with him, and his burial of it in Tud was a sign that he had, so to speak, planted himself there. Yam, as I have previously stated, is the garden of Tud. Kūlka was evidently the eponymous hero of the Kulkalaig, or that section of the Western Tribe which ranged over the small islands in the central area of the Straits.

A warrior who had killed a man would tear out his tongue and eat it on the spot. The penis was usually also cut off. Before a fight they would blow in the direction they were going through a dried penis.

Whilst fighting they would call on the names of past warriors of renown, such as Sigai (of Tud), Kwoiam (of Mabuiag), and Yädzehub (of Yam). The name for a warrior was *Kaigerkital gaka*.

Funeral Customs.—When a man dies, the people are sorry. If they want to take the head, they bury the body for four days: "Second day, body swell up, stuff run down; third day, belly break; fourth day all wet." A noise is made at the grave (see account of Magau's burial). The earth is removed; one man takes the head and another the jaw, they turn over the ground with their hands, "never mind the stink." If any teeth have tumbled out, they look about for them. The head is taken to the sea; if, when first put into the water, it sinks at once, it shows that the man met his death through the charms of a local sorcery-man. If the head floats, it proves that the sorcery-man resided at a distance, and the face points to the direction where the man resides. Then the head sinks with a bubbling noise. It is washed clean and put in the ground for two or three days, then it is again washed, painted, and adorned. The head is given to the relatives; a feast is held, when food is given to the brother-in-law, and there is a big dance.

I understood from Maino that only a "brother-in-law" could take a man's skull; if there was no brother-in-law the body could not be touched. If a woman dies the brother takes the skull, or if a married woman, the husband's brothers, not her brothers, "because they cry, they sorry," nor her husband, because "he make *kaikai* (*i.e.*, prepare food), he cry."

If old people die they bury them, and put a fence round, and do not prepare their skulls, but if "young fellow die, all sorry."

For mourning the women covered their bodies all over with mud, *bud* (*i.e.*, white coral mud): a long fringe of frayed sago-palm leaves was tied round the neck so that it fell down in front and behind. This was the *soyer*. Armlets, bracelets, leglets, and anklets, made of the same material and collectively known as *bisuab*, were worn. I was informed that no other garment was worn by the women, who, during the day-time, stayed within their houses. Mourning for a near relative lasted a year, "Sister can't forget her brother, she cry one year."

YAM.

Yam (Turtle-backed Island) is an irregularly shaped island about a mile in length and averaging half-a-mile or more in width, and lies about twelve miles south-west by west of Tud. There is a low dome-shaped hill at one end, and at the eastern side is a swampy lagoon that fills at high tides.

Jukes gives the following account of his visit (I, p. 155): "On Turtle-backed Island we found a few small groves of cocoa-nut trees near a group of huts with a little thicket of bamboo, and near the centre of the island, following a little path through a matted wood, rendered impervious by creepers, we came one day on the first symptoms of cultivation of the ground we had ever seen among the aborigines of this part of the world [Cape York and Muralug only had so far been visited by Jukes]. This was a little circular plot of ground, not more than four or five yards in diameter; but it had evidently been dug, though in a rude manner, and in it were set several young plantain trees, one or two other plants, and two trailing plants somewhat like French beans in appearance, which we afterwards found were a kind of yam. The huts on this island had the appearance of a first attempt at a house, having side walls about two feet high, and a gable-shaped roof rising four feet from the ground. They were about ten feet long and six feet wide, made principally of bamboo, and thatched with grass and leaves. They stood in a picturesque little spot backed by some huge blocks of sienite, on which some large shells were arranged. About fifty yards from them, under some widely-spreading, thick-leaved trees, with gnarled trunks and twisted boughs, were some great blocks of sienite resting fantastically one upon the other.

"In all the wood that spread over the island there did not appear to be a single gum-tree. The trees were widely branched, low, and unbrageous, and matted with underwood and creepers. The whole aspect of the vegetation was totally different from that of Australia."

Coxwain Crispin informed me that at the time of my visit to this island, there was on the windward side of the island an old house on high piles. The only indigenous natives on the island were an old man and two young boys; all the rest had left or died.

NAGIR.

Nägir or Nägi (Mount Ernest) is situated twenty-six miles north of Cape York, and has, roughly speaking, the form of an equilateral triangle, of which one angle points in a southerly

direction. The north-easterly angle is somewhat thrust out into a rocky promontory. The southerly portion of the island rises steeply from the sea and culminates in a peak 751 feet in height. (This is the height given in the Admiralty Charts; Jukes gives it as "807 feet high," I, p. 155.) On the northern aspect some of the spurs of the hill are cultivated, and there is a moderate amount of level ground at its base which is only partially cultivated. Except on the really precipitous portions the whole island is well wooded.

The rock is of igneous origin and weathers into remarkable blocks and pinnacles, the forms assumed by the rock in the north-east angle being particularly fantastic. The low-lying land on the northern aspect of the island is derived partly from the detritus of the hill and partly from shore deposits. The island is a little more than a mile in its greatest length.

"Among the natural productions of the island [Nagir] I may first allude to the large thickets of bamboo scattered along the base of the hill as the first new feature in the vegetation, and secondly, to the small *Eucalypti* growing between the hill and the brushes, as this is the most northerly limit of that Australian genus known to me. Among the trees of the brushes I may mention the *Anacardium*, or cashew nut, with large red acid fruit, *Mimusops Kawiki*, often attaining a great size, and a species of *Bombax*, or silk cotton tree, from the trunk of one of which the canoe we saw upon the beach was being constructed" (p. 39).

Of birds, the Australian quail, Torres Strait pigeon, and brown dove were plentiful. The gaudy, thrush-like *Pitta strepitans* was heard calling in every thicket, and several large lizards were seen; one of these (*Monitor Gouldii*) was about four feet in length. "It is much esteemed as food, and the skin is used for covering the *warup*, or New Guinea drum" (Macgillivray II, p. 39).

According to Jukes (I, p. 155), "Captain Blackwood landed upon Mount Ernest, and found a group of huts much superior to any we ever saw in Australia, a small grove of cocoa-nuts, and another of large bamboos. In the huts were found parcels of human bones, ornamented with red ochre, a mask or hideous face made of wood and ornamented with the feathers of some struthious bird [cassowary], and one or two bundles of small wooden tubes, eight inches long and half an inch in diameter, the use of which we never could discover."

Macgillivray (II) says:—"Nearly the whole tribe, she [Gi'om] was informed, are now upon Sue Island (which they called Wārāber), although their head-quarters are, as mentioned before, at Mount Ernest. The men in the canoe [off Wārāber] differed

in no material respect from the natives of the Prince of Wales' Islands on the one hand, and those of Darnley Island on the other. Many had the characteristic faint oval scar on the shoulder, some wore the hair in moderately long pipe-like ringlets, while others had it cut close. All were perfectly naked, and the only ornaments worn were the large round pearl-shell on the breast. . . . We saw several bamboo bows and bundles of arrows stowed away under the platform" [of the canoe] (p. 40). The men of Nagir had spears and a throwing stick, "both of which were precisely similar to those of Cape York, from which place they had probably been procured" (p. 34). "The women whom we saw wore loose petticoats of leaves reaching to below the knees" (p. 42).

Houses.—"Mount Ernest is the head-quarters of the Kulka-lega Tribe of Torres Strait Islanders who are now absent on one of their periodical migrations, leaving in possession only an old man and his family. The village consists of a single line of huts, which would furnish accommodation for, probably, 150 people. It is situated on the north-west or leeward side of the island, immediately behind the beach and in front of a belt of jungle. The huts are long and low, with an arched roof, and vary in length from ten to twenty feet, with an average height of five feet, and a width of six. They consist of a neat framework of strips of bamboo, thatched with long coarse grass. Each hut is usually situated in a small well-fenced enclosure, and opposite to it on the beach is the cooking place, consisting of a small shed, under which the fire is made. We saw indications of many turtle having lately been cooked here upon a framework of sticks over a small fire" (*l.c.*, pp. 35, 36).

Gardens.—"The strip of forest behind the village is traversed in every direction by well-beaten paths, chiefly leading to the back part of the island, where, on the slope of the hill in good soil, we found many patches of rude cultivation. The chief plant is a broad-leaved species of yam, trained upon tall poles kept in position by cross bamboos, forming a framework divided into little squares, each of which contains a plant. A species of *Calladium* with an esculent root is also much cultivated; it is planted in regular rows with the earth heaped up in ridges. I noticed some small plots of ground prepared with more than usual care for the growth of what Gi'om told me was an herb used as tobacco; the young plants were protected from the sun by pieces of matting" (*l.c.*, p. 36).

Trophy of skulls.—"Not far from the village, under the shade of an aged mimusops tree on the outskirts of the wood, we observed a cleared oval space, where ten human skulls—of former members of the tribe, as we were informed—were arranged

upon a plank raised on stones a foot or so from the ground. The skulls were mostly old and weather-worn, and some of them had pandanus seeds stuck in the orbits by way of eyes. In front was a large smooth stone painted red and black, and partially embedded in the earth, and beside it were some painted human leg and arm bones, shells, and other ornaments. Behind, some thirty or forty skulls of turtle were arranged on the ground in several rows, forming a triangle" (*l.c.*, pp. 36, 37).

Etiquette to Parents-in-law.—Mrs. F. L. Jardine gave me the following information. Husband and wife never speak to their respective parents-in-law by name, but always address them as "*ira*" (*i.e.*, "mother-" or "father-in-law"); otherwise, intercourse is not restricted, except that the wife does not give food directly to the father-in-law but through the mother-in-law, and the husband gives food designed for his mother-in-law to his father-in-law. Kuduma, whose English name is "Look-here!" said, "No come close to father- and mother-in-law, never speak, ashamed."

Infanticide.—Parents used to kill their infants when they considered the family was large enough—more especially the girl children—as it was "too hard work" to provide for them. The custom was to bury the newly-born baby in the sand. Sometimes parents would exchange their children. If a married couple had no children they might be accommodated by another more fortunate pair, and presents would be given in exchange. In such cases, the original parents had no claim whatever on the child afterwards. These transactions would usually take place when the child was about eight months' old (Mrs. Jardine).

Adultery.—If a married woman likes another man, they go into the bush, and she gives him a present. If they are found out, the woman is not punished, but they "*row*" (probably a mild kind of fight), the man, "when finish shake hands"—"Woman he steal man" (Kuduma).

Charm for Bravery.—In order to infuse courage into boys, a warrior, *Kērketegerkai*, would take the eye and tongue of a dead man (probably of a slain enemy), and after mincing them and mixing with his urine, would administer the compound in the following manner. He would tell the boy to shut his eyes and not look, adding, "I give you proper *kaikai*" ("*kaikai*" is an introduced word, being the jargon-English for food). The warrior then stood up behind the sitting youth, and putting the latter's head between his (the man's) legs, would feed him. After this dose "heart along boy no fright" (Kuduma).

Funeral Customs.—The dead were either placed on a framework supported by posts, or buried. Food, a coco-nut full of water, and possibly a bamboo pipe, would be hung on to the

posts in the former case, or placed upon the grave if buried. There was always a fire (Mrs. Jardine).

The corpse was placed on a framework (*hak*), and either surrounded with a mat, or a mat might be placed beneath the body and coco-palm leaves above it. When decomposition had set in, the skull was removed and put into "hard ground, so that smell he go." All the relatives looked for food. The skull was made "flash," and put into a basket. The body might be buried immediately after death, if the skull was not required, as for instance, in the case of old people; but if young people died, the skull would be preserved as a memento. In addition to preserving the skull, the Muralug men take some or all of the bones; but this is not the Nagir fashion (Kuduma).

Funeral Ceremonies for Magau.—Magau ("Billy") of Nagir was a young unmarried man who died about the end of 1887. His death was firmly believed to have been caused by the telepathic sorcery of a *maidelaig*, or sorcery man, residing at Cape York.

When Magau died, Kuduma, his uncle, and Aina (Harry Nagir), his foster brother, yarned and said, "Very good, we make him same as man long time fashion, we will take him head, but leave him body in ground." So they buried him. "First day, he stop in ground: next day, stuff him run down; next day, belly he go in." On the following day all the *mariget*, or people belonging to the dead man, such as his father and brother-in-law, went very quietly in a crouching manner to the grave. When they arrived there, they all suddenly and simultaneously stamped on the ground, clapped their hands, and said, "*Ah!*" Then the *mari*, or spirit, departed from Magau, and his skull would come off easily. The earth was removed from the body, and one man took hold of the cranium and another of the jaw. The brother-in-law kept the skull; he washed it in the sea, and when cleaned and "no stink," he painted a blue mark over the eyes, inserted pearl shell eyes, moulded a nose out of wood and bees-wax, which he painted red, supplied the deficiency of teeth with half-a-dozen pieces of wood, lashed the jaw on to the cranium, and attached seed and calico ear pendants. So it was made "flash."

After about three months a death-dance was held ("made him *merkai*"), during which a central "*ipikamerikai*" danced with a "*turkiam merkai*" on each side (see account of funeral ceremonies at Mabuiag). After this figure had been twice performed, a single dancer, the "*mari*," appeared. He had loose pieces of wood attached to his legs, which clattered as he jumped about.

At the same time a big feast was made, but in addition to the

yams, sweet potatoes, coco-nuts, bananas, and so forth of the old-fashioned feasts, this one was re-enforced with four bags of flour, one case of gin and one of schnapps. The adorned skull of Magau was placed on a mat in the middle. The father and brother prepared food for the other *mariget*, and put it in front of the skull; the *mariget* also made food ready for the father and brother of the deceased, and placed it likewise before the skull. Then "all got damned drunk all night; if woman sleep, wake him up—no make row."

Before the feasting commenced, the skull was handed over to the father, and at night time it was covered over with a mat, and the family slept around it in memory of old times. After three nights the father kept the skull in its basket close by his pillow.

Magau's skull was sold to me by another foster-brother, Aiwōli by name, on the 13th of August, 1888, for one tomahawk and three fathoms of calico-print.

WARABER.

"Sue, although the largest of the 'Three Sisters,' is not more than the third of a mile in length. . (it) is of the coral sand formation, low and thickly wooded. Some cocoa-nut trees grow at the west end of the island, where there is a native village. It consisted of several long huts, thatched with grass, which apparently are not much used in the day time, as we saw no one entering or coming out of them. Many of the people, both men and women, ran down to the beach, waving green branches to induce us to land; others were sitting down under temporary sheds made by stretching large mats—the sails of their canoes—over a framework of sticks. The inside of one large enclosure was concealed by a fence six feet high, and an adjacent shed, under which some cooking was going on, was completely covered with some recent shells of turtle, apparently about thirty in number. Three very large canoes were hauled up on the beach, protected from the sun by matting, and two smaller ones were kept afloat" (Macgillivray II, p. 41).

AURID.

This island is merely a vegetated sand-bank. Brockett (p. 53) says: "There were no natives on it at the time we landed. During our search we saw some native dogs. After we had been on the island about half an hour, we discovered a kind of avenue, lined on both sides with shells painted red, at the top of which there was a hut rather in a dilapidated condition. On entering the hut, we found, to our great astonishment, several skulls

fastened to a large tortoise-shell figure in the manner represented in the Plate. [This is a large face with a triangular erection projecting beyond the forehead; at the junction of these two is a semicircular piece which projects at right angles to them; it is carved and ornamented with feathers, the whole being surrounded with skulls.] The boy said that the natives held a corrobory over the figure on feast days. Some of the skulls have marks of violence on them, and they are lashed to the figure with a piece of European rope."

"The body of the figure, it seems, was composed of tortoise-shell and smeared over with a red colour, and measured between four to five feet by about two and a half. A semicircular projection stands out from the forehead, made also of tortoise-shell fancifully cut, and when taken from the island was ornamented with feathers. In the centre of the figure, from the projection upwards, is a small bundle of broken arrows bound together. The eyes are detached and formed with a silvery shell, something like what is called the mutton fish, and the face is surrounded with shells arranged with method" (Wemyss, p. 31). The bundle of arrows here referred to may be a tally of the number of people murdered.

MASIG.

The only account we have of Mäsïg or Mäsïd (Yorke Island) is that by Jukes, in March, 1845 (I, pp. 167-169): "We found in the centre of the island two water-holes like those of Damood, to which Masseed had indeed a precise resemblance, except that it was rather larger. . . We found several women and children waiting for us at a group of huts, exactly resembling those of Damood. . . The women were no great beauties, being middle-aged, with closely cropped hair, and breasts flat, skinny, and pendulous. They were, however, decently clothed, with a sort of petticoat of leaves, reaching from the waist to the knee. They carried their younger children, like the Malays, astride across the hip, and seemed still to be suckling several, who appeared three or four years' old. . . They had their frizzled hair closely cropped all over, except a ridge about half an inch high, running from one ear to the other, over the crown of the head.

"Only one canoe came to us, in which were three men and three boys. They approached us, unarmed, with the utmost confidence, one man holding a cocoa-nut in one hand and a green bough in the other. They all shouted 'Poud, poud, poud, Masseed!' meaning 'Peace! peace with Masseed!' They were a well-made, fine looking people, of a different type from the

Australians, with muscular limbs and frizzled hair. They had the oval epaulet-like mark on their shoulders, but no other scars. Their hair was dressed into long, narrow, pipe-like curls, smeared with red ochre and grease, and they wore a band round the forehead. One old man, who informed us his name was Garia, had a black wig dressed like their hair, but his beard and whiskers were nearly all grey. They seemed fond of smoking. Their canoes resembled those we had seen in Endeavour Strait, but larger and more ornamented.

Round house.—"We then went for a walk along the south side of the island, old Garia accompanying us. About half-a-mile from the village we came to a single hut, of a different shape from any we had yet seen. It was just like a great beehive, ten or twelve feet in diameter at the base, and the same in height, having a thick thatch of grass. A pole protruded from the summit, on which was a large shell (*fusus*), and a small hole or door at one side, partly covered by a board of wood. We thought at first it might be the receptacle of the dead, but at Darnley and Murray Islands almost all the houses are of this form, so that this had either been erected in imitation of them, or by some people of those places when on a visit to Masseed."

Mask.—A large mask consisting "of two rudely carved figures of fish, about two feet long, connected together by cross pieces, about one foot long, over which frame was a large figure of a bird (a hornbill) with an immense toothed bill, the eyes and some other parts cut out of mother-of-pearl, neatly inlaid. It was altogether two and a half feet high, and by no means badly designed or executed."

Brockett says (p. 32), "As soon as we arrived within a short distance of the island, the natives came down to the beach with branches and leaves in their hands. They offered us cocoa-nuts, shells, &c., and refused to take anything in return. They appeared to be very much alarmed."

DAMUT.

Damut or Damud (Dalrymple Island) is a flat, sandy, wooded island about a mile in length and over a quarter of a mile in breadth. It is situated about twenty-two miles north-east of Tud.

The following is the only account we have of the people: "March 21 (1845).—We anchored near Dalrymple Island, which the natives call Damood. On exchanging shouts of 'poud! poud!' and waving green boughs, we immediately became good friends. Ten men waited to receive us, two or three elderly women, crawling off into the bush, where the

younger women and children had previously hidden themselves. The men received us most cordially, though with much clamour and gesticulation, and the others having landed from the canoe, led us between the huts to a clear open space at the back of them, shaded by cocoa-nuts and other trees, and which seemed the place of public meeting of the village.

Houses.—"The huts were by far the best and neatest erections of the kind we had yet seen. Each one occupied a quadrangular space, six to eight feet wide, and from ten to fifteen feet long. They had gable-shaped roofs, eight feet high in the centre, and sloping on each side nearly to the ground. The frame of the house was made of bamboo, and thickly covered or thatched with grass and palm-leaves; the front and back walls were also made of small bamboo sticks, upright and fastened close together, the front wall having a small triangular opening for a door, over which hung loose strips of palm leaf. The door looked into a little courtyard of about ten feet square, in front of the house, strongly fenced with stout posts and stakes, interlaced with palm leaves and young bamboos, and accessible only by a very narrow opening between two of the strongest posts. In this courtyard was the cooking fire. The different huts and fences were rather irregularly disposed, but placed closely together, so as to leave only narrow winding passages between them. They occupied a space fifty or sixty yards long, by ten or fifteen broad. Behind them was the open place of meeting, on the other side of which, against an old tree, was a semi-circular pile or wall of dugongs' skulls about three feet high, many of which were quite fresh, but others rotting with age; in the middle of this was a conical heap of turtles' skulls in a similar state. There must altogether have been some hundreds of skulls of each kind of animal.

"When they had conducted us into this open space, several of them seated themselves on small well-made mats, like those used by the Malay nations; and two or three went and brought a large roll of matting, at least twelve feet by six, which they spread for us to sit down on. These really well-made fabrics greatly surprised us after being accustomed to the non-manufacturing Australians. They then brought us young cocoa-nuts, tortoise shell, and ornaments, and a great barter commenced. They gave us cocoa-nut water, without waiting to receive anything for it, but for the other things they would only accept tobacco and iron implements, paying no regard to our beads and gaudy handkerchiefs. They brought us two small bananas or plantains, but we could not see the trees on which they grew. They suffered Captain Blackwood and myself to stroll about the huts unattended, while they bartered with the boat's crew.

House on piles.—"At the south end of the huts we came to a building much superior to, and different from any of the rest. It was like a Malay house, unfinished, or one of their own smaller huts raised on posts to a height of six or seven feet. The point of the gable was at least fifteen feet from the ground, the roof being supported at each end by two stout posts, about a yard apart, having their tops ornamented by carved grotesque faces, painted red, white and black, with much carving and painting below. The lower part, or ground floor of this building, was open all round, except at one end, where a broad, rudely-constructed staircase led to a platform, from which went the entrance to the upper storey; this was floored with stout sticks, and at this end covered with mats; this part was also partitioned off from the other by a bamboo screen. Under the roof hung old cocoa-nuts, green boughs, and other similar things, but nothing to give a decided clue to the object of the building. Whether this was their temple, their place for depositing the dead, or a chief's house, we could not make out. We, however, saw no appearance of any chief, or of one man exercising authority among them, neither could we discover any traces of religious belief or observance.¹

Water-holes and Gardens.—"We now struck off for a walk across the island, one of the natives coming with us as a guide. Many narrow paths crossed in all directions, among shrubs and bushes, some of which resembled laurels and myrtles, in their leaves and mode of growth. Groves of lofty forest trees occurred here and there, with matted creepers and thick jungle. Several trailing briars, with thorns like the European bramble, were observed; and, in short, the whole vegetation had a totally different aspect from that of Australia, and a much greater resemblance to that of Europe or Asia. Our native conducted us to some water-holes, which he seemed to think were the object of our search. . . . These water-holes were large irregular excavations in the sand, fully ten feet deep, and near the middle of the island. At the bottom of each excavation was a little hole containing a few inches of fresh water, carefully covered from the sun by sticks and lumps of wood. We passed several spots which seemed to have been partially cleared and undergone some cultivation, in which were long kidney bean-like plants climbing up sticks. We afterwards discovered these were 'ketai' plants, a kind of yam" (Jukes I, pp. 160-165).

¹ "This house resembled the smaller houses we afterwards saw in New Guinea, and it may have been erected merely in imitation of those the islanders have seen in that country." [I suspect this house was the *markai mud*, or sorcerers' house.—A.C.H.] (Footnote on p. 164.)

It was here that Jukes first saw the bamboo pipe; his description has already been given.

MOA OR IT.

The Island and its Inhabitants.—The island known on the charts as Banks Island is situated twenty miles north of Thursday Island and north of the Torres Reefs; it is comparatively large and fine, the eastern side is very hilly, the highest eminence being 1,310 feet in height. This hill and the district immediately around it is known by the natives as Moa, the western low-lying portion of the island, including the village on the north shore, being called It. As the former name is in more general use I shall always refer to the island as Moa, and not attempt to distinguish between the two districts.

I should imagine that parts of the island are fairly fertile, and bamboos of large size grow in parts of the island.

There is a good deal of communication between Muralug and Moa. The dialect is the same in both islands, as the people trade and intermarry with each other. I found a Muralug man living at Moa "as his mother came from there." We may therefore regard Moa as being the most northerly of that group of islands which the Kauralaig inhabit.

The marriage customs were the same as in Muralug.

Funeral Customs.—Dead bodies were placed on a light framework supported on four posts (*sara*); the head was removed and also the scapulæ (*kolab*) and fibulæ (*ngaraupila*). These are said to have been put into a basket (*yēna*). The rest of the body was buried.

For mourning (*bud*) I was told the men painted themselves red for five days for a friend, then painted themselves black and had a dance and feast.

Magic.—A "big man" would raise the wind by painting himself black all over and whirling a leaf (?). (This must be a kind of bull-roarer.) He could also kill the wind, "*usimai-pa gub*."

It was here I obtained the fine model of a dugong, now in the British Museum, which was formerly used as a charm to attract dugong to their destruction.

MURALUG.

Muralug or Morflüg (Prince of Wales' Island), the largest island in Torres Straits, is situated fifteen miles due west from Cape York. It is irregularly quadrangular in outline, the

longest diagonal, *i.e.*, from Heath Point to Cape Cornwall, runs approximately from north to south and is nearly eleven nautical miles in length. The island is extremely hilly, the hills rising up more or less directly from the shore except in the north-east corner, where there is a flat mangrove swamp over two miles long and half a mile or so broad. The interior of the island is entirely hilly; the highest of the hills is only 761 feet in height, and all of them are covered with trees. There is one north and south valley, extending from the mangrove swamp to Port Lihou, which forms a natural highway across the island.

Formerly the natives lived almost exclusively on the south side of the island at Port Lihou, but two or three years ago the authorities at Thursday Island induced a permanent settlement to be made at Aiginisân, a bay at the northern extremity of the mangrove swamp. The inhabitants travel about a great deal during certain seasons in search of wild fruit; for instance, in the middle of September, 1888, there were only two families resident at Aiginisân, whereas there were twenty-seven men stopping at Port Lihou.

The only houses I saw which had the appearance of being original were some which looked like a high pitched roof resting on the ground, one end being more or less open. There were also two small "sketchy" huts on piles, which I believe were not intended for serious residences; probably they were merely sun-shelters. Brockett says of Wednesday Island (one of this group), "Their houses were not so neatly made as the huts in other parts of the Straits, and they were built in a different shape, somewhat resembling that of a tent" (p. 37).

Courtship and Marriage.—Advances towards matrimony may be made by either sex. If a man likes a girl and she him, they do not run away into the bush together, "That not good;" but the man goes to the girl's father and the latter says, "All right, you may have her." So he takes her. Next day the friends of each side meet opposite one another and arrange what price has to be paid. A feast and dance then take place.

"If a girl likes a man and gets no chance," she makes a ring of string or grass large enough to go on the arm and gives it to a mutual friend to transmit to the favoured one. The friend seizes the first opportunity and privately gives the ring to the man, who asks whom it is from and where the appointment is to be made. If he is willing to proceed in the matter he goes to the rendezvous in the bush and, not unnaturally, takes every advantage of the situation. Every night afterwards he goes to the girl's house and steals away before daybreak. At length someone informs the girl's father that a man is sleeping with his daughter. The father communicates with the girl, and she tells her lover

that her father wants to see him—"To see what sort of man he is." The father then says, "You like my daughter, she like you, you may have her." The details are then arranged.

The price of a girl varies, and payment is made annually for several years, if the bridegroom cannot pay up at first. Some time after the purchase is concluded, perhaps two or three years afterwards, the father has to return presents to the value of the original amount, or the return presents may be made at the same time, and are divided by the bridegroom among his people. Failure to do this was a not uncommon cause for quarrels, and a man has even been known to kill his father-in-law.

The purchase money for a bride is here evidently modified into an exchange of presents. The man has often to borrow to give to his father-in law; the return presents go to repay the bridegroom's creditors. The return of presents on the father's part appears to be the result of a feeling that a wife costs too much, and that the husband should not be impoverished. The sanction to the marriage has to be given by the father of the bride, but the bride's brother arranges what presents are to be made and other details. If an exchange of sisters is made between two men no presents are given, as it is a reciprocal transaction.

The price of wives varies according to circumstances, say, for example, two or three *dibidibi*—up to about ten, or a dugong spear, or something of equal exchange value.

Macgillivray (II, pp. 8-11) says, "Occasionally there are instances of strong mutual attachment and courtship, when, if the damsel is not betrothed, a small present made to the father is sufficient to procure his consent; at the Prince of Wales' Islands a knife or glass bottle are considered as a sufficient price for the hand of a 'lady fair,' and are the articles mostly used for that purpose."

"The life of a married woman among the Kowrarega [Prince of Wales' group] and Gúdang [Cape York] blacks, is a hard one. She has to procure nearly all the food for herself and husband, except during the turtling season, and on other occasions when the men are astir. If she fails to return with a sufficiency of food, she is probably severely beaten—indeed the most savage acts of cruelty are often inflicted upon the women for the most trivial offence. Considering the degraded position assigned by the Australian savages to their women, it is not surprising that the Prince of Wales' Islanders should, by imitating their neighbours in this respect, afford a strong contrast to the inhabitants of Darnley and other islands of the N.E. part of Torres Strait, who always appeared to me to treat their females with much consideration and kindness. Several

instances of this kind of barbarity came under my own notice. Piaquai, when spoken to about his wife, whom he had killed a fortnight before in a fit of passion, seemed much amused at the idea of having got rid of her unborn child at the same time. One morning at Cape York, Paidá [of the Gúdang tribe] did not keep his appointment with me as usual; on making enquiry, I found that he had been squabbling with one of his wives a few minutes before, about some trifle, and had speared her through the hip and groin. On expressing my disapproval of what he had done, adding that white men never acted in that manner, he turned it off by jocularly observing that although *I* had only one wife, *he* had two, and could easily spare one of them. As a further proof of the low condition of the women, I may state that it is upon them that the only restrictions in eating particular sorts of food are imposed."

Etiquette to Parents-in-law.—"Among other pieces of etiquette to be practised after marriage among both the Kowraregas and the Gúdangs, a man must carefully avoid speaking to or even mentioning the name of his mother-in-law, and his wife acts similarly with regard to her father-in-law. Thus the mother of a person called Núki—which means water—is obliged to call water by another name" (p. 11).

Parturition.—"According to Gi'om puberty in girls takes place from the tenth to the twelfth year, but few become mothers at a very early age. When parturition is about to take place, the woman retires to a little distance in the bush, and is attended by an experienced matron. Delivery is usually very easy, and the mother is almost always able on the following day to attend to her usual occupations. The infant is laid upon a small soft mat which the mother has taken care to prepare beforehand, and which is used for no other purpose" (p. 9).

Infanticide.—"The population of Muralug is kept always about the same numerical standard by the small number of births, and the occasional practice of infanticide. Few women rear more than three children, and besides, most of those born before marriage are doomed to be killed immediately after birth, unless the father—which is seldom the case—is desirous of saving the child—if not, he gives the order *marðma teio* (throw it into the hole), and it is buried alive accordingly. Even of other infants some, especially females, are made away with in a similar manner when the mother is disinclined to support it" (p. 11).

Naming infants.—"An infant is named immediately after birth: and, on Muralug, these names for the last few years have been chosen by a very old man named Guigwi. Many of

these names have a meaning attached to them: thus, two people are named respectively Wapada and Passei, signifying particular trees, one woman is called Kuki, or the rainy season, and her son Ras, or the driving cloud. Most people have several names; for instance, old Guigwi was also called Salgai, or the firesticks, and Mrs. Thomson was addressed as Kēsāgu, or Taōmai, by her (adopted) relatives, but as Gi(a)om by all others" (pp. 11, 12).

Childhood.—"Children are usually suckled for about two years, but are soon able, in a great measure, to procure their own food, especially shell fish, and when strong enough to use the stick employed in digging up roots, they are supposed to be able to shift for themselves" (p. 12).

Nose piercing and Scarification.—"When the child is about a fortnight old, the perforation in the septum of the nose is made by drilling it with a sharp pointed piece of tortoise-shell, but the raised artificial scars, regarded as personal ornaments by the Australians and Torres Strait Islanders, are not made until long afterwards. According to Gi'om, who states that among the Kowraregas this scarification is purely voluntary; the patient is laid upon the ground and held there, while the incisions are made with a piece of glass by some old man famous for his skill in performing the operation. The chewed leaf of a certain plant is introduced into the wound to prevent the edges from uniting, and a daub of wet clay is then placed over all, and kept there until the necessary effect has been produced. The principal scarifications among the women at Cape York and Muralug are in the form of long lines across the hips. Among the men, however, there is considerable variety" (pp. 12, 13).

Dress.—"Not only at Cape York but throughout Torres Strait the males use no clothing or covering of any kind. At Cape York and the Prince of Wales' Islands grown up females usually wear a covering in front, consisting of a tuft of long grass or flag (*Philydrum lanuginosum*), or split pandanus leaves, either hanging loosely or passed between the legs and tied to another behind; over this a short petticoat of fine shreds of pandanus leaf, the ends worked into a waistband, is sometimes put on, especially by the young girls, and when about to engage in dancing. This petticoat, varying only in the materials from which it is made, is in general use among the females of all the Torres Straits tribes, except the Kowrarega, and much labour is often expended upon its construction."

Textile fabrics.—"The large mats used as sails, also for sleeping under in wet weather, are made by the women from the fallen leaves of the pandanus, the common basket from the rush-like leaves of *Xerotes Banksii* (?), and the water-basket from

the sheath of the leaf of the *Seaforthia* palm (pp. 19, 20). [I never saw a "water-basket" myself.—A. C. H.]

"The huts which the Kowraregas and Cape York people put up when the rains commence are usually dome-shaped, four to six feet high, constructed of an arched framework of flexible sticks, one end of each of which is stuck firmly in the ground, and over this sheets of tea-tree (*Melaleuca*) bark—and sometimes an additional thatch of grass—are placed until it is rendered perfectly water-tight" (p. 19).

Land tenure.—"It seems curious to find at Cape York and the Prince of Wales' Islands a recognised division and ownership of land, seeing that none of it by cultivation has been rendered fit for the permanent support of man. According to Gi'om, there are laws regulating the ownership of every inch of ground on Muralug and the neighbouring possessions of the Kowraregas, and I am led to believe such is likewise the case at Cape York. Among these laws are the following: A person has a claim upon the ground where both himself and his parents were born, although situated in different localities. On the death of parents their land is divided among the children, when both sexes share alike, with this exception, that the youngest of the family receives the largest share. Marriage does not affect the permanency of the right of a woman to any landed property which may have come into her possession. Lastly, an old man occasionally so disposes of his property that a favourite child may obtain a larger proportion than he could afterwards claim as his inheritance" (p. 28).

Initiation into Manhood.—Unfortunately I was unable to learn much about the initiation of the lads, or, as I had to put it, "time they make him boy man." The lads went into the bush for five weeks accompanied by an old man, who might eat anything, but the former might eat vegetable food only. They had to keep entirely in the bush, and might not see, or be seen by, any woman. At the conclusion of the required period of seclusion the lads were initiated. So far as I could gather this mainly consisted in showing them the *wan's*, or bull-roarer, and in hearing it whirr. This was the ordinary ellipsoidal, thin, flat piece of wood with bevelled edges, and a haft at one end to enable it to be tied to a piece of string. The string was about a yard in length, and was fastened to the end of a stick. This was whirled round and round over the head. I was informed that the *wan's* was ornamented with a central white band, a red band being painted a short distance off on each side. It was only by taking "Georgie" and his father, the chief of the island, on one side, and speaking very softly, that I could induce them to speak about the *wan's* at all, and even

then it was only when they saw that I knew something about the initiation rites of other tribes, that the chief would tell me the little he did, and I had to promise not to tell the women or to show them the model of the *wanës* which he had made for me (this is now in the British Museum). After initiation the men, as the lads had then attained to the dignity of manhood, might associate with the women, and, so far as I could make out, they might have intercourse with any woman they liked, unmarried or married (?) until they themselves were married; after that they were supposed to keep to their own wives.

Macgillivray (II, p. 14) gives the following account: "This initiation is not at Cape York and Muralug accompanied by the performance either of circumcision or the knocking out of a tooth, as in many parts of Australia. The boys, usually three or four in number, are chased about in the bush during the day by some of the men decked out with feathers and other ornaments, and at night retire to the men's camp, for, during the whole time of their novitiate—or about a month—they must on no account be seen by a woman; in fact, as Gi'om informed me, a woman coming upon these *kernële*—as they are called—no matter how accidentally, would be immediately put to death. When all is over the lads return to their parents, decorated with a profusion of ornaments, which are worn until they drop off, and wearing in front a small triangular piece of shell as a distinguishing mark."

Warfare.—"Occasionally hostilities, frequently caused by the most trivial circumstances, arise between two neighbouring tribes; when incursions are made into each other's territories, reprisals follow. Although timely notice is usually given prior to an aggression being made by one tribe upon another, yet the most profound secrecy is afterwards practised by the invaders. As an illustration of their mode of warfare, in which treachery is considered meritorious in proportion to its success, and no prisoners are made, except occasionally, when a woman is carried off—consisting chiefly in a sudden and unexpected attack, a short encounter, the flight of one party, and the triumphant rejoicings of the other on their return—I may state the following on the authority of Gi'om:—

"About the end of 1848, an old Kowrarega man went by himself in a small canoe to the neighbourhood of Cape Cornwall [the southernmost point of Muralug], while the men of the tribe were absent turtling at the eastern end of Endeavour Strait. He was watched by a party of Gomokudin blacks, or Yigeiles, who, guided by his fire, surprised and speared him. Immediately returning to the mainland, the perpetrators of this savage deed made a great fire by way of exultation. Meanwhile the turtling

party returned, and when it became known that the old man had been missing for several days, they were induced by his two sons to search for him, and found the body horribly mutilated, with many spears stuck into it to show who had been the murderers. This explained the fire, so another was lit in reply to the challenge, and at night a party of Kowraregas in six canoes, containing all the men and lads of the tribe, crossed over to the main [Endeavour Strait is here about nine miles wide]. They came upon a small camp of Yigeiles who had not been at all concerned in the murder, and enticed one of them to come out of the thicket, where he had concealed himself, by the offer of a fillet of a cassowary feathers for information regarding the real murderers. As soon as the man stepped out, he was shot down with an arrow, his head cut off, and pursuit made after the rest. Towards morning their second camping place was discovered and surrounded, when three men, one woman, and a girl were butchered. The heads of the victims were cut off with the *hūpi*, or bamboo knife, and secured by the *sringi*, or cane loop, both of which are carried slung on the back by the Torres Strait islanders and the New Guinea men of the adjacent shores, when on a marauding excursion; these Papuans preserve the skulls of their enemies as trophies, while the Australian tribes merely mutilate the bodies of the slain, and leave them where they fall. The Kowraregas returned to their island with much exultation, announcing their approach by great shouting and blowing on conchs. The heads were placed on an oven and partially cooked, when the eyes were scooped out and eaten with portions of flesh cut from the cheek; only those, however, who had been present at the murder were allowed to partake of this; the morsel was supposed to make them more brave. A dance was then commenced, during which the heads were kicked along the ground, and the savage excitement of the dancers almost amounted to frenzy. The skulls were ultimately hung up on two cross sticks near the camp, and allowed to remain there undisturbed" (Macgillivray II, pp. 4-7).

In Part I, I have given an account of a war-dance I saw performed in Muralug.

Various Superstitions.—"Among many superstitions held by the Prince of Wales' Islanders, they are much afraid of shooting stars, believing them to be ghosts which in breaking up produce young ones of their own kind. After sneezing, they make violent gestures with the hands and arms; if a joint cracks, they imagine that someone is speaking of them or wishing them well in the direction in which the arm is pointing" (Macgillivray II, p. 30).

"A singular mode of treating various complaints consists in

attaching one end of a string to the patient, while the other is held in the mouth of a second person, who scarifies his own gums at the same time until they bleed, which is supposed to indicate that the 'bad blood' has passed from the sick to the sound person" (Macgillivray II, p. 31).

"In like manner [to the custom of changing the name of an object, should a parent-in-law have the same name], as the names of the dead are never mentioned without great reluctance so, after the death of a man named Us, or quartz, that stone had its name changed into *nattam ire*, or the thing which is a namesake, although the original will gradually return to common use" (*l.c.*, II, p. 11).

Magic.—A sorcery-man, or "big man who savvy," who wanted to raise a wind would cut out a piece of wood shaped like a *wanes*, but made very thin, "like a leaf;" this was attached to a long piece of string and whirled round. The vibrations together with the revolutions were so rapid that the instrument was invisible. If more wind was required the man climbed to the top of a tree and performed there.

The same man could also make the sea advance upon the land by taking a block of coral from the edge of the reef and putting it under a tree. The water would then in due time come up to that tree: he could also cause it to retire to its normal level.

Funeral Customs.—Jukes and Macgillivray have given us the following accounts of a Muralug grave:—

"Near the beach, in the centre of the bight [of Port Lihou], we found a singular native tomb, apparently quite recent. Round a central mound of sand there had been a broad ditch or hollow scooped out, and swept quite clean for several yards in width. The mound was of a quadrangular form, eight feet long, four feet wide, and three feet high. A stout post stood upright at each corner, and the sides were ornamented by rows of the ribs of the dugong placed regularly along them. Between the two posts near the sea a long stick had been inserted, ornamented with feathers and streamers of grass, and fastened to the post by other cross sticks similarly ornamented. On each post was either a large shell or the skull of a dugong, and on the grave were several other dugongs' skulls and shells of the *Nautilus pompilius*. All these, as well as the posts, were smeared with red ochre. We were careful not to disturb or leave any other trace of our presence than our foot-prints in the sand around, which it would have given us too much trouble to erase" (Jukes I, p. 149).

"When the head of a family dies at Muralug, the body is laid out upon a framework of sticks raised a foot from the ground, and is there allowed to rot. A small hut is raised close by, and

the nearest relative of the deceased lives there, supplied with food by his friends, until the head of the corpse becomes nearly detached by the process of putrefaction, when it is removed and handed over to the custody of the eldest wife. She carries it about with her in a bag during her widowhood, accompanying the party of the tribe to which she belongs from place to place. The body, or rather the headless skeleton, is then interred in a shallow grave, over which a mound is raised, ornamented by wooden posts at the corners painted red, with sometimes shells and other decorations attached to them, precisely such a one as that figured in the 'Voyage of the Fly,' Vol. I, p. 149. On the occasion of our visiting the grave in question (at Port Lihou, on Muralug), Gi'om told me that we were closely watched by a party of natives, who were greatly pleased that we did not attempt to deface the tomb; had we done so—and the temptation was great to some of us, for several fine nautilus shells were hanging up, and some good dugong skulls were lying upon the top—one or more of the party would probably have been speared" (Macgillivray II, p. 32).

I obtained very little information on this subject. A man when dead was placed on a wooden framework and raised above the ground; sometimes a platform of branches was made on a tree for the corpse to rest upon. The body remained in this position until quite dry and non-odorous, then the bones were picked up and put in a basket and kept in the house, or the body or bones might be buried after desiccation.

The mourners painted themselves red (?), the period of mourning (*darumā*) lasting one year for a relative and a week for a friend. On the conclusion of mourning the relatives painted themselves black and had a dance. A widow or widower might not marry again for several years. (This information does not appear to me to be very reliable.)

Future State.—"Neither at Cape York, nor in any of the Islands of Torres Strait, so far as I am aware, do the aborigines appear to have formed an idea of the existence of a Supreme Being; the absence of this belief may appear questionable, but my informant, Gi'om, spoke quite decidedly on this point, having frequently made it the subject of conversation with the Kowrarega blacks. The singular belief in the transmigration of souls, which is general among the whole of the Australian Tribes, so far as is known, also extends to Torres Strait. The people holding it imagine that, immediately after death, they are changed into white people or Europeans, and as such pass the second and final period of their existence; nor is it any part of this creed that future rewards and punishments are awarded . . . At Darnley Island, the Prince of Wales' Islands, and

Cape York, the word used at each place to signify a white man also means a ghost. Frequently when the children were teasing Gi'om they would be gravely reproved by some elderly person telling them to leave her, as "Poor thing! she is *nothing*, only a ghost! (*igur! uri longa, mata markai*)" [p. 29].

Macgillivray was slightly misinformed; *merkai* (or *markai*) signifies a dead man or corpse: the shadow of anything or a spirit or ghost is *mari*. The *mari* of dead men went to Kibupa, an island to leeward, *i.e.*, to westward.

LIST OF BOOKS REFERRED TO IN PRECEDING PAPER.

1836. BROOKETT, W. E.—"Narrative of a Voyage from Sydney to Torres Straits in Search of the Survivors of the 'Charles Eaton'; in His Majesty's Colonial Schooner 'Isabella,' C. M. Lewis, Commander." Sydney: H. Bull, 52 pp., 12 pls.
1837. WEMYSS, T.—"Narrative of the Melancholy Shipwreck of the Ship 'Charles Eaton,' and the inhuman Massacre of the Passengers and Crew; with an account of the rescue of two Boys from the hands of the Savages in an Island in Torres Straits." Stockton: W. Robinson; and London: R. Groombridge.
1847. JUKES, J. BERT.—"Narrative of the Surveying Voyage of H.M.S. 'Fly,' commanded by Captain F. B. Blackwood, R.N. (during the years 1842-1846)." London: T. & W. Boone.
- MELVILLE, HARDEN S.—"Sketches in Australia and the Adjacent Islands, Selected from a number taken during the Surveying Voyage of H.M.S. 'Fly' and 'Bramble,' under the command of Capt. F. P. Blackwood, R.N., during the years 1842-46." London: Dickinson & Co. (No date given.)
1852. MACGILLIVRAY, J.—"Narrative of the Voyage of H.M.S. 'Rattlesnake,' commanded by the late Captain Owen Stanley, R.N., F.R.S. (during the years 1846-1850)." London: T. & W. Boone.
1876. GILL, REV. W. WYATT.—"Life in the Southern Isles; or, Scenes and Incidents in the South Pacific and New Guinea." London: Religious Tract Society.
1876. MURRAY, REV. A. W.—"Forty years' Mission work in Polynesia and New Guinea." London: Nisbet & Co.
1880. D'ALBERTIS, L. M.—"New Guinea—What I did and what I saw there." London: Sampson, Low & Co.
1888. MACFARLANE, REV. S.—"Among the Cannibals." London.

TABLE OF CONTENTS OF PRECEDING PAPER.

Introduction, p. 297.

- I. General Account of the Culture of the Western Tribe of Torres Straits, 300.
 II. Particular Customs of certain Islands or groups of Islands, 388.

The Islands and their Inhabitants.—Saibai, p. 389; Dauan, 390; Boigu, 391; Mabuiag, 392; Badu, 407; Tud, 407; Yam, 417; Nagir, 417; Waraber, 422; Masig, 423; Damut, 424; Moa, 427; Muralug, 427.

History.—Absence of records and chronology; subdivisions; heroes, 300.

Archæology, 303.

Etymology, 303.

VOL. XIX.

2 H

Astronomy, p. 303.

Arithmetic, 303.

Medicine.—Diseases; remedies; preserving bones; hygiene, 306.

Food.—Articles of food; food restrictions; condiments; fire; mode of cooking drinks; meals; dietary, 307.

Cannibalism, 312.

Narcotics.—Tobacco and mode of smoking, 312.

Crimes.—Homicide; sexual crimes, 314; infanticide (Nagir), 420; (Muralug), 430; Treachery at Bedu, 407.

Morals.—Code of morals, 315; see also *Tud*, 407; relations between unmarried men and women at Mabuiag, 397; adultery (Nagir), 420.

Covenants, Oaths, Ordeals, 317.

Religion, Fetishes, etc.—Souls, 317; future life, 318; manes worship, 319; *wans* or funeral screen, 319; obsession and possession, 321; spiritualism, 321; fetishism and charms, 322; idolatry, 322; spirits and demons (*dorgai*), 323; nature-spirits, 323; polytheism, 323; festivals, 324; prayer, 324; sacrifice, 324; austerities, 324; purification, 324.

Superstitions, 324; sneezing (Muralug), 434; shooting stars, 434; treating complaints (Muralug), 434; changing the name of an object, 435; relating to the *gapu*, see turtle fishing, 349; turtle fishing in Mabuiag, 406.

Magic and Divination, 326; instruction in and practice of magic or sorcery at Mabuiag, 398; sorcery with a crocodile's tooth, 400; dugong-fishing (Mabuiag), 400; (Moa), 427; flying-fox, 401; rain-making (Mabuiag), 401; wind-making (Mabuiag), 401; (Moa), 427; (Muralug), 435.

Mythology, 327.

Government, 329.

Weapons (see *War*).—Bow and arrow, 330; javelin and throwing-stick, 331; fish spears 348; stone and wooden clubs, 334.

Laws.—Land, 334; inheritance, 334; administration of justice, 334; punishments, 335; land-tenure at Muralug, 432.

Customs, 335; birth customs (Saibai), 389, (Muralug), 430; test for bravery (Mabuiag), 398, (Tud), 406; nose and ear-piercing (Mabuiag), 406, (Muralug), 431; turtle-fishing at Mabuiag, 406; etiquette to parents-in-law (Nagir), 420, (Muralug), 430; naming infants (Muralug), 430; (see also *War* and other sections).

Taboo.—Food, speech and place restrictions, 338; (Mabuiag), 392.

Property, 338.

Trade.—Intra-insular trade, 339; trade with Daudai, imports and exports, 340; trade with Cape York, 341; canoes on the three-year-hire system, 341; labour (men and women's work), 302; trade-marks, 343.

Money and Exchangeable Values, 343.

Measures and Weights, 344.

War.—Tactics, 344; war charm (Saibai), 389; charm for bravery (Nagir), 420; customs relating to fighting (Tud), 433; Muralug, 433; skull trophy (Nagir), 419; (Aurid), 422. Through an oversight the section on *Weapons* commences on 330.

Hunting and Fishing.—Pig-shooting, 347; bird shooting, 347; fishing, 347; turtle fishing, 348; dugong fishing, 350; turtle charms (Dauan), 390; (Mabuiag), 392; dugong charm, 352.

Nomadic life, 353; domestic animals, 354.

Agriculture, 354; gardens (Nagir), 419; (Damut), 426.

Animals in relation to man, 353.

Slavery, 353.

Relationships, 353.

Marriage.—Courtship, marriage, marital relations, 356; (Mabuiag), 394; (Tud), 413; (Muralug), 428.

Treatment of Widows, 358.

Causes that limit Population.—Conditions of marriage; separation of husband and wife; influences restrictive of fertility; abortion; infanticide, 359; (Muralug), 430.

- Education*, p. 359.
Initiatory Ceremonies, 360; (Tud), 408; (Muralug), 432.
Games and Amusements, 360.
Dances.—Secular dances, 362; war dance, 363; religious dances, 364.
Communications, 365.
Painting and Scarification.—Painting, 365; cicatrices, 366.
Clothing, 368; (Muralug), 431.
Personal Ornaments.—Head, 368; body, 370; legs, 371.
Burials.—Funeral ceremonies (Mabuiag), 402; (Tud), 416; (Nagir), including the funeral ceremonies for Magau, 420; (Moa), 427; (Muralug), 435.
Deformations.—Cranial deformation, 372.
Circumcision, 374.
Tribal Marks, 374.
Totems.—Clans and their totems (Mabuiag), 392.
Dyeing.—Dyes, 374; painting, 374.
Music.—Instruments, 374; words and music of the Saw-fish Dance, 376.
Language, 379.
Signals, 379; gesture language, 380.
Poetry, 380.
Writing, 380.
Drawing and Ornamentation, 381.
Machinery, 381.
Navigation.—Canoes; alteration in rig, 381.
Habitations.—(Sabai), 389; (Dauan), 390; (Mabuiag), 392; (Badu), 407; (Yam), 417; (Nagir), 418; (Waraber), 422; (Masig), 424; (Damut), 425; (Muralug), 428.
Fire, 385; *String*, 385; *Weaving*, 386; *Pottery*, 386; *Leather Work*, 386; *Basket Work*, 386; (Muralug), 431; *Stone Implements*, 386; *Metallurgy*, 386; *Memorial Structures*, 386; *Engineering*, 386; *Topography*, 386; *Swimming*, 386; *Natural Forms*, 387; *Conservatism*, 387; *Variation*, 387; *Invention*, 387.

EXPLANATION OF PLATES.

PLATE VII.

- Figs. 1 to 11. Shoulder marks (*koimai* or *koima*) of men.
 Figs. 1-5. From natives of Mer, after Brockett (they are respectively Figs. 7, 8, 6, 9 and 2 of his Pl. II.).
 Fig. 6. Right shoulder of Bauba of Mer.
 Fig. 7. Etched representation on a bamboo tobacco pipe in the British Museum from Cape York.
 Fig. 8. Carving on a dance mask from Nagir.
 Fig. 9. Incised pattern on a coco-nut water-bottle in Mer.
 Figs. 10, 11. From two natives of Mer.
 Figs. 12 to 15. *Kidumina*, totem marks cut on the backs of women.
 Fig. 12. Adö of Badu. Fig. 13. Wagud of Mabuiag, now living in Tud, both belonging to the dugong clan. Fig. 14. Mēke of Tud (?sting-ray clan). Fig. 15. Pātāgam of Mabuiag (snake clan).
 Fig. 16. Love charm from Masig with shoulder and breast marks and abdominal scars. Fig. 17. *Koimai* of same.
 Fig. 19. Love charm from Mer with breast mark. Fig. 20. Back marks of same.

PLATE VIII.

- Fig. 1. Dugong platform (*neŭt*) with a man holding the harpoon in readiness to strike; a dugong charm (Pl. IX, fig. 4) is suspended beneath the platform (from a photograph at Mabuiag taken by the author). Fig. 1a. Old wooden dart of harpoon.
 Fig. 2. *Dibidibi*.
 Fig. 3. *Waiwi*.
 Fig. 4. *Danga mai*.
 Fig. 5. *Wanës*, model of bull-roarer used to initiate the lads in Muralug.
 Fig. 6. *Bigu*, model of bull-roarer used in turtle ceremonies in Mabuiag.
 Fig. 7. *Dri*, feather head-dress worn in the dance, sketched by the author from a specimen in the possession of Mr. Frank Summers of Torres Straits. Fig. 7a, a feather from the same.

PLATE IX.

- Fig. 1. Sketch of a Motu Motu (?) native, illustrating a method of arrow release in the Eastern Gulf district of British New Guinea (from a photograph).
 Fig. 2. Muralug native holding bow and arrows and ornamented with *kwokata*, *kamadi*, *kadig*, *kadig-tang*, *samera*, *makamaka*, and *dunakukur* (from a photograph by the author).
 Fig. 3. Two specimens of *kadig-tang* from Muralug.
 Fig. 4. Dugong charm from Badu.
 Fig. 5. *Kupe* (adultery tally) from Mer.
 Fig. 6. Decorated skull of Magau of Nagir, used for divining purposes.
 Fig. 7. Rattle (*lolo* or *padatrong*) from Mer.

PLATE X.

Sketch Map of Torres Straits and Dudai, New Guinea. The native names for places are given, so far as known, but the English names (for islands which have them) are here added to facilitate reference.

Bädu (Mulgrave I.).
 Bobo (Bristow I.).
 Boigu (Talbot I.).
 Burar (Bet I.).
 Buru (Turnagain I.).
 Damut (Dalrymple I.).
 Dauan (Mount Cornwallis).
 Ērub (Darnley I.).
 Gäba (Two Brothers I.).
 Garboi (Anchor Cay).
 Gätulai (Pole I.).
 Giaka (Dungeness I.).
 Gialüg (Friday I.).
 Kergēt (East Cay).
 Keriri (Hammond I.).
 Mabuiäg (Jervis I.).
 Mai Kūsa (Baxter R.).
 Masaramkoer (Bamble Cay, Jukes calls this Caeda [Keda]).
 Mäsüg (Yorke I.).
 Maurūra (Wednesday I.).
 Mer (Murray I., this name strictly applies to the group of three islands).

Moa (Banks I.).
 Mowar (Rennel I.).
 Mukwa (Cap I.).
 Muralüg (Prince of Wales I.).
 Muri (Mount Adolphus I.).
 Nāgir (Mount Ernest).
 Nālgi (Double I.).
 Nārupai (Horn I.).
 Pabaju (Albany I.).
 Pkililüg (Goode I.).
 Parōm (Bampton I.).
 Paremar (Coco-nut I.).
 Sāi (Long I.).
 Suārāgi (Burke I.).
 Tud (Warrior I.).
 Waibēn (Thursday I.).
 Wai Kūsa (or *Wasu Kūsa*, Chester R.).
 Wara (Hawkesbury I.).
 Waraber (Sue I.).
 Yām (Turtlebacked I.).
 Ūga (Stephens I.).
 Umaga (Keats I.).

ANTHROPOLOGICAL MISCELLANEA.

NAGA ORNAMENTS.

As I was the person responsible for the publication of the plate of "Objects from the Akkas" in the journal for November, 1885, I may be permitted to say a few words in explanation of these specimens being described as from the Akkas, whereas I do not now doubt that Col. Woodthorpe is quite right in calling them Naga.

The objects were bought from a dealer in London, who declared them to have been brought by a traveller from the Akkas, and though severely cross-examined, he persisted in the statement that the seller had himself obtained them, not from Nagas, but from Akkas. Their similarity to Naga work is, of course, obvious to any person familiar with the latter, and throughout my description of the plate in question, I have constantly called attention to this likeness, as I still had a lingering doubt of the accuracy of the story.

I am very grateful to Col. Woodthorpe for having been at so much pains to settle the matter definitely, and I would venture to suggest that he might make his criticism more complete, by asking his correspondent, Mr. Penny, to obtain a few authentic Akka specimens for the Museum collection, in which at present this small but interesting tribe is, it seems, entirely unrepresented.

British Museum.

CHARLES H. READ.

POPULAR ANTHROPOLOGICAL LECTURES.

The Council of the Anthropological Institute of Great Britain and Ireland have observed with pleasure the growing popularity of the Anthropological Section at the annual meeting of the British Association for the Advancement of Science, and the interest which anthropological studies have evoked of late years. The Journal of the Institute for many years past has contained a number of valuable scientific papers, by which great light has been thrown on anthropological subjects; and many important works on anthropology have appeared, both at home and abroad. It has occurred to the Council that to present the results of these researches to the public in a popular and elementary form, by means

of a short course of lectures, one on each of the principal branches of the science, would be a service that would be appreciated by many persons who have come to look upon anthropology, not as it used to be, a tabooed and forbidden subject, but as what it really is, in many respects, the most comprehensive and attractive of sciences—the “proper study of mankind.” These lectures might be delivered either before local institutions, or to parties of private students in drawing rooms and elsewhere.

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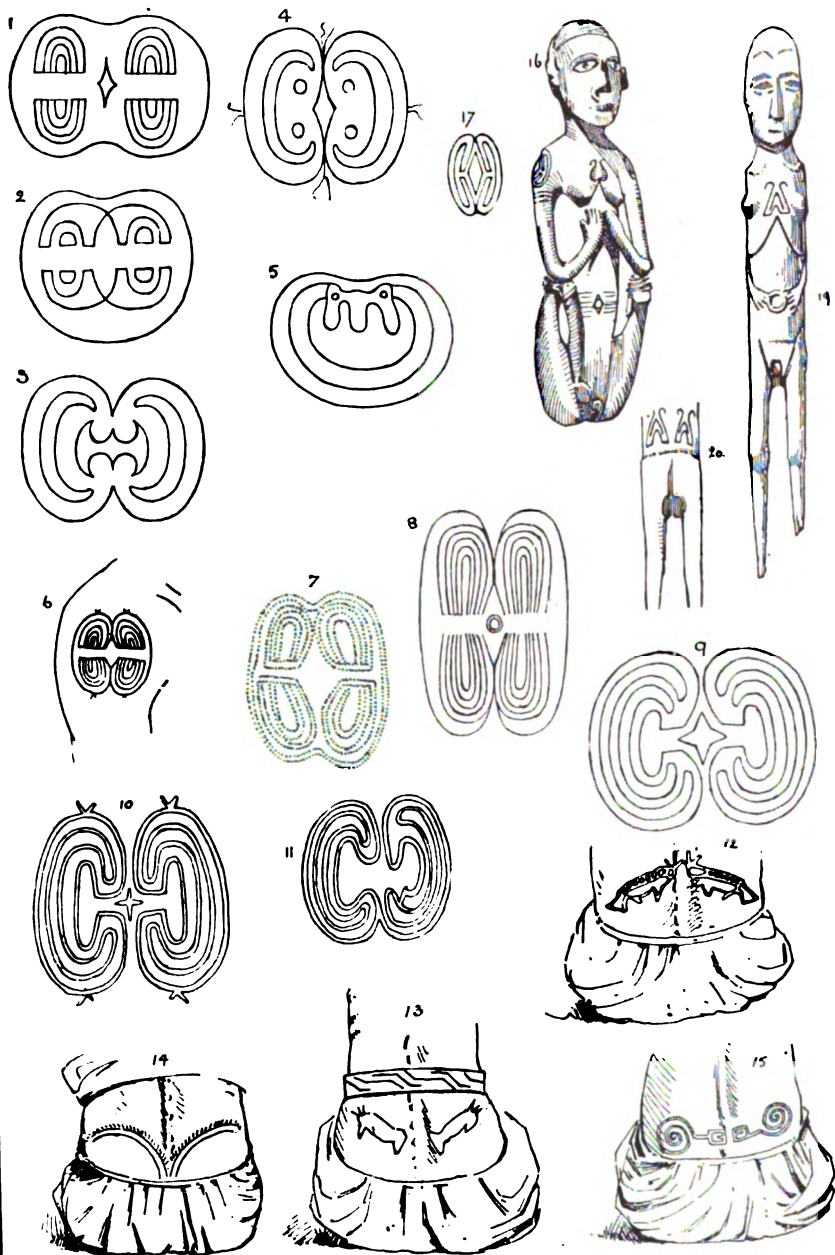
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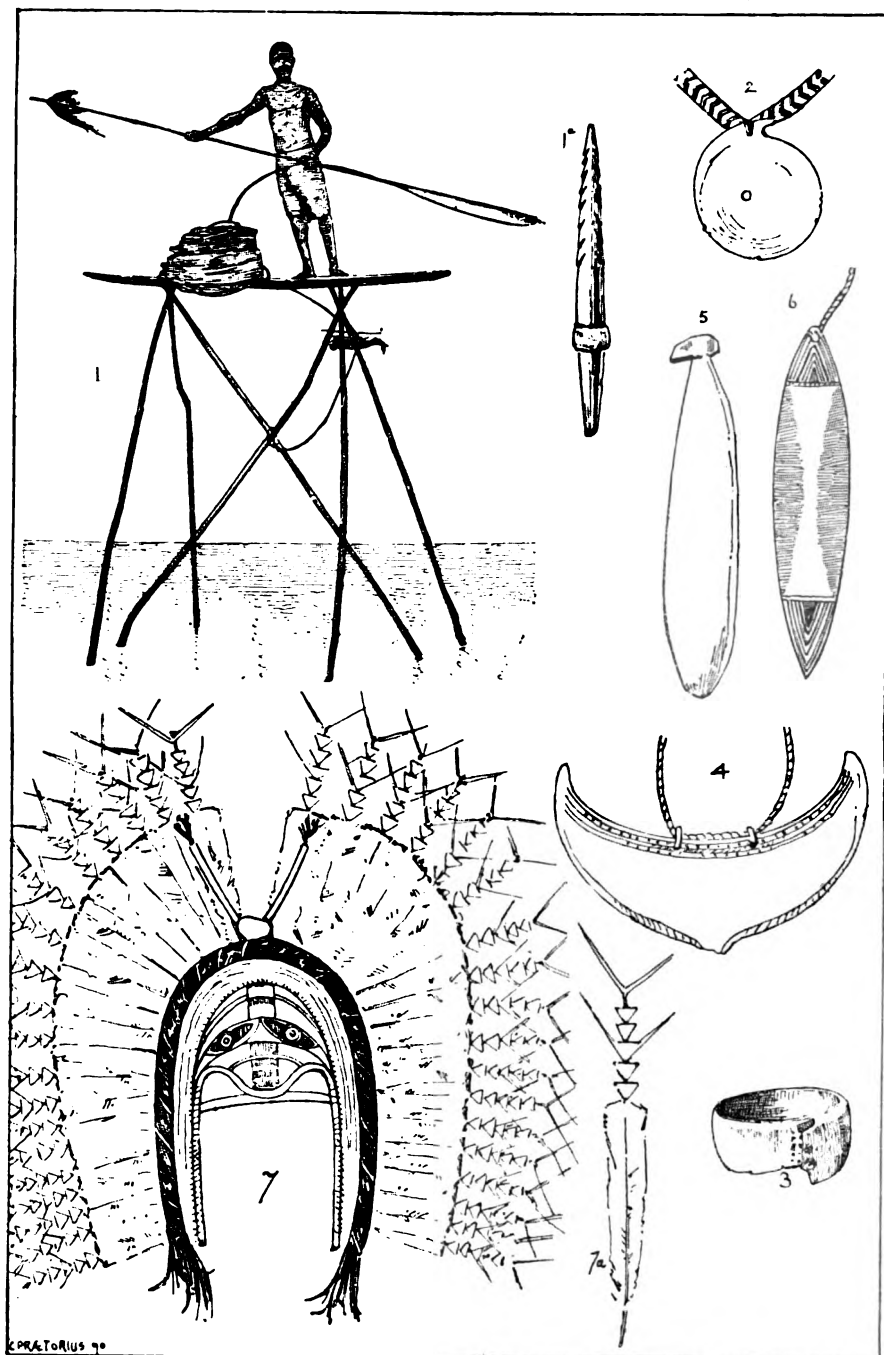
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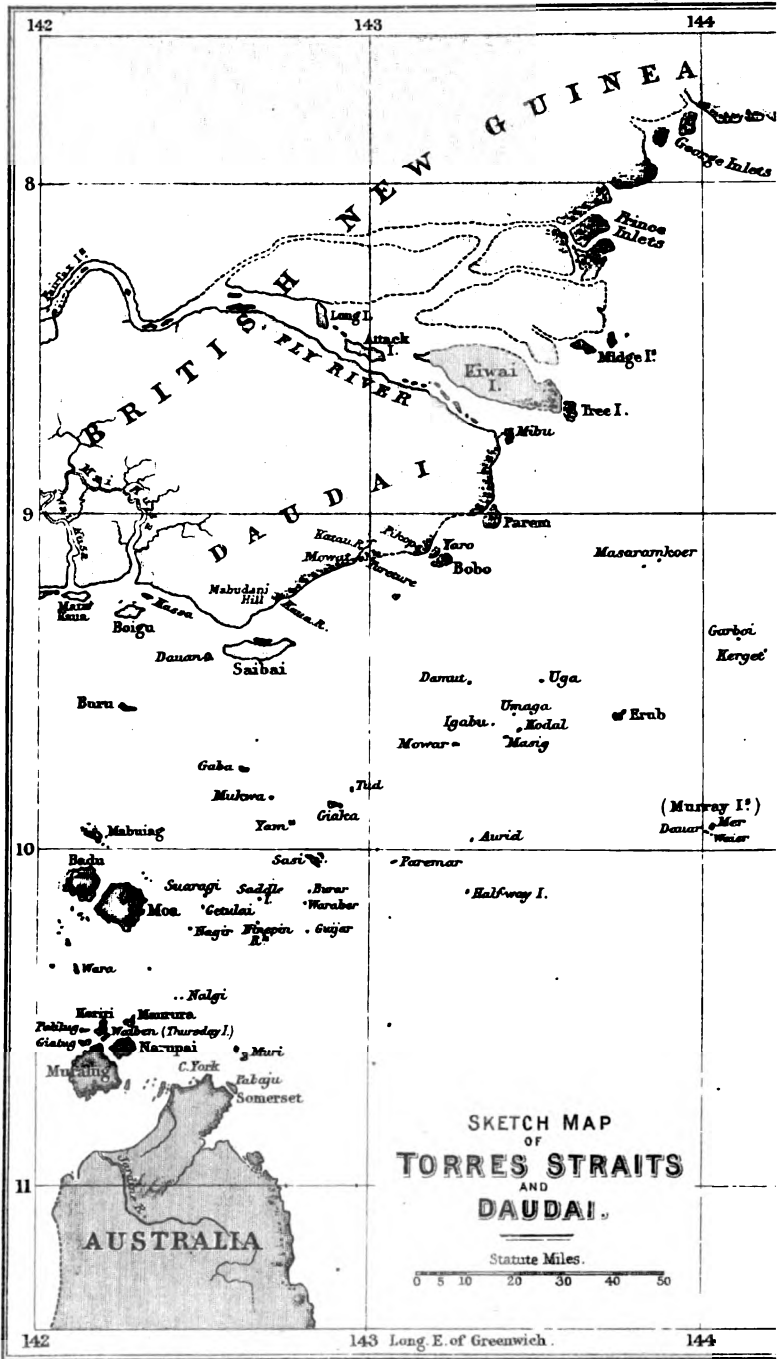
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DUGONG PLATFORM, HEAD DRESS, &c., TORRES STRAITS.



ARROW-RELEASE, NEW GUINEA; NATIVE OF MURALUG, TORRES STRAITS; &C., &C.



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CONTENTS.—No. 70, FEBRUARY, 1890.

	PAGE
MEETING of NOVEMBER 12th, 1889. JOHN BEDDOE, Esq., M.D., F.R.S., President, in the Chair.—Elections announced - - - - -	253
List of Presents - - - - -	254
Observations on the Natural Colour of the Skin in Certain Oriental Races. By Dr. JOHN BEDDOE, F.R.S., President Anthropological Institute - - -	257
DISCUSSION. —Dr. GARSON, Prof. A. C. HADDON, Mr. BRADROOK, Dr. BEDDOE - - - - -	263
Manners, Customs, Superstitions and Religions of South African Tribes. By the Rev. JAMES MACDONALD, of Reay, N.B. - - - - -	264
MEETING of NOVEMBER 26th, 1889. JOHN BEDDOE, Esq., M.D., F.R.S., President, in the Chair.—List of Presents - - - - -	296
The Ethnography of the Western Tribe of Torres Straits. By ALFRED C. HADDON, M.A., Prof. of Zoology, Royal College of Science, Dublin. (With Plates VII, VIII, IX and X) - - - - -	297
ANTHROPOLOGICAL MISCELLANEA—	
NAGA ORNAMENTS. By C. H. READ, Esq. - - -	441
POPULAR LECTURES ON ANTHROPOLOGY - - -	441

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Collector.

MR. STRETTON.



THE JOURNAL
OF THE
ANTHROPOLOGICAL INSTITUTE
OF
GREAT BRITAIN AND IRELAND.

DECEMBER 3RD, 1889.

*(An Extra Meeting held at the Royal Aquarium, Westminster,
by invitation of the Directors.)*

FRANCIS GALTON, Esq., F.R.S., *Vice-President, in the Chair.*

DR. J. G. GARSON read a paper descriptive of the Natives of Tierra del Fuego, which will appear subsequently in the Journal. The natives exhibited at the Aquarium were present while the paper was read.

Professor A. H. KEANE proposed, and Mr. E. W. BRABROOK seconded, a vote of thanks to M. Le Maitre, who had allowed the members of the Anthropological Institute to inspect the group of natives which he had brought from Tierra del Fuego; as also to Captain Molesworth, as Chairman of the Aquarium, and to his co-directors for having given the members free admission to the building.

By the invitation of Mr. G. Montgomery the members then proceeded to examine the Russian child-giantess on exhibition at the Aquarium.

DECEMBER 10TH, 1889.

Professor FLOWER, C.B., F.R.S., *Vice-President, in the Chair.*

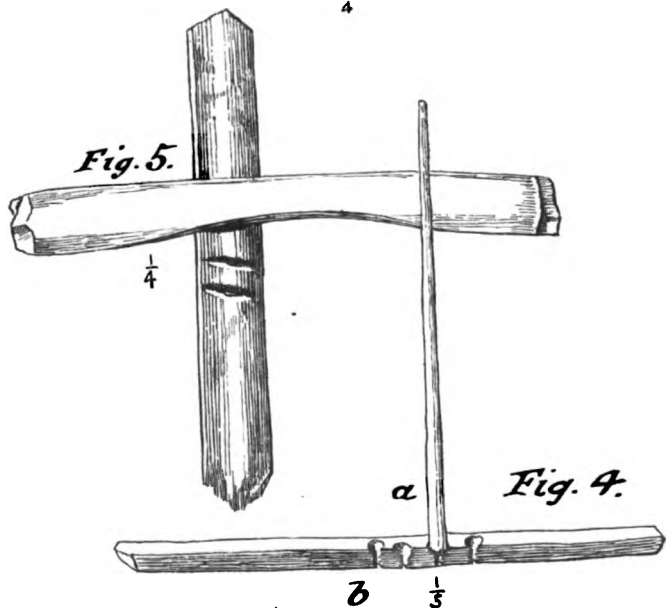
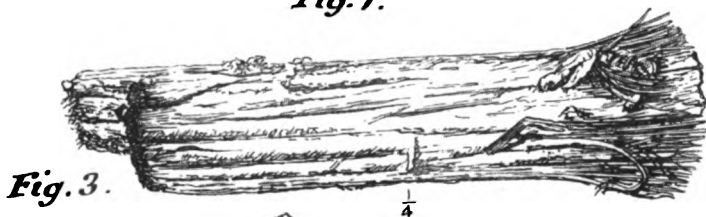
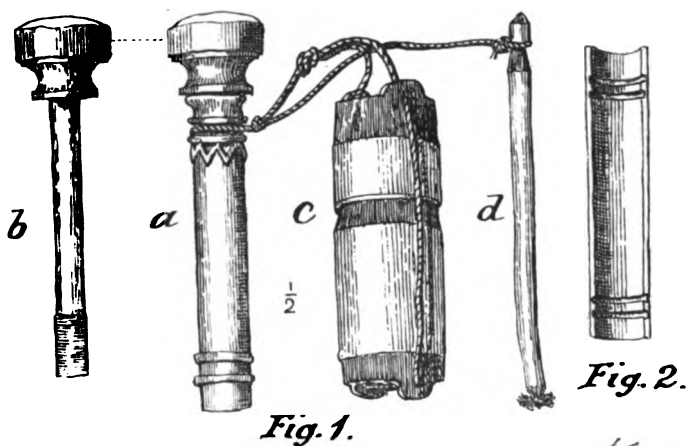
The Minutes of the last ordinary meeting and of the extra meeting of December 3rd, were read and signed.

The following presents were announced and thanks voted to the respective donors :—

FOR THE LIBRARY.

- From the AUTHOR.—Among Cannibals. By Carl Lumholtz, M.A.
 — Album von Célebes-Typen. Herausgegeben von Dr. A. B. Meyer.
- From the STATE BOARD OF HEALTH, MASSACHUSETTS.—Registration Report, 1888.
- From the PUBLISHERS.—Oceania : Linguistic and Anthropological. By the Rev. D. Macdonald. [London; Sampson Low, Marston, Searle and Rivington, Limited.]
- From the ROYAL SCOTTISH GEOGRAPHICAL SOCIETY.—The Scottish Geographical Magazine. Vol. v. No. 12. December, 1889, and Appendix.
- From the SOCIETY.—Proceedings of the Royal Geographical Society. Vol. xi. No. 12. December, 1889.
- Journal of the Society of Arts. Nos. 1,932, 1,933.
- Proceedings of the Society of Biblical Archæology. Vol. xii. Part 1.
- Mittheilungen der Niederlausitzer Gesellschaft für Anthropologie und Urgeschichte. 5 Heft.
- Anales de la Sociedad Española de Historia Natural.
- Nouveaux Mémoires de la Société Impériale des Naturalistes de Moscou. Tome xv. Livraison 6.
- From the SOCIEDADE CARLOS RIBEIRO.—Revista de Sciencias Naturales e Sociales. Vol. i. No. 2.
- From the EDITOR.—Nature. Nos. 1048, 1049.
- Science. No. 353.
- Revue Scientifique. Tome xliv. Nos. 22, 23.
- Revue d'Ethnographie. Tome viii. No. 2.

The Secretary read the following Paper :—



Alf. Robinson . del.

FIRE-MAKING INSTRUMENTS FROM NORTH BORNEO.

On FIRE-MAKING in NORTH BORNEO.

By SYDNEY B. J. SKERTCHLY, F.G.S., M.A.I.

[WITH PLATE XI.]

I.—Introductory.

THE following notes do not describe any new method of obtaining fire, but they are offered as exact accounts of the processes now in use, and I believe such accounts are as rare as they are useful. Moreover the rapid spread of matches is steadily replacing the aboriginal methods even among the tribes in the interior of Borneo, who get them from Chinese and Malay traders.

The apparatus sent herewith was all made by my own Dyaks or Cagayau-sulus, and the photographs which accompany the paper are of the makers, taken by my wife. I have seen each specimen used successfully by my men, and more or less unsuccessfully by myself. In the forest I have more than once been reduced, about dinner-time, to the fire-drill.

The orthography of the Dyak words is phonetic. The information was conveyed to me in the Malay language, and I have no Dyak vocabulary.

I may here note a curious expression showing the Malays still class fire as an imponderable. A man will say:—

Kayu ini jahat, tá bulli kluah api.

Wood this bad, not will *exude* fire.

The verb *kluah* is noticeable as showing they believe the fire to reside in the wood. As a Malay elegantly expressed it—

Ini kayu ada api didalam, seperti bisul nanah.

The wood has fire inside, just as a boil [has] matter.

II.—The Fire-Syringe. (Pl. XI, fig. 1.)

The Dyak name is *Besi api banka*; the Malay *Besi api timah*.

The literal interpretation is iron-fire-tin. *Besi* (pr. *biissi*) is "iron," and *api* "fire," in both languages. *Bangka* is "an ingot of tin" in Malay and "tin" in Dyak. *Timah* is "tin" in both languages.

Why the word *besi* is used seems difficult to explain, as no iron enters into its construction. I can only suggest it may be an abbreviation of *tukol besi*, "a hammer," literally "an iron-striker," in which case the name would signify "tin-fire-hammer." In common discourse the machine is simply called *besi api*. I do not think the apparatus was ever made of iron, as the Dyaks do not cast hollow things in iron, nor do I think *besi* can be a Dyak word with a meaning unknown to me.

The fire-syringe is by no means commonly known, and I asked many Dyaks¹ before I found any who could make, or even describe one. Finally some Kalakas helped me and made the specimens described. The Kalakas come from the west of Sarawak, the tribes in order going west from Sarawak being the Batang Lupa, Seribas, Kalaka, Batang Rejang.

The parts of a fire-syringe are named as follows:—

English.	Dyak.	Malay.
Cylinder.	Bangka.	Timah.
Piston.	Tāras.	Melayang or Alu.
Tinder.	Umbut.	Lulup.
Tinder box.	Sarong-besi-api.	Tempat-besi-api.
Cleaning stick.	Rotan.	Rotan.

Bangka, "tin," is probably from Banea.

Tāras is the name of the wood used.

Melayang is anything used to pound with; thus the pestle used for pounding padi is called *melayang*.

Alu is a "pestle" or "pounding stick."

Umbut is simply "tinder."

Lulup, or *lulut*, also signifies "tinder," and appears to be connected with *luluh*, "in atoms."

Sarong signifies literally a "sheath" or "covering." Thus the typical Malay dress, the *sarong*, is really *sarong kain*, "cloth sarong," stockings are *sarong kaki*, "foot sarongs," a knife sheath is *sarong parong*, or *sarong kris*, and so on. It is both Dyak and Malay.

Tempat means literally "a place where anything is done or kept." Thus a bed is *tempat tidur*, "sleeping-place," a water-cask is *tempat ayer*, "water-place," and they called my butterfly-net *tempat koupu koupu*, "butterfly-place."

Rotan is, of course, what we call "rattan," schoolmaster's cane and botanist's *calamus*.

The *Cylinder* is made of a mixture of two parts of lead to one of tin. [Lead is *timah hitam*, literally "tin-black," showing that lead is a newer metal than tin to Malays and Dyaks.]

¹ There are no true Dyaks indigenous to North-east Borneo. Those we have are gutta hunters from Sarawak and Brunei.

It is cast in a bamboo mould, somewhat as lead pipes are, I believe, cast. The mould is a thin piece of bamboo, split lengthwise, on the interior of which the ornamental bands, &c., are incised. (Pl. XI, fig. 2.)

A piece of flat wood, plank by preference, has a hole made in it the size of the bore. Through this hole a rotan is pushed, which also passes through a lump of clay tempered with sand stuck on the upper surface of the plank. The rotan projects beyond the clay to a distance somewhat greater than the length of the cylinder.

The mould, bound together with split rotan, is placed centrally and vertically over the projecting rotan, thus forming a box closed below with clay, open at the top, and having a rotan in the centre. Into this the molten metal is poured. When cool the rotan is withdrawn, the mould open, and the cylinder is complete. A good mould will make three or four castings, but, as a rule, the first destroys it.

The measurements of the cylinder are:—

Length, $3\frac{1}{4}$ inches ; width, $\frac{1}{2}$ inch ; bore, $\frac{3}{8}$ inch.

This is an average size ; larger ones do not work well, smaller ones are of no use.

The ornamentation consists essentially of a double raised moulding about a quarter of an inch from the top and bottom, with sometimes a chevron moulding beneath the upper pair of mouldings. Of course the details vary with the taste and skill of the maker, but I can only describe what I have seen.

The upper mouldings are useful as well as ornamental, the groove between them keeping the cord from slipping which attaches the other pieces of apparatus.

The Piston (Pl. XI, fig. 1, *b*) is made of any hard wood, cylindrical, has a knob at the top, and is packed at the bottom for an inch with cloth to render the apparatus air-tight. The end is slightly hollowed for the reception of the tinder.

The Tinder that answers best is made from the external covering of the stem of a low palm, called by the Dyaks *apiang*. The basis *api* shows the name is due to the use made of the fluffy material which forms the tinder. I have only found this palm growing on the banks of mountain streams far in the interior. It grows about 30 feet high with the habit of a sago palm—clumpy. The leaves are about 15 feet long, the leaflets of a rough triangular shape with the apex towards the leaf-stalk, and very wrinkled. This puckering is highly characteristic, and gives the palm the appearance of having been damaged.

The stem is covered with a brown flocculent mass, quite soft. This is scraped off and forms the best tinder. (Pl. XI, fig. 3.)

The *Tinder-box* is a joint of bamboo about an inch thick and two to three inches long. It is ornamented according to the taste and skill of the owner in leisure moments.

The *Cleaning-stick* is simply a piece of rotan, and this and the tinder-box are attached to the syringe by threads.

To use the syringe a small piece of tinder is placed in the hollowed end of the piston, which is inserted in the mouth of the cylinder. Holding the cylinder in the left hand the knob of the piston is smartly struck with the open right hand, with sufficient force to drive the piston home. The piston is instantly and quickly withdrawn, and the tinder is seen to be alight.¹ Gently breathing on the spark it spreads, fresh tinder is applied, which catches fire immediately; more blowing increases the fire, and first scraped wood and then small sticks catch alight, and a fire is produced.

It looks very easy, but I never succeeded, though my son, Mr. E. F. Skertchly, did. The piston soon gets out of order if the packing is not attended to.

III.—*Fire Drill.* (Pl. XI, fig. 4.)

This well-known method of fire-making is common to all the natives in this part of Borneo, Malays, Dyaks, Dusuns, Bajows, Cagayaus, Sulus, Muruts, Cagayau-sulus, Bugis, &c., but it is getting rare to find a *young* man who knows how to work it, though they soon learn.

Only three kinds of wood are used as drills in this part of Borneo, none of which, unfortunately, have I yet been able to identify by flowers or fruit. In all cases the wood is light, even-grained, soft and friable. The commonest is a small rapid-growing tree with huge rhubarb-like leaves. It is called by the Cagayau-sulus *ladang*,² as is the tree from whose wood the Japanese make shoe-soles. It starts up anywhere after the forest is felled, and grows twenty feet in the first year. Its extreme height is about thirty feet. The specimens sent home are of this wood. It is a short-lived tree, and it is from the dead trees the wood is taken for fire-making, though that from living trees does as well if thoroughly dried.

The description of fire-making in Australia by Captain Cook, as quoted by Tylor,³ is very exact, but there are one or two

¹ I have never seen tinder "burst into flame," as we sometimes read about. No tinder known to me could perform such a feat. It can only smoulder.

² *Ladang* means quick-growing. The tree is also called *penembang*.

³ "Early Hist. Mank.," p. 238.

points either omitted or not applicable to the Australian method.

The drill (*a*) is a round stick about a foot long, tapering from a quarter to an eighth of an inch. The thicker end is slightly rounded.

The fire-wood (*b*), as the other piece may be called, since from it the fire is obtained, is of the same white *ladany* wood, about $14 \times 0.75 \times 0.25$ inches, roughly squared on all faces. This must not have any flaw in it.

The first operation is to cut a notch or groove down the side, for the dust to fall through. This is not mentioned by Captain Cook, but is always done, and indeed is necessary, as the dust which falls in a little heap on the ground below the hot drill, would otherwise accumulate round the drill on the top of the fire-wood, and be scarcely heated.

The operator sits on the ground and holds the fire-wood steady with both feet. Then taking the thin end of the drill between the palms of his outstretched hands he plants the rounded thick end a little on one side of the centre of the fire-wood towards the groove, applying considerable pressure.

He then works his hands backwards and forwards, keeping up the pressure, and moving the hands steadily downwards. Arrived at the bottom the hands are slid up again and the process repeated. During the upward motion of the hands the drill is still. At first the motion is slow, about one remove per second. The friction begins to wear a hollow in the fire-wood, and the dust falls down the groove in a little heap.

If the wood be in good condition, the dust, which is the tinder, begins to smoke in about twelve strokes (*i.e.*, twelve removes of the hand upwards). The motion then becomes gradually quicker and quicker till it is very fast, and I have often seen fire got in a hundred strokes within a minute. The usual time is about two minutes, but it may be five or ten if the wood be damp, of bad quality, or the operator unskilful.

As soon as fire is got the spark is gently blown, and the glowing tinder fed with shaved wood till a flame is obtained, blowing being continued all the time.

The drill wears but little, and becomes hard and charred at the end. The fire-wood is usually bored about half-way through before fire is got. The same hole can sometimes be used twice. The holes are charred in the process.

IV.—The Fire-saw. (Pl. XI, fig. 5.)

This was a favourite method of fire-making by Pandeka, a Cagayau-sulu, and is quick and effective. There are two varieties of fire-saw, but in both the apparatus is alike and simple.

In the first method two pieces of dry bamboo are taken, one of which may be called the saw, the other the horse.

The saw is a piece split from a large bamboo about 9 inches long and one and a half inches wide. In the centre of the outside a fine notch is cut across the saw deep enough to just cut through the central part. The outside is then scraped into fine shavings which are put over the hole for tinder. A few larger shreds are roughly torn up from the inside, but not disconnected from the bamboo, and are bent over the tinder to hold it in place.

The horse is a similar piece of bamboo, somewhat longer than the saw, and having one edge sharpened.

To use it the operator sits on the ground, fixes the horse firmly in front of and sloping from him, and takes the saw in both hands, curved side down, tinder uppermost, one hand at each side.

Applying strong pressure he places the notch on the sharp edge of the horse, and steadily works the saw to and from him. In about ten strokes the tinder begins to smoke, the sawing becomes more and more rapid and finally very fast, and the tinder is aglow. Lifting the saw he blows through the hole from the curved side on to the tinder, which is soon all smouldering, and fire is got in the usual way. The usual time is under a minute. I have seen the operation completed in sixty strokes.

This is the common method in Cagayau-sulu.

The second method, in use in Sulu and the native states, Perak, Selangore, &c., is simply a reversal of the process. The sharp-edged bamboo becomes the saw, the tinder-bearing bamboo the horse. The tinder-laden bamboo is fixed curved side uppermost, and the sharp-edged bamboo worked in the notch with a saw-like motion. It is equally effective with the other method, but, I think, not quite so rapid, as a greater pressure can be got with both hands than by one.

Both saw and horse become charred. The sharp-edged bamboo is worn down into a curve, and the notch in the other deepened in both methods.

V.—Fire from Bamboo and Pottery.

Pandeka, who is most skilful as a fire-maker, often amused me by striking fire with a bit of broken crockery on a bamboo.

He holds a long bamboo nearly upright, and taking a little of the scraped inside of bamboo in the hollow of his hand, and the crook between finger and thumb, he strikes a spark from the siliceous coating of the bamboo by one free stroke of the arm. It requires a good hard, seasoned bamboo to work well.

Description of Plate XI.

Apparatus for fire-making in North Borneo; collected by Mr. Skertchly, and presented to the Anthropological Museum of the University of Oxford.

Fig. 1. Fire-syringe, or *besi api*, complete with appendages.

a. Cylinder with piston; *b.* Piston, removed from cylinder; *c.* Tinder-box; *d.* Cleaning stick.

Fig. 2. Half of the bamboo-mould, in which the cylinder of the fire-syringe is cast.

Fig. 3. Piece of *apiang* wood, from which the tinder is made.

Fig. 4. Fire drill. *a.* Drill; *b.* Firewood.

Fig. 5. Fire-saw with horse.

The paper was accompanied by a series of photographs taken by Mrs. Skertchly, showing the methods of obtaining fire from the instruments described above.

DISCUSSION.

Prof. A. C. HADDON pointed out that the slot cut in the drill-hole, referred to by Mr. Skertchly, was not made by the Torres Straits Islanders nor by the natives of Queensland, and is therefore not essential to the process. In North Queensland a short sheath is made of bark, covered with beeswax and ornamented with red seeds and the yellow skin of an orchid, in order to protect the ends of the fire-sticks from damp. In the case of the two fire-sticks being made of the same kind of wood, a difference in hardness would be obtained by the grain of the wood in the one piece being at right angles to that of the other.

Mr. A. L. LEWIS, referring to the survival of ancient modes of producing fire, remarked that he had a tinder box, flint, and steel, which were used up to 1870 by an old man in Epping Forest, who resolutely declined to allow any matches to enter his house.

Dr. J. RAE, on being asked by the Chairman to give some account of the mode of getting fire employed in use among the Eskimos, mentioned two plans he had seen used. The first of these was at Repulse Bay, and consisted of a small bundle of grass in the form of a bird's nest, about three inches in diameter, the cavity being very shallow—the outside grass was tough and rough, but gradually became finer and finer as it reached the

centre, where some wild cotton was added, and also some dried particles of decayed wood. By striking two pieces of iron pyrites over this, the sparks ignited the finer parts. He supplied these good people with some ordinary matches, also with some old-fashioned water-tight tinder boxes filled with burnt rags, flint and steel, and brimstone matches, used still very much by the Hudson's Bay Company's Voyageurs whilst travelling either in winter or summer, both to light their pipes or a fire. The other form of fire-producer obtained on Wollaston Land, and consisted of a piece of very much decayed willow or poplar eight inches long and two inches in diameter. The drill in this apparatus is fourteen inches long, five-eighths of an inch in diameter at one end, a quarter of an inch at the other or upper end, which fits into a stone socket, fitted into a wooden mouth-piece to make it more easily held in the teeth—a strong thong of stout seal skin completes the apparatus. In use, the piece of two-inch diameter is held between the knees, the mouth-piece is firmly held in the teeth, the thickest end of the drill placed in one of the grooves, if it is a new piece of wood not previously used, or if previously used into a hole already worn out; then the small end of the drill is placed in the socket of the mouth, and the drill is set in rapid motion by the skin thong which has been placed round it, and worked with both hands.

Mr. E. BIDWELL exhibited and described several fire-syringes in illustration of Mr. Skertchly's descriptions.

Mr. R. PRITCHETT sent for exhibition some full-sized drawings of fire syringes which he had made during the last voyage of the late Lady Brassey in the *Sunbeam*.

The Secretary read the following Paper:—

On a SAFE CONCLUSION concerning the ORIGIN of the ESKIMO, which can be drawn from the designation of certain objects in their language. By Dr. H. RINK, of Copenhagen.

IN an earlier paper in the Anthropological Institute's Journal,¹ I have endeavoured to give a summary of the Eskimo language and the mutual relation of its dialects in general. In prosecuting the same linguistic study I have been led to a conclusion concerning the different theories on the origin of the Eskimo which I suppose may at least serve to restrict the number of possibilities that this obscure field of research offers

¹ "Journ. Anthropol. Inst.," vol. xv, No. 2, 1885, p. 239.

to our imagination, and in this way to simplify the investigation. In regard to the cradle of the Eskimo race we have before all to discern between their original home and the country in which they have developed their present culture, which is characterised by their capability of procuring means of subsistence in Arctic Regions where no other nation can live. We will confine ourselves to the latter, the *Eskimo culture-home*, and our principal scope will be that of pointing out one or two necessary conditions for guessing the site of this home. It is well known that the regions at our disposal for these considerations are of enormous extent, comprising the continental seaboard and the islands of America beyond a line varying between 56° and 60° N.L., including Greenland and the extreme north-eastern corner of Siberia. This territory was occupied by the Eskimo as its only inhabitants before their modern contact with the European race. We divide them into Eastern and Western, separated by Cape Bathurst in about the middle of the coast-line from Hudson's Bay to Bering's Strait. The Eastern Eskimo comprise the Labradorians, the Greenlanders, and the Central Tribes; the Western embrace the inhabitants of the shores about the estuaries of the Mackenzie River, and those of the extreme West including the Asiatic Eskimo. However, with regard to the question as to what part of the coast the first Eskimo settlers arrived, Greenland and the most northern islands must of course be exempted. Consequently the Eskimo culture-home has to be sought for between the extreme south-eastern point of Labrador and somewhere on the Siberian coast in the vicinity of Bering's Strait. The conditions, above alluded to, that have to be observed in prosecuting our research upon this extensive line, are in the first place, *that only one such culture-home can have existed*, and secondly, *that even this one must have had a relatively small extent*. It must be considered impossible that the settlers should have arrived in two or more detachments at the Arctic or sub-Arctic sea-coast, and there developed their Eskimo culture independently of each other. Certainly there are several reasons for believing that after the dispersion of the first settlers had begun, new emigrants from the interior joined these pioneers even in places distant from the culture-home, but in this case they wholly adopted the habits of the latter, and in doing so became amalgamated with them. As to the "relatively small extent" of the "home," this has to be taken as small, judged by an Eskimo scale of distances between their establishments: the settlers must have been able to maintain a certain degree of mutual intercourse.

The extraordinary uniformity alone of the utensils, instruments, and weapons common to all the widely spread tribes, is

suggestive of one common origin. However, it might be objected that this uniformity was a natural consequence of the causes that have given rise to the inventions being almost the same everywhere, leaving but little chance for variation. I therefore resorted to the testimonies preserved in the language. In settling on the border of the ocean and adopting an altered mode of life *the new comers must have been obliged to form a number of new words* designating partly the natural objects, especially the animals which for the first time they met with here, partly the contrivances which the struggle for existence had driven them to produce. Scanning the whole series of such objects there could be no doubt as to which of them should be preferred as the most important. It is well known that seals and whales afford almost all the means by which the Eskimo are able to secure themselves a comfortable life, and that their art of catching them has attracted the admiration even of the civilised world.

The new words which had to be created could be formed partly out of the already existing stem-words by derivation, partly by inventing new radicals. It is evident that in our investigation here by far the most stress must be laid on the latter. A selection of the most important words of the said kind was easily extracted from the Greenland and the Labrador dictionaries, but the question was how to find the counterparts in the much poorer vocabularies of the other dialects. The problem was that of instituting a comparison between the words by which the same objects are designated in the dialects east and west of Cape Bathurst, ascertaining how far identity or similarity could be discovered. I picked out 36 words relating to seals and whales and their capture. They were identical in the language east and west of Cape Bathurst, and are with few exceptions found in the vocabularies even of the extreme west; about two-thirds of them are classed as stem-words in the Greenland dictionary. They are as follows:—

1. The spotted seal, *qassigiaq* (*Phoca vitulina*). .
2. The fiord seal, *natseq* (*Phoca hispida*).
do. old male, *tiggag* "
3. The thong seal, *ugssuk* (*Phoca barbata*).
4. Saddleback seal, *qairoluk* (*Phoca grænlandica*).
5. Walrus, *âveg*.
6. *Balæna mysticetus*, *arfeq*.
7. Beluga leucas, *qilaluvaq* (white whale).
8. Narwhal, *tûgdalik*.
9. Swordfish, *ârdluk* (*Orca gladiator*).
10. Blubber, *orssog*.

11. Walrus and narwhal tusk, *túgáq*.
12. Whalebone, *sorqaq*.
13. Edible whaleskin, *mátak*.
14. A seal's breathing-hole in the ice, *agdló*.
15. The open skinboat ("Women's boat"), *umiaq*.
16. One-bladed paddle, *angút*.
17. Mast, *ntparut*.
18. Sail, *tingerdlaut*.
19. Kayak, *qajaq*.
20. do. side lath, *sídrneq, apímak*.
21. do. rib, *tigpik*.
22. do. prow, *niutak*.
23. do. cross piece, *masik*.
24. do. paddle double-bladed, *pautik*.
25. Shaft of the large harpoon, also the harpoon itself, *undáq*.
26. Flexible part of this shaft, *ipímaq*.
27. A bone-cover on the shaft, *qáteq*.
28. The loose harpoon-point, *túkaq*.
29. The action of throwing and hitting with the harpoon, *nauligpoq*.
30. Throwing stick, *norssaq*.
31. A peg for finger-rest on the harpoon, *tikáqut*.
32. Capturing line, *aleq*.
33. do. bladder, *avataq*.
34. Spear or knife for stabbing, *qapút*.
35. Bladder arrow, *agdlíaq*.
36. Bird arrow, *nueq, nugfit*.

This list indeed exhibits a more complete selection of the most important words concerning the marine mammalia and their capture than might have been expected from the scanty linguistic resources of the West. If now, instead of some among them that already may have been used in an earlier home (e.g., Nos. 16, 22, 34), we would add objects from other domains, but also more or less closely bound up with the idea of a sea-coast, as e.g., salt water, ebb and flood, the polar bear, sea birds, and other animals, similarity or absolute identity might be pointed out in the same way. But the above selection, I suppose, will suffice for our present considerations; its number of words widely exceeds what might be necessary for proving a *common origin*, and excluding the possibility of an accidental likeness or an invention by settlers on the sea-coast without sufficient opportunity of exchanging their ideas.

From this consideration of what may be stated with certainty, we will pass to what furthermore may be concluded with more

or less probability. In the paper quoted above, I have suggested that the culture-home in question occupied the mouth of a river or of several rivers, and that in the course of time it would receive settlers from the interior, while on the other hand emigrants successively spread from this home over the Arctic regions. In a small volume on "The Eskimo Tribes," published in 1887,¹ and chiefly dealing with linguistic questions, I have tried to show how the dispersion of the Eskimo seems to have continued, supposing Alaska to have been the culture-home. The track of the wanderers appears to be indicated by the following facts still to be observed in the state of the present inhabitants, going from West to East:—

1. The successive completion of the most valuable invention, the kayak with its implements and the art of using them, especially the double-bladed paddle, the great harpoon with the hunting bladder, the kayak-clothes, and the hunter's capability of rising to the surface again in case of being overturned.

2. The gradual change of several customs in the same way in proceeding from South and West, to North and East, namely, the use of labrets or lip ornaments ceasing at the Mackenzie River, the use of masks at festivals ceasing in Baffin's Land, the women's hair dressing gradually changing between Point Barrow and Baffin's Bay.

3. The construction of buildings and at the same time in some degree the social organisation and religious customs. The gradual, but still only slight change in all these features of the state of culture seems to go side by side with the increasing natural difficulties and the stupefying effect of isolation in removing from the original home.

If in this way we maintain the supposition of the Eskimo culture having been propagated from the extreme West to the East, the number of the wanderers who brought it may nevertheless have become augmented by Easterly Tribes. As above alluded to, inland people of the Eskimo race, yielding to the pressure of hostile Indians and retiring to the North, may have met and associated with immigrants of their own nation, who already had reached the central regions beyond Cape Bathurst. But in this case the former must have learned and adopted the new culture from the latter. This suggestion even may serve to explain several differences between East and West, and the relatively large number of emigrants to Greenland.

Now there still remains a theory to be touched on which, moreover, must be called the oldest and perhaps still the most popular one, namely, that of an emigration from Asia. This

¹ "Meddelelser om Grönland," vol. xi.

suggestion is supported by several, certainly somewhat isolated, but nevertheless striking similarities between Asiatic and American aborigines. But there is at any rate one question also in this case previously to be settled, and this is again that of the probable situation of the culture-home. Considering the manner in which Bering's Strait can be crossed and the means of securing subsistence for settlers on its shores, an emigration can hardly have been effected excepting by perfectly developed and fairly equipped Eskimo, and consequently the cradle of their culture in this case must have been situated in Asia. Whether this may be judged possible or even probable, must depend on more comprehensive researches than have hitherto been made concerning the archæology and geography of North-Eastern Siberia and the traditions of the inhabitants thereabout.

Since my last paper in 1885 my sources of information have been added to by the following eminent explorers:—

A. Jacobsen; his "Journey in Alaska, 1881-83," edited by A. Woldt, Leipzig, 1884. Jacobsen also furnished me with much information and a written vocabulary from North and South Alaska, and quite lately I had the opportunity of inspecting under his guidance the admirable ethnological collection from Alaska, procured by him for the "Museum für Volkskunde" at Berlin. At my request he also gave me a list of Eskimo words belonging to those especially referred to before.

P. H. Ray; his "Report on the Point Barrow Expedition," Washington, 1885. This work contains an excellent supplement to the earlier vocabularies from Alaska.

J. Murdoch, member of the same Point Barrow Expedition, has suggested a theory on the migrations of the Eskimo deviating from mine ("American Anthropologist," April, 1885), but he has afforded me valuable information by pamphlets and reprints as well as by letters.

F. Boas, the well-known explorer of the Central Regions; his principal work, "The Central Eskimo," Washington, 1889. I have had the opportunity of co-operation and of personally conversing with him, and am indebted to him for very extensive information by letter. He agrees with me in asserting ("Science," December 2, 1887) that the Eskimo reached the ice-covered ocean in one body.

G. Holm, our well-known explorer of the hitherto unknown part of Danish East Greenland, his admirable work on the "Ethnology of East Greenland" ("Meddelelser om Grönland"), besides much co-operation and ready assistance.

DISCUSSION.

Dr. J. RAE said he had listened with keen attention to the admirable paper of that most distinguished anthropologist, Dr. Rink—certainly the highest living authority on the Eskimos of Greenland—but however praiseworthy the paper was, the speaker could find nothing in it to induce him to alter in the slightest degree the opinions he had formed regarding the original home of or route followed by the Eskimos in their migrations. When with the Eskimos he generally had the advantage of an excellent interpreter. Through him he learnt that the tradition of the “Innuits” was that they had come from the West, “the setting sun,” and that in doing so they crossed water—supposed Behring Strait. Everything in the Eskimo’s appearance leads to the supposition that originally he was an Asiatic; he is at least wholly un-American. The ruined yourts, so numerous on the shores of North-Eastern Siberia, were considered by the speaker to have been their homes, as almost exactly similar homes are now used by the natives of Northern Greenland, those of South Greenland having conformed to the Danish customs. The Eskimos are readily adaptive; thus when they came to America they found plenty of drift wood, and therefore built their winter houses of it, but not using the wood for fuel, but the stone lamp and oil as of old. They have also used the oo-miak, or woman’s large skin boat. These—both boats and timber house—were in use for 600 or 700 miles between Behring Straits and the Mackenzie River. But from this point eastward all this was changed, because there was little or no wood, and few or no walrus or whales, so snow huts, the warmest of any shelters where there was no abundance of oil for fuel, were constructed. Also no oo-miaks were required or used, because the Eskimos lived chiefly on land animals—reindeer and musk cattle principally. This state of things was maintained for fully three thousand miles to Hudson’s Bay. When the Eskimos reach Greenland, however, and find themselves as formerly among the large marine animals, as when near Behring Strait, they not only resume their old form of half-underground house, of stone, earth, and bones (so well described by Dr. Kane), but they also build oo-miaks similar to those at Behring Strait. Dr. Rae said he had the Chairman’s authority that the form of head of the Western Eskimos differs extremely from that to the east—the former being brachy-cephalic, the latter the very reverse. He had also carefully studied Dr. Simpson’s excellent description of the natives about Behring Strait, and could in no way reconcile it with his own observations of the Eskimos eastward of the Coppermine River. Dr. Rae could not help thinking that the so-called Eskimos of Behring Strait were crossed with some other race—Indians—which would tend to produce the form of head they have. A cross with the Indians to the east is most unlikely to have taken place, as the two “nations” have always been and still are at enmity with each other.

Professor A. C. HADDON gave a verbal abstract of the following paper, and illustrated his remarks by the exhibition of a series of specimens from New Guinea :—

The NATIVES of MOWAT, DAUDAI, NEW GUINEA.

By EDWARD BEARDMORE.

(Communicated by J. G. FRAZER, Esq., M.A.)

KATAU is the original or proper name of this place as well as of the river. [See Map, Pl. x. in the current volume of this *Journal*].

"Mowat," which has been altered I fancy by surveyors to "Mowatta," belongs properly to a place on the coast some 30 miles east from here, which is still known as "Old Mowat," whence the forefathers of these people were driven by the hostility and constant raids made on them by more powerful tribes from Kiwai and Paramoa (Bampton Island). Finding the proprietors of this district friendly disposed, they arranged to settle part at Tura Tura, three miles distant, and the remainder here. Gradually interests became severed, and now each people regards the other as a distinct tribe.

The Mowat tribe is divided into different clans each having its own totem, the animal being held sacred and the flesh not partaken of by the members of that clan. A representation of the totem is not cut on any part of either men or women, but the latter have some mark made to denote the clan.

They have not the custom of a man changing his name at any time or for any reason whatever.

The coastwomen wear a band of grass from the waist downwards between the thighs, and fastened again to a band on stomach.

Bushwomen wear grass petticoats from the hips to a little above the knees. Coastmen wear anything or nothing. Bushmen wear a band of rattan cane round the waist with leaves suspended behind.

No ceremonies are observed at birth, the mother is neither secluded, nor regarded as unclean, nor does she observe any rules as to diet, nor have to undergo any ceremony before being re-admitted to society. The *couvade* is not practised.

The child is named by the father with one name only, according to his fancy, without any regard to his tribe or family.

There is no ceremony like baptism, nor any god-parents. There are no special observances in regard to infants whose elder brothers or sisters have died previously. Children are not killed at birth.

The children do not take the name of either parents, clan or tribe, but they belong to the father's tribe. In the case of twins the mother's brother adopts one child, but without any ceremony.

On the lads arriving at puberty, a feast is held and the lads' health drunk in an intoxicating liquor *komata* [*kara*] obtained from a plant grown locally. There are no rites at which a boy is supposed to be killed, nor are the lads forbidden to see women for a certain time. The only practice is that the youths remain in the men's house for two days to deck themselves with a view to attract the favourable notice of the women. The seclusion is not, so far as I can learn, compulsory but more from vanity, and to consider how the best effect can be produced.

During babyhood the ear-lobes and nasal septum are bored and distended from time to time as the child is growing. I cannot ascertain any reason further than it is a custom handed down; it prevails amongst all the tribes.

On approaching womanhood a Λ -shaped cicatrice is made on the chest to prevent the breasts dropping. When a brother spears his first dugong or turtle, marks are made on some part of the body of the women. No ceremonies accompany these operations. Only the women are scarred.

[There appears to be also some clan mark.]

No ceremony is held on girls arriving at puberty except a feast at which no *komata* is drunk. Neither at her first nor at any subsequent menstruation is a woman secluded, or has she to obey any rules. They bathe until the courses are passed. They believe the moon's changes to be the cause of menstruation. It is believed in the event of a man having connection with a woman during menstruation that slow death ensues after relation with another woman.

There appears to be no restriction as to marriage within or without the same tribe or clan. Adultery is commonly though not openly practised. I cannot find out for a certainty what are the forbidden degrees of consanguinity in relation to marriage, but as far as practicable the members of one family or descendants of one forefather, however remote, may not intermarry. Polygamy, but not polyandry, is practised: their reason for this custom is that the women do the principal part of the work in procuring vegetable or fish food. Marriage is arranged by the respective parents when the children are

growing up, or in infancy and by exchange, thus:—if a man has sisters and no brother he can exchange a sister for a wife, but in the case of both brothers and sisters in a family the eldest brother exchanges the eldest sister, and the brothers as they are old enough share equally, but if the numbers are unequal the elder takes the preference. It sometimes happens that a man has no sister and he cannot obtain a wife. Sometimes a wife is procured by purchase. It may also happen that a woman will have the man of her choice in spite of all laws to the contrary. The wife goes to the husband's house. The chief of Mowat has several wives in his house at one village with whom he sleeps and spends part of the day, and also at the other village with whom he spends the remainder of the day when not hunting or gardening. (N.B. Mowat is composed of two contiguous villages.) There are no particular customs practised during the night before marriage. At marriage a fight takes place between the friends of the man on the one side, and those of the woman on the other, but it ends without injury to anyone. The couple usually spend a week by themselves away from the village after the fight. The bride is not veiled, nor are there any bridesmaids or best men. The man cohabits with his wife immediately after marriage; he does not visit her by stealth. There are no customs requiring or permitting connection of the wife with other persons either before or after marriage. There are no occasions on which men have to abstain from cohabiting with women.

[This statement probably requires modification.]

Men do not exchange wives. A widow becomes the wife of the deceased husband's brother. A man may not look at nor speak to his mother-in-law.

They do not believe in a natural death, but attribute even the decease of an old man to the agency of some enemy known or unknown. Venereal diseases are traced back to one man who was chafed on the penis with a rope whilst harpooning dugong. The wound grew into a sore and the disease spread. They endeavour to cure swellings or fractures by cutting the affected part, and internal pains by the laying on of hands by certain old men of the tribe. There are no burial ceremonies: the dead are buried. The spirit of the departed is not feared and there are no superstitions about the bones of the dead. The relatives of the deceased do not observe any special rules after the death, nor are those who have handled the corpse regarded as unclean. Mourners cover themselves with mud and wear a long train of grass from the neck down to and dragging on the ground.

Murder is sometimes avenged by the relatives of the

murdered person, but they are not bound to do so. No instance is known of a man committing murder amongst the people of his own village or of a neighbouring village. No compensation is paid for homicide. A murderer is not regarded as unclean.

Any small patch of land becomes the property of the person only during cultivation: when a man dies the property is equally divided amongst the children, but the girls retain their share only until marriage when the eldest brother takes possession. The youngest child never takes precedence.

Fire is obtained by the friction of wood: there are no ceremonies or superstitions connected with it. Eguon, described as a large bat, is fabled to have introduced fire to Mowat. A legend goes, that a tribe once inhabited Double Island, [Nalgi] (near Nagir) one of whose members showed fire to come from the left hand between the thumb and forefinger, whereupon dissention arose and the people were all transformed into animals, birds, reptiles, fish (including dugong and turtle). Eguon found his way to Mowat, the others to different places in the Straits and New Guinea. There appears to have been some friendly arrangement amongst the snakes, whereby some took to the land and others to the water.

Everything is eaten without regard to persons or occasions, except the flesh of the porpoise. The porpoise is no more sacred than anything else; souls of the departed having it as a totem enter into it only in the same way as souls of others go into other animals. I was positively assured there was no reason for abstaining from porpoise flesh. Men, women and children eat together. Food is eaten anyhow as to position, often whilst walking about; cannibalism is not practised. The blood of animals is used after being cooked; the sight of blood is never avoided. They never fast. The penis of great warriors slain in battle is cut off and supposed to possess virtue. The finger nails of the right hand only are scraped and the scrapings mixed with the food of the victors. The vulva of women slain is cut off and worn. All the above are for the purpose of increasing the strength and ferocity of those who use them.

A man whose wife is pregnant must not spear turtle or dugong or go forward in a canoe or boat whilst another is in the act of doing so. No ceremonies are performed by the men or women before, during, or after fishing or hunting, nor for the purpose of appeasing the spirits of the animals or fish caught. The bones of the back of the turtle are kept during the hunting or spearing season—that is, during the months of October and November, when they are coupling. At

the close of the season the bones are thrown away and a high festival held of dancing and feasting.

The ground is lightly tilled with hoes. There are no customs or superstitions in reference to agriculture.

There are no ceremonies observed before going to war nor any rules of conduct observed by the warriors or by those left at home.

There is no form of government, but there is one chief to each tribe. The chieftainship is hereditary if the eldest son is old enough to rule, otherwise it is elective.

There are no special forms of oaths or ordeals, neither are there any ceremonies at the making of friendships, peace, etc.

They salute one another by bending the tips of the fingers of the right hand, each hooking the hand or fingers of the other, and then withdrawing quickly. They can only count up to two. They do not count on fingers or toes, nor do their numerals show that they are borrowed from the custom of counting on their fingers. Pebbles or sticks are not used in counting.

They have no method of sending messages or of making records by notching sticks, painting or by knotting cords.

Time is measured by the sun, and the time of day by its position; but they reckon by nights. Only those who live on the sea-shore reckon by the phases of the moon or by the changes of the tide, springs and neaps. The year is determined by the planting and gathering of yams, taro, sweet potatoes, by the coupling time of the turtle and the change of the monsoons. They do not recognize a lunar year or months. There are no ceremonies for the old and new year, nor are there any time-keepers.

During the South-East Monsoon dances are indulged in nightly, but with little preparation as to dress, and are looked upon principally as rehearsals of the great dances which take place during the North-West season when little else is thought of. During the latter Monsoon dances, consisting perhaps, of only one or two variations in step, are continued the whole night, whilst a great part of the day is spent in adorning themselves with a result that is really gorgeous. The decorations consist of grass, green leaves, white feathers, plumage from the cassowary, a fibre made from cocoa-nut leaves, etc. The foliage of the croton, after use, is always put into the ground to grow for future use (I lately saw a New Guinea head-dress on one of the performers in a comic opera). The dances are for amusement and emulation; one party, a boat's crew, pit themselves against another as to which can keep

up the longest. None of their dances are imitations of animals, nor are they of a religious nature.

Sorcery is unknown [this is very doubtful]; but Gäbia, the chief, is said to have the power of affecting the growth of crops for good or bad, also of coaxing the dugong and turtle to come from all parts and allow themselves to be taken (*"Nāgai malkai"* used to make good luck with the dugong; *"sibo malkai"* used to make good luck with the turtle). There are no religious or political associations: they do not worship or show respect to any of the heavenly bodies. No reliable information could be gathered about the stars, but star myths do exist which differ from those of the neighbouring islands.

Sacrifices are never offered.

They have no objection to telling their own names or those of the chiefs or to mentioning the name of the dead. The names of persons are never changed.

Sodomy is regularly indulged in, as too great increase of population is undesired amongst the younger portion of the married people. Owing to the existence of disease the boys suffer very much for a long time, and some never recover.

One of the disguises used during the North-West festivities is an imitation of a crocodile's head placed over that of one of the performers; to put it on at times other than those appointed is supposed to result in slow but sure death. [I procured one of these at Mowat, and it is now in the Ethnological Museum at Oxford.—A.C.H.]

A curious custom is that of beating the small boys lightly with sticks during December, to make them grow strong and hardy.

Canoes are made at Kiwai and Paramoa (Bampton Island) but not, I am assured, up the Maikūsa Baxter River, where the people are cannibals and deadly enemies to all the others this side of their country. Payments are made to suit the purchaser, *sometimes in advance*, but usually by three instalments of shell ornaments (or in recent times of trade, such as tobacco, tomahawks, and calico). The unadorned canoes, with but a single flimsy outrigger, are transferred from one village to another until the destination is reached; each party receiving the canoe being responsible for the payment by the next. The builders, or rather diggers-out, usually deliver at Mowat, from thence the canoe travels to Saibai, then to Mabruāg and from there to Bādu, Moa, and ultimately say to Muralūg or Nāgir. In the case of evasion of payment a row ensues between the immediate parties and the delinquent is injured invisibly [by sorcery] in some way at the instigation of the sufferer.

The wooden harpoon used in killing dugong and turtle is got and worked into shape about Mabruäg, Moa and Bădu and sent in the same manner as canoes to New Guinea, *via* Saibai. [This is slightly erroneous as the dugong spears are, so far as I could learn, entirely made in Muralög.—A.C.H.]

The Story of Sidor: The first cause of Death.

Sidor, a Daudai native, had a wife named Si'garu, who one day caught some fish which she ate up all by herself leaving only the bones for her husband: he asked the reason of it and said he could not eat bones.

That night both went to sleep with their heads on one pillow and during the night Sidor's spirit entered into a kangaroo, then into a pig, next into a cassowary and after passing through a wild duck and a snake eventually found its way into a crowned (or goura) pigeon, which flew to the top of a high tree.

When Si'garu got up next morning she could not find her husband, but at last looking up into the tree and recognised him. She procured a stone tomahawk and after warming it at the fire she attempted to cut down the tree but found the wood too hard. During the South-East trade or dry season the tree remained standing and through a blow from the South and one from the East, but a Nor-West storm blew it down and it was eventually carried by the tide to Dibri, the dwelling place of Meuri, Sidor's brother. Sidor remained in that portion of the tree which lay close to Meuri's house, the other end of the tree was burned to ashes.

Every morning Nanätara, the wife of Meuri, went to sit in a hole in the tree with her back close to where Sidor was hidden for the purpose of covering her head with ashes. Sidor took advantage of her position and committed a digital assault, which caused her to conceive. In due course the usual signs became apparent which her husband noticed and made inquiries about; all he could learn was that it was probably done by some spirit. Meuri said, "wait until night." A high tide during the night washed the trunk enclosing Sidor still closer to the house, then Meuri cut up the tree into very small pieces. In the morning taking his stone club he questioned the small pieces of wood about the state of his wife, soon Sidor was discovered, whom he accused of the treachery and called on him to come and fight to see who was the best man. Sidor struck Meuri with a stone club behind the shoulder but did not kill him. Meuri after lying on the ground a short time got up and asked why Sidor had not killed him right out. Taking his stone club

he struck Sidor on the head just behind the ear killing him instantly.

Sidor called out to Si'garu saying he was dead. His spirit then came out leaving his bones with Meuri at Dibri. Sidor's spirit went to a sand-bank and waited for the birds which came from all quarters, and which asked if it was a man on the sand. Sidor sent a message by the birds to Si'garu to tell her to take his bones home to Kiwai. Instead of delivering the message as directed, they gave it to Umo and A'hau, mother and grandmother respectively to Sidor. They, on asking for Sidor's whereabouts, learned he had gone to Vigoë (Boigu or Talbot Island) in a dugong.

On his arrival at Vigoë, Sidor left the dugong and entered a house occupied by some Vigoë men. He then sent a message by a cockatoo, telling Umo and A'hau not to look for him as he would return to his family after a stay of seven months. They, however, became impatient, and taking his skull filled it with water and went to look for him.

Umo and A'hau arrived at Vigoë when he was dancing with a number of kindred spirits, but not recognising him he was pointed out to them by some Vigoë men. His female relatives astonished Sidor by offering him a drink of water from the skull; on asking what it was, he was informed that it was his own skull. Sidor took the skull and threw it away, telling Umo and A'hau that through their action in looking for him all men must die, which would not otherwise have happened and everyone would have lived for ever. He bade them good-bye saying he was going to Wibo—the abode of spirits—and disappeared.

NOTES on MR. BEARDMORE'S PAPER.

By ALFRED C. HADDON.

Mr. J. G. Frazer having provided me before I left home, with several copies of his "Questions," I gave one to my friend, Mr. Beardmore, when I visited him at Mowat, in August, 1888. Mr. Beardmore had resided for some time at Mowat, and had very friendly relations with the natives. His account has the additional value of being the first description we possess of any of the customs of the inhabitants of that portion of New Guinea which is known as Daudai. So far as I am aware Wyatt Gill and d'Albertis are the only travellers who have given us any in-

formation respecting the Kātau natives, and to render Mr. Beardmore's paper more complete I have abstracted those accounts in addition to a few notes of my own.

In all cases the notes in square brackets [] are made by myself.

The ordinary petticoat of the Mowat women is called *maiwas*: it consists of a narrow (about $3\frac{1}{2}$ inches) and a broad (about 8 inches) fringe of frayed leaves, fibres, etc., dyed in various shades of brown, yellow and russet, and from 50 to 60 inches in length. The fringes are worked into a waist belt, there being a space of about 8 inches between them. A loop finishes off the small fringe end of the band, and there is a long plaited string at the other. The outer side of the very deep part of the belt, from which the broad fringe depends, is ornamented with an appliqué plaited band of yellow and black split leaves, arranged in a zigzag manner, the ground fabric being usually painted red. In putting on the garment this latter portion goes behind, so the fastening is on the left side. The narrow tuft which hangs down in front, is doubled up and tucked between the legs, and the hind fringe is passed forward between the legs and doubled once, the fold of which is tucked under the band in front, half on each side of the insertion of the narrow portion. The whole dress thus consists of an untidy looking wisp of "grass" passing backwards and forwards between the legs.

At the mouth of the Fly River (Kiwai, etc.) a very similar petticoat is worn, but it is slightly more scanty, and is said to be made of the split leaves of the Sago palm (*bisi*). I believe the Mowat name for Sago is *dau* or *doe-ori*.

A second form of petticoat, sometimes worn at Mowat, is the *maidēk*; this is an almost continuous leaf petticoat hanging down to the knees, but there is a small gap on each thigh. This form resembles that worn on Saibai and Dauan.

The *wōpa* or *wapa* is the full petticoat worn by more inland tribes.

The men wore no clothes. Their ornaments and weapons are the same as those of Torres Straits.

I was informed that the men have no relation with the women during the turtle-season, *i.e.*, the time when the turtle are coupling, but there is usually considerable laxity of morals at other times.

At marriage the woman is dragged out and there is a slight fight.

Children by the same father, but not by the same mother are not reckoned as brothers and sisters. Women have no property(?)

Cutting and bleeding is resorted to for all kinds of illness or pain. They believe (I was informed) that all sickness or death

is caused by sorcery. The leaf or convolvulus-like plant is applied externally for sores, and a decoction of the same plant is taken to improve the blood and also to procure abortion.

A large number of the women have a Λ -shaped scar above the breasts ; as an example of the difficulty of getting information casually I may mention that Mr. Beardmore gives one reason for this cicatrice. Maino of Tud told me that it was cut when the brother leaves the father's house and goes to live with the men, and another informant's story was that it was made when a brother harpooned his first dugong or turtle. Maino (who by-the-bye married a Mowat woman) said that a mark on the cheek recorded the brother's prowess. In describing the natives of "Waighi" (? Wigi) at the mouth of the Fly River opposite Parem d'Albertis (II, p. 198), says "the woman on the contrary calls for no particular remark ; she is not to be distinguished from the women of Moatta [Mowat]. She is, however, tattooed in the centre of the chest, between the breasts, with a design like a capital A. At Moatta I never saw either men or women tattooed." I cannot account for this discrepancy.

The longest house in Mowat is about 80 yards long: the compartments on each side each lodged one family. In the other part of this double village there is a smaller long house with no partitions for the single men ; the single girls, I believe, live in small houses.

Mr. Beardmore gave me a shell hoe from Mowat, which is now in the British Museum. It is made from a piece of Melon shell (*Cymbium*) inserted into a hole in a rough wooden handle, the shell being wedged in by one or two pieces of wood. D'Albertis has a small figure of one in vol. II, p. 378, fig. 11. This rude hoe is only used on soft ground. The fluviatile clam, *Cyrena*, is used as a spoon, ladle and scraper, and is exported to the islands of Torres Straits. This and a shell saucepan (also a *Cymbium* shell) are in the British Museum. I have also from Mowat a food vessel made by cutting the top off a large coconut, the rim of which is marked externally by a circular incision and radially by short notches ; the outside was blackened. I never saw a similar vessel in the Straits, nor is there any record of such occurring.

In the last number of the *Journal* I have incidentally alluded to the relations between the people of Mowat and the inhabitants of Torres Straits.

Extract from "Life in the Southern Seas, or scenes and incidents in the South Pacific and New Guinea."

By REV. W. WYATT GILL, 1876.

(1872.)

MOWAT.—"The part of New Guinea from the western limits of the Katau district (indicated by a river opposite the uninhabited islet Kau) to Bristowe Island, is called *Mauat* by the natives themselves and by the Torres Straits islanders" (p. 235).

Katau is situated at the western mouth of the Katau river. "Opposite to our place of meeting [with the chief Maino] was a huge pile of bones of the dugong (*Halicore australis*), and rows of pig's jaw bones." (p. 232). "These Mauat men are a fine race, above the average height, nearly black; their hair is woolly; their heads for the most part shaved. Their ears were universally slit, and elongated by means of weights, but with a regular series of holes, in each of which was inserted a short piece of the mid-rib of the cocoa-nut leaf. Their bows, upwards of six feet in length, are the best I have ever seen. They are made of male bamboo, highly polished, strips of which are used as string. These bows carry to a great distance. Their arrows are of reed; those intended for killing game (four feet long) are pointed with hard wood, and, of course, are not poisoned; while those intended for war (five feet long) are pointed with human [? cassowary] bone, barbed and dipped in deadly vegetable [?] poison. The bones selected for this purpose are the small bones of the arm and leg. A cane sheath is invariably worn on the left arm to protect the archer from abrasion" (p. 239).

"One of our party walked into the Bush at Katau for two miles, among luxuriant plantations of bananas and taro. The country was almost a dead level, the soil of the richest description. These villagers insisted on making us a present of food" (p. 240). [Brief descriptions are given of pipes and canoes, p. 232; drums, p. 236; head dress, p. 237; and bamboo knife, p. 237.] "The population of Katau may be estimated at four hundred" (p. 241).

TURETUE.—"The chief, Auta, is a man of mild aspect, but inferior in muscle and bearing to Maino. According to the custom of these people, presents and names were exchanged. By this proceeding, the persons of their visitors became sacred. A flourishing tobacco plantation was close by" (p. 233).

"They call us 'Malakai,' i.e., 'ghosts' or 'spirits.' The heathen of this part of New Guinea and of the Straits invariably associate the idea of *whiteness* with their notion of a spirit. Our

gifts were elliptically designated 'Malakai,' i.e. (belonging to) spirits" (p. 234).

[Mr. Gill obtained this information through a Loyalty Islander, one of his "teachers." It is undoubtedly this S. Sea man's way of pronouncing the Torres Straits Western tribe's name for "spirits" (*Merkai* or *Markai*). As is well known a vowel must in their language separate two consonants, so we have "*Marakai*," and as *r* and *l* are interchangeable even in places not far apart, *Malakai* is naturally arrived at. I have noticed the same variation myself. I believe that *oboro* is the ordinary Daudai name for "spirit." D'Albertis gives "*turicarubi*" as the Mowat name for "white man," and Beardmore in the MS. vocabulary, he gave me, "*terri-car-ouby*."]

"When ready to start, these amusing savages simultaneously raised the right hand palm open and most gracefully bade us 'Iauā' [Iu.o?] 'Farewell'" (p. 235).

"Each domicile here, as at Katau, is of great length, built on lofty piles, and provided at each gable-end with a wide verandah and a ladder. To peep into one is like looking through a railway tunnel, light appearing at the other end through a small door. The object in building on piles is security against alligators [crocodiles], serpents and the annual inundations. In the wet season the natives are compelled to go to their plantations on the higher ground in canoes (p. 239). Their houses are thatched with the leaves of the sago-palm, which grows freely in all parts of Western New Guinea. We climbed up a rough ladder in the largest house in Torotoram (*sic*). The front verandah would seat a dozen adults. The flooring throughout was of cabbage-palm. From the verandah a door opens into the interior, on both sides of which are slight partitions of bamboo, dividing off spaces large enough to allow a man and his wife to sleep on the bare boards (p. 240). There is neither door nor screen, a rough fireplace of clay is allotted to every pair of cribs, the smoke driving away mosquitoes. Close to each berth is a shelf for tinder (bark of the *Melaleuca*) and firewood, which is also available as a sleeping place for a young child. For the elder children there is no accommodation in the house. To the best of our judgment there must have been inside this building, accommodation for from sixty to eighty couples. The chiefs have houses of their own. In each Mauafort village there are two large houses—one for boys, the other for girls. Elderly custodians are duly appointed to keep the young people in order. This custom obtains on Saibai and Bampton Island (Barama) [*sic*], proving these islanders to be colonies from 'Little Daudai.'

"The population of Torotoram [*sic*] may be estimated at five hundred" (p. 241).

"A symmetrical scar is made on the shoulder of all males in Mowat and in the Straits."

Extract from "New Guinea: What I did and what I saw."

By L. M. D'ALBERTIS. Vol. II, 1880.

MOWAT (1875-76).

Mourning.—Men painted yellow and white—women daubed from head to foot with mud—"the women add to the paint a curious kind of scarf made of a great number of cords, which, descending from the neck, both before and behind, covers the body almost down to the feet, and is gathered in and bound over the hips with a girdle of cord. Their arms, and legs below the knee, are covered with bracelets and anklets similarly composed of cords" (p. 9). [I obtained one of these; it is now in the British Museum.]

Village. "Five or six houses built on piles of no great height. Each house is inhabited by several families, and is divided in the middle into two compartments right and left by a sort of corridor; these two compartments are further sub-divided into several smaller ones. . . . They have two fronts, one facing the sea—which is at no great distance from them, the other facing inland. . . . On going out of the door which looks inland, we saw about thirty human heads suspended like trophies [Maino's house]. The jaw bones were removed from the skulls [of bushmen], and we saw some in a corner ornamented with feathers, and so arranged as to be used as bracelets, which are called 'bago' by the natives. "Here we also saw a devil's house for tortoises, but it was of much less imposing dimensions than that of Moatta" (p. 10). [*sic*? Dauan, *see* current volume of this *Journal*, p. 390.]

Plantations.—"Large plantations of cocoa-nut palms, yams and bananas which are generally surrounded by a high stockade to preserve them from the pigs" (p. 11).

Fishing.—Much given to fishing. Live a great part of the year entirely on the produce of the Warrior coral bank.

Pillows.—Many of the natives use wooden bolsters, made of the root of the Mangrove, and representing curious animals. One represented a reptile, another a kind of siren, *i.e.*, a reptile with a human head. Call them "Muci" (p. 11).

Physical character of people.—"The people I saw were generally good looking and of lofty stature, the women especially being tall

and robust. The men are usually perfectly naked; the women, however, cover themselves with a little grass. Without being absolutely black, their skin is very dark, although I saw some of them who were almost copper colour. Much struck by varieties of type, and especially by the likeness of some of the adults and old men to Arabs. Their hair was for the most part short, and one can easily see that it is equally distributed all over the head; when, however, they wear it long, it curls and forms separate ringlets four or five inches long. After their fashion they pay much attention to their coiffure. The ringlets are quite separate from one another, and each is carefully smeared with earth. When the hair is not long it looks woolly; and until it is examined when cut close it would be supposed to resemble that of the negro, but in reality it is quite different. The use of earth, and also of ashes, gives a ragged appearance to the hair, and changes the colour of it. Many of the people are affected with skin diseases, especially with that known by the name of 'Cascado,' and ulcer in the leg is a common malady. The children, on the other hand, appeared to me to enjoy excellent health. Their limbs are very slender, and their stomachs extremely protuberant" (p. 12).

Graves.—"At 400 or 500 yards to the west of the village, and not far from the sea, we saw a place where the natives bury their dead. The graves are enclosed by a strong palisade. A quantity of bananas and cocoa-nuts hung from a stake inserted in the palisade. In addition to these provisions, a bow and some arrows were also suspended" (p. 12).

Maino "informed us that he had himself cut off 33 heads in this manner [with a mere turn of the operator's wrist]; and to make his words good, he took out of his bag a collection of pieces of wood and old tips of arrows, which he arranged before us in a row. Every one of these represented to us a murder—to him a deed of valour" (p. 17).

Maino, chief of one half of the village of Mowat, was born and educated in the village of Kiwai. A long description is given of his appearance and martial character and of those of his two sons (p. 150, also p. 197).

"Early in the morning, several women are to be seen passing along the strand on their way to work in the fields. Each woman is accompanied by her husband, who walks at her side armed with bow and arrows. The women are laden with provisions for the day. They often have a child astride their shoulders and are followed by two or three others who run after them like lambs after a sheep or two or three dogs" (p. 170).

"Burial of a child a few months old, near a small plantation of cocoa-trees. The little body was wrapped in a small piece of

matting and laid on some soft grass, as in a little bed. It was partly covered with a piece of woollen shirt, and the wrists were adorned with coloured string." . . . The mother, "after sprinkling a little sand on the grave . . . placed on it some coconuts, a little basket with an old cocoa-nut used for drinking water, a shell which the natives make use of for various purposes and a knife" (p. 179).

"The women here differ very much from the men. They are always of a lighter coloured skin and more prognathous. I observed that their hair, which they wear very short, grows evenly over the scalp" (p. 189).

"The women have small breasts which slant upwards, differing in this from the inhabitants of some of the islands in Torres Straits" (p. 189.)

Mowat men went to fight the Bushmen. "They did not come back until towards evening, when they entered the village in marching order of three columns. They made a short halt before entering. . . . They certainly went through a ceremony of some kind—some carried on their shoulders a kind of litter made of cocoa-leaves—they were bringing back a dead body and a wounded man" (p. 194). "In token of war, Maino's beard is plastered with clay" (p. 196).

September 26th.—"The natives of Moatta went over this morning to the village of Ture-ture, to a feast and a dance. They were all painted black from head to foot, the white shells worn on the necks of the younger ones, standing out distinctly on their black skins. The sons of the chiefs wore a breast-plate of mother-of-pearl. Several were adorned with cassowary plumes, set in a circlet of white shells. They were armed also with bows and arrows" (p. 196).

Maino "brought me some roots of a plant, which the natives chew for its narcotic and intoxicating properties. Maino explained that to experience its intoxicating effects perfectly, tobacco should be smoked after chewing a certain quantity of the root" (p. 197).

"I bought some pieces of a large sea-shell, which, sharpened at one end and fixed into a handle, serve as spades" (p. 199).

ANNUAL GENERAL MEETING

JANUARY 28TH, 1890.

PROFESSOR W. H. FLOWER, C.B., F.R.S., *Vice-President,*
in the Chair.

The Minutes of the last Anniversary Meeting were read and signed.

The CHAIRMAN declared the ballot open, and appointed Mr. G. M. ATKINSON and Mr. E. LAWRENCE Scrutineers.

Mr. A. L. LEWIS, the Treasurer, read his Report for the year 1889, as follows:—

TREASURER'S REPORT FOR 1889.

The total receipts for the year 1889 have been £585 11s. 10d., being £27 0s. 2d. less than last year. This falling off, so far as it affects the position of the Institute, is perhaps more apparent than real, as it occurs in the annual subscriptions, which last year included £33 12s. more of arrears than are included this year. The sale of the publications has slightly increased.

The amount expended during the year was £678 13s. 1d., being £93 1s. 3d. more than the receipts, and £33 10s. 1d. more than the expenditure of last year. The members have, however, had the full benefit of this extra expenditure, £35 8s. 9d. more having been spent on the *Journal* than was spent last year, while the extra weight of the *Journal* has necessitated a slight increase in postage. About £10 more have been spent in miscellaneous printing in consequence of the operations of the Committees of the Council—firstly, for aid in conducting Anthropological and Archæological Explorations, and, secondly, for arranging for Popular Anthropological Lectures; but it is hoped that the results of these operations will directly or indirectly more than repay the amount expended upon them. The other items of expenditure are of about the same amount as they have been for the last two years.

ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

Receipts and Payments for the Year ending 31st December, 1889.

RECEIPTS.		PAYMENTS.	
£	s. d.	£	s. d.
BALANCES, January 1st, 1889:			
At Bankers	98 9 7	Rent, one year to Michaelmas, 1889 (including coal and gas)	165 0 0
Petty Cash	5 6 11	PRINTING:	
	98 16 6	Journal, Nos. 64, 65, 66, 67, including illustrations and Authors' copies	224 18 5
SUBSCRIPTIONS:			
For year 1889	871 14 0	SALARIES AND COLLECTOR'S COMMISSION	169 8 5
" " covering 1890	10 10 0	STAMPS AND PARCELS	87 2 8
Life Compositions	63 0 0	ADVERTISING	5 7 7
Arrears	36 15 0	PRINTING AND STATIONERY	34 3 6
	481 19 0	HOUSE EXPENSES:	
SALE OF PUBLICATIONS:		Cleaning rooms, &c.	17 0 7
Messrs. Trübner & Co.	68 11 6	Attendance and Refreshments at Meetings ...	22 15 0
Messrs. Longmans & Co.	0 16 0		
Office	3 11 0	INSURANCE AND MISCELLANEOUS EXPENSES ...	89 15 7
	72 18 6	BALANCES:	
DIVIDENDS:		Cash in hand, 31st December, 1889	3 11 0
Four quarters on £900 ²¹ / ₄ per cent. METROPOLITAN BOARD OF WORKS STOCK (less income tax)	80 14 4	Petty Cash	2 4 8
	80 14 4		
	£894 8 4		£894 8 4

Examined and found correct,

(Signed) EDWARD W. BRABROOK, }
ROBT. B. HOLT, } Auditors.

Although this Report is not so satisfactory as I could wish it to be, I do not feel that either the Council or the Treasurer has reason to be ashamed of it. As I ventured to suggest last year, it is for the members of the Institute to assist in placing it in a sound financial position, by making its objects and publications known amongst their friends, and by bringing in fresh members to take the place of those who are unfortunately lost from time to time by death or otherwise.

A. L. LEWIS,
Treasurer.

Mr. F. W. RUDLER, the Secretary, read the Report of the Council for the year 1889, as follows:—

REPORT OF THE COUNCIL OF THE ANTHROPOLOGICAL INSTITUTE
OF GREAT BRITAIN AND IRELAND FOR THE YEAR 1889.

The Council has to report that during the past year the Institute has held eleven Ordinary Meetings, in addition to the Annual General Meeting and a Special Meeting at the Royal Aquarium for the inspection of a group of natives of Tierra del Fuego. The Council takes this opportunity of acknowledging the courtesy of the Directors of the Aquarium in offering every facility for the examination and measurement of these interesting people.

The following is a list of the various communications submitted to the Institute at its meetings in 1889:—

1. "Human Remains discovered by General Pitt-Rivers at Woodcuts, Rotherley, &c." By John Beddoe, Esq., M.D., F.R.S., President.
2. "A Demonstration of Centres of Ideation in the Brain." By Bernard Hollander, Esq.
3. Exhibition of a New Instrument for Testing the delicacy of perception of differences of Tint. By Francis Galton, Esq., F.R.S., Vice-President.
4. "The Early Races of Western Asia." By Major C. R. Conder, R.E.
5. Exhibition of an Artificially Deformed Skull from Mallicollo. By Professor Flower, C.B., F.R.S., Vice-President.
6. "Note on the use of Elk Teeth for Money in North America." By Henry Balfour, Esq., M.A., F.Z.S.
7. "Notes on the Modern Survival of Ancient Amulets against the Evil Eye." By Edward B. Tylor, Esq., D.C.L., F.R.S., Vice-President.
8. "On some Ancient Bone and Stone Implements from Chili." By C. H. Read, Esq., F.S.A.
9. Exhibition of Photographs of Megalithic Remains from Japan. By W. Gowland, Esq., F.C.S.
10. Exhibition of Photographs of Megalithic Remains from Syria. By Major C. R. Conder, R.E.

11. "Rude Stone Monuments in the Country of the Carnutes (Department Eure et Loire, France)." By A. L. Lewis, Esq., F.C.A.
12. "The Comparative Anthropometry of English Jews." By Joseph Jacobs, Esq., and Isidore Spielman, Esq.
13. Exhibition of the Skull of Po Tok, a celebrated Burmese Dacoit leader; and of the Skull of Sze Chuen, a rebel Chinese Mandarin. By Captain E. S. Hastings.
14. "The Maoris of New Zealand." By Edward Tregear, Esq.
15. "The Osteology of the Veddahs of Ceylon." By Arthur Thomson, Esq., M.A., M.B.
16. "Notes on the Yoruba Country." By Mrs. R. Braithwaite Batty.
17. "Salutations." By H. Ling Roth, Esq.
18. Exhibition of Skulls found during some recent excavations. By General Pitt-Rivers, F.R.S., Vice-President.
19. "On the Hyksós." By the Rev. H. G. Tomkins.
20. "Property in Trees." By Hyde Clarke, Esq., Vice-President.
21. Exhibition of some Examples of Pre-historic Trephining and Skull-boring from America. By Professor Victor Horsley, M.B., F.R.S.
22. "Cross-bows, Long-bows, Quivers, &c., of Yoruba." Exhibited by H.E. Governor Moloney, C.M.G.
23. "On the Structure and Affinities of the Composite Bow." By Henry Balfour, Esq., M.A., F.Z.S.
24. "Poisoned Arrows." By the Rev. R. H. Codrington, D.D.
25. "Observations on the Natural Colour of the Skin in certain Oriental Races." By J. Beddoe, Esq., M.D., F.R.S., President.
26. "Manners, Customs, Superstitions, and Religions of South African Tribes." By the Rev. James Macdonald.
27. "The Ethnography of the Western Tribe of Torres Straits." By Professor A. C. Haddon, M.A.
28. "On the Natives of Tierra del Fuego." By Dr. J. G. Garson.
29. "The Natives of Mowat, Daudai, New Guinea." By Edward Beardmore, Esq.
30. "Fire-Making in North Borneo." By S. B. J. Skertchly, Esq., F.G.S.
31. "On the Origin of the Eskimo." By Dr. H. Rink.

In the course of the year four numbers of the *Journal* have been punctually issued—namely, Nos. 66, 67, 68, and 69. These contain 492 pages of letterpress, and are illustrated by 19 plates and several woodcuts.

Twenty new members have been elected during the year—viz., One honorary member, two corresponding, and 17 ordinary members. On the other hand, the Institute has lost by resignation 15 members, and by death one.

Bishop Rónay, whose death the Council have to record with regret, was a distinguished Hungarian prelate, and, while known as a man of liberal sympathies, was much trusted by the Imperial Royal House, having been tutor to some of the Arch-Dukes. He had long resided at the Hofburg, Vienna, where he died.*

In the following table the present state of the Institute, with respect to the number of members, is compared with its condition at the corresponding period of last year:—

* These particulars have been supplied by Mr. C. H. E. Carmichael, M.A.

	Honorary.	Corresponding.	Compounders.	Ordinary.	Total.
January 1st, 1889	41	74	90	224	429
Since elected ..	1	2	3	14	20
Since deceased ..	..	..	1	..	1
Since retired or been struck off	..	..	..	15	15
January 1st, 1890	42	76	92	223	433

It will be seen that the list shows a net gain on the year of four members. It is, however, to be earnestly hoped that the growth of the Institute may in future proceed more rapidly, as its work is at present unfortunately cramped by the smallness of its income. Only a few months ago the Council was reluctantly compelled to decline the offer of a very voluminous manuscript on the Tasmanians by Mr. Ling Roth in consequence of the expense which its publication would have entailed.

A scheme for extending a taste for anthropological studies by the delivery of popular elementary lectures in London and its suburbs, was brought before the Council by Dr. Garson, and was referred to a Committee to report upon its feasibility. This Committee, after holding several meetings under the Chairmanship of Mr. Brabrook, drew up a syllabus, which, having been approved by the Council, has recently been printed and circulated among the members. The Council hopes that by this novel departure it may be instrumental in disseminating a knowledge of the elementary facts and principles of anthropology, and that while thus advancing the general interests of the science it may also be the means of attracting new members to the Institute.

The attention of the Council has been called by General Pitt Rivers to the unsatisfactory manner in which many anthropological and archæological investigations are conducted, and especially to the absence of any systematic method of recording the measurements of human skeletons and those of domesticated animals found on ancient sites. A Committee has consequently been appointed for the purpose of drawing up instructions, and it is hoped that intending explorers will appeal to it for information. A circular to this effect has been distributed to local scientific and archæological Societies. General Pitt Rivers has kindly undertaken the presidency of the Committee of Aid, and will be happy to advise investigators who may communicate with him.

In connection with the subject of archaeological exploration, it may be remarked that the Council has learnt with satisfaction that efforts are being made by Dr. John Evans, the President of the Society of Antiquaries, and a Vice-President of this Institute, to raise a substantial fund for the promotion of systematic explorations.

The Council has had under recent consideration the condition of its Library, and at the suggestion of Professor Flower a Library Committee has been appointed. With the view of extending the usefulness of this Department of the Institute, it is proposed to bind a large number of such scientific serials as are likely to be most referred to by our members. At the same time it is felt desirable, as economy of space is imperative, to relieve the Library of a mass of periodical literature which is found to be rarely, if ever, consulted. It is hoped by these and other means, such as the purchase of certain modern works, that the efficiency of the Library may be increased, and its value to our members much enhanced. It is proposed to meet the exceptional expenditure, which will thus be incurred, by applying to the Trustees of the Institute to sell out a portion of the Sydney Ellis bequest, a fund which was received ten years ago for the general purposes of the Institute, but which has been drawn upon only on the occasion of the removal of the Institute to its present Rooms, when special expenditure became necessary.

The preparation of the new edition of the volume of "Notes and Queries" is making rapid progress. The Committee for carrying out this work has deputed the practical editing to Dr. Garson and Mr. C. H. Read, and a large part of the volume is already in type.

The Council has noted with pleasure the issue of Mr. J. G. Frazer, of Cambridge, of a Schedule of questions relating to the manners and customs of uncivilized and semi-civilized peoples. In order to give greater publicity to this scheme the questions have been reprinted in the *Journal* of the Institute, and several sets of answers received by Mr. Frazer have been already read at our evening meetings.

One of our Vice-Presidents, Professor Flower, presided over the meeting of the British Association at Newcastle-on-Tyne; while the special interests of our science were ably represented by Sir William Turner, as President of the Anthropological Section, with Dr. Garson and Mr. Bloxam as two of the Secretaries. Not only were the meetings of this Section well attended and highly popular, but the temporary Anthropometric Laboratory in connexion with the Section proved, as usual, highly attractive. The manifestation of so much interest in

anthropological subjects at the British Association meetings has not been without its influence in determining the action of the Council with reference to the proposed course of popular lectures on the Science of Man.

The Reports were adopted on the motion of Mr. MAURICE BEAUFORT, seconded by Mr. J. ALLEN BROWN.

The PRESIDENT'S Address was then read by the Secretary.

At the conclusion of the Address it was moved by Mr. HYDE CLARKE, seconded by Mr. E. W. BRABROOK, and unanimously resolved :—

“That the thanks of the meeting be given to the President for his Address, and that it be printed in the Journal of the Institute.”

The Scrutineers gave in their Report, and the following gentlemen were declared to be duly elected to serve as Officers and Council for the year 1890 :—

President.—John Beddoe, Esq., M.D., F.R.S.

Vice-Presidents.—E. W. Brabrook, Esq., F.S.A.; Hyde Clarke, Esq.; J. G. Garson, Esq., M.D.

Secretary.—F. W. Rudler, Esq., F.G.S.

Treasurer.—A. L. Lewis, Esq., F.C.A.

Council.—G. M. Atkinson, Esq.; C. H. E. Carmichael, Esq., M.A.; Rev. R. H. Codrington, D.D.; J. F. Collingwood, Esq., F.G.S.; Sir Lepel Griffin, K.C.S.I.; T. V. Holmes, Esq., F.G.S.; H. H. Howorth, Esq., M.P., F.S.A.; Prof. A. H. Keane, B.A.; Prof. A. Macalister, F.R.S.; R. Biddulph Martin, Esq., M.A.; Prof. Meldola, F.R.S.; Rt. Hon. the Earl of Northesk, F.S.A.; C. Peek, Esq., M.A.; F. G. H. Price, Esq., F.S.A.; Charles H. Read, Esq., F.S.A.; Isidore Spielman, Esq.; Oldfield Thomas, Esq., F.Z.S.; Coutts Trotter, Esq., F.G.S.; M. J. Walhouse, Esq., F.R.A.S.; Gen. Sir C. P. Beauchamp Walker, K.C.B.

A vote of thanks to the retiring Vice-President, the retiring Councillors, the Auditors, the Scrutineers, the Secretary, and the Treasurer, was moved by Mr. J. F. COLLINGWOOD, seconded by Mr. J. WALHOUSE, and carried unanimously.

ANNIVERSARY ADDRESS.

By JOHN BEDDOE, M.D., F.R.S., President.

I am extremely sorry, at the last moment, to find it impossible to be present at this annual meeting, and to thank you in person for the kindness and forbearance shown to me, your President, during the past year, during which I am sensible that, though I have done what was possible to me, that possible was very little. But for the ever ready kindness and assistance of Mr. Galton and Professor Flower, and of the Officers and Council generally, the work could not have been got through. As it is, we have had a not unprosperous year. The scheme of local anthropological lectures promises well; but it is very desirable that the movement to fortify and render more useful our library should be well supported. We have been fortunate in losing only one actual member by death, that one a man of considerable eminence, but by lapse of time fallen out of connexion with the life of the Institute.

I propose to take as my principal subjects this evening Anthropology at the Paris Exposition, and the recent advances of Physical Anthropology.

Nowhere, probably, and at no time have such opportunities been offered for the study of physical anthropology and ethnography as at the Paris Exposition of 1889.

It is true that Russia and Austria, the most composite and varied, ethnologically, of all European countries, were scarcely at all represented; but the great pains that had been taken to bring together everything connected with the French colonial empire almost made up for this deficiency. Thus Algeria and Tunis, the regions of the Senegal and Gaboon, of Annam and Tonkin, of Melanesia and Polynesia, exhibited abundant specimens, not only of their products and handicrafts, their weapons and utensils, their habitations and domestic and religious para-

phernalia, but even of their various native races. China, Japan, Java, and Egypt were also exceedingly well represented. But the greatest attraction was the special anthropological department in the Palace of the Liberal Arts, of considerable extent, and ordered and arranged by several of the most eminent among our French confrères, such as Topinard, Cartailhac, Bertillon, the Marquis de Nadaillac, &c.

The most conspicuous objects in the department were undoubtedly the groups of life-sized figures, whereby the endeavour was made to reproduce the aspect and surroundings of the prehistoric and early historic races. This attempt, so far as I am entitled to pass an opinion upon it, was extremely happy. The forms of the heads, the features and complexions, had been carefully studied: the attitudes and occupations were natural, probable, and life-like: one group in particular, intended to represent the very dawn of art in palæolithic days, and in which two young people were displaying to a grizzled senior, on his return from the chase, their first attempts at carving on bone and ivory the outlines of familiar wild beasts, was to my eye especially admirable. The manufacture of bronze implements was very well represented; and the Gallo-Roman potter's shop was another meritorious production. Crowds of visitors thronged the court in and around which these groups were displayed; and much intelligent curiosity was developed.

In the same part of the exhibition was a contribution from Denmark, sent by Professor Waldemar Schmidt and others, and including two very fine effigies, male and female, of the bronze period, correctly dressed and armed after studies from the tenants of two neighbouring barrows; they were two splendid specimens of physical development. A very fine skull of our bronze type was exhibited as typical of the first epoch of the stone period in Denmark. This form is known to be still abundant in some parts of that country, and must therefore have endured in Denmark since the beginning of anthropological time. Nothing can be clearer than its identification with the type of our own bronze race; and that with the Sion or Helvetic

type is not much less clear, though the average breadth of the Sion skull, as described by His and Rüttimeyer, is somewhat smaller. It is certainly abundant in the Ardennes, among the Walloons. But I should be loth to speak further as to its affinities, in the present state of our knowledge. I will not deny that they *may be* Finnish: Bogdanof figures one skull from a kurgan near Moscow, which may belong to this type; but so far as I have seen there is very little evidence to lead us in that direction.

First in importance among the maps and other graphic representations of anthropological fact come, doubtless, those indicating roughly the results of Topinard's great inquisition into the colours of the hair and eyes in France.

In most respects these maps confirm the opinions previously held; but in some points of importance they do not do so. Thus, on the whole, the north and north-east of France are comparatively blond, the centre and the south are dark; but the department of the Creuse forms a blond island, for no reason that can be made out. Distrusting his facts, Topinard instituted a second investigation in the Creuse, in which he employed a second set of observers; but the proportions came out almost exactly the same. Probably we have here the physical record of some prehistoric or unhistoric migration, such as that which in the tenth or eleventh century filled Cumberland and Westmorland with tall, blond, straight-featured men, and with Norwegian place-names; or that other, more ancient, and still mysterious migration, which peopled with blonds the Volscian coast from Gaeta to the River Garigliano.

Side by side with these first-fruits of Topinard's great inquest, was Collignon's map of the cephalic index in the several departments of France. Here, too, I found a general confirmation of existing beliefs or conjectures, with a certain number of problems to be explained. The three great constituent races are conspicuous—the longish-headed Belgæ reinforced by the Germans, in the north; the long-headed Iberians or Mediterraneans in the south, especially in Rousillon and Corsica; the short-headed

Celts in the centre and east. But why should the broad-heads culminate in the Jura, with a modulus (in the living man, of course) of 88? If the gigantic Burgundians are to be credited with having raised the stature in these parts, as I for one believe, why should they have utterly failed to diminish the roundness of the heads?

Yet another problem. The Manche gave Collignon a head-breadth of eighty-three, larger than that of any other part of Normandy. Yet the Manche is the most blond area in France; and the blond complexion, in France at least, generally implies the long head. Here, however I think I can see light. The Manche was largely colonized by Harold Bluetooth from Denmark; the rest of Normandy, chiefly from Old Saxony and from Norway; which facts may perhaps go some way towards explaining the difficulty.

There were numerous maps, tables, and other documents setting forth the stature, as well as other physical characteristics, of the peoples of Western Europe. Some of these were quite recent in date, others less so; but probably none were very generally known. They have added considerably to our knowledge of this subject, upon which I shall enter at some length, as it is one upon which I have myself laboured and endeavoured to study and appreciate the labours of others.

There are some considerable difficulties in the way of our arriving at the absolute full grown stature of the average man. These arise from the fact that the greater portion of our material is derived from the recruiting statistics of the several countries. The object of the recruiting and examining officers has, of course, nothing to do with the solution of this problem; it is only incidentally that their material comes to be of service to us in regard to it. They very generally neglect to measure the youths who are quite manifestly below the standard, and who consequently have for them no interest. In such cases the published average is sure to be a little too high; but the truth may be ascertained, if the figures are accessible, by taking the culminating point of the numerical curve. In some countries

and at some periods, moreover, the officers have carried out other parts of the examination, and eliminated those candidates who are ineligible by reason of disease or deformity, before proceeding to determine the stature. This last method of procedure, however, though it is decidedly hurtful to the interests of anthropometry, does not so greatly concern me at present, for it is pretty well established that both tall and short men furnish a smaller proportion of valid recruits than middle-sized men, and the resulting average and mean are therefore little disturbed. Perhaps the most important flaw in such statistics remains to be mentioned. In some countries the recruits or conscripts come up for measurement in the year of the calendar in which they attain the age of twenty; this is the case in Switzerland, for example. In others, as France, they are measured after passing their twentieth birthday. Some young men have already attained their full stature at that period, but many, probably a large majority, have not quite attained it; and we have reason to think that the proportion of these two bodies of men, and the average extent by which the second set fall below the stature which they will ultimately attain, varies considerably in accordance with race, climate, mode of life, and nutrition. We have scarcely any statistics based on measurements of identical persons at different ages; but M. Robert, quoted by Baxter, found that 287 French conscripts grew on an average about nine-tenths of an inch (twenty-three millimetres) before attaining their twenty-fifth year.¹

To begin with Belgium, a country whose ethnology is

¹ Much larger numbers have been dealt with by Quetelet, Danson (criminals). Roberts and Rawson (in the *Anthropometric Report of the British Association*), and above all by Baxter in his *American military statistics*, but in all these cases the materials at the several ages were not identical. It would almost seem as though growth were earlier completed in England, especially in the upper class, than in America, France, or Belgium. However, I do not think we shall be far wrong if we allow a full inch or more for the average growth after the middle of the twentieth, and about $\frac{3}{4}$ of an inch, sixteen or eighteen millimetres for growth after the middle of the twenty-first year.

comparatively simple, and has been well worked out by Vanderkindere and others. The tables of Houzé show that Boudin was mistaken in supposing that the Walloons surpassed the Flemings in stature as well as in soundness and vigour. Houzé proves that the Flemings and Brabançons have a smaller cephalic index and a smaller nasal index than the Walloons, and that though exceptions from dwarfishness are slightly more frequent in the north (perhaps from causes connected with the more numerous and populous towns, and with the greater prevalence of manufacturing industry), yet the average stature of recruits is higher, Limburg, the most Germanic province, standing at the head (1,666 mm., 65·7 inches), and Hainault, probably the least Germanic, and according to Vanderkindere the one where there is the greatest prevalence of dark hair, standing lowest (1,640 mm., 64·5).

Making the allowance I have recommended, the full stature of the Limburgers will come out nearly 1,690 (5 feet 6·5 inches), and that of the Hainaulters 1,660 to 1,665 (5 feet 5·5 inches).

On the whole it is pretty clear that in Belgium stature is correlated with race, and that tall stature, light complexion, long heads, and narrow noses are generally associated, or at least, occur in the same districts.

I found a large mass of statistics as to colour and stature in Denmark, and as to colour, stature, and head form in Norway. In the former, Professor Waldemar Schmidt finds that both hair and eyes are lighter in men than in women, the eyes more especially. I have found the same rule to hold good, as regards the eyes at least, in many parts of Britain, particularly, I think, in the eastern and more Teutonic districts; and the reports of the Anthropometric Committee point in the same direction, though less decidedly. Can this be due in any measure to sexual inheritance? May the males in both countries represent blond races of invaders? I can hardly think so.

The stature of the Danes is less than I should have supposed. The average is said to vary between 1,650 and 1,670 mm., or between 65 and 66 inches. If the men measured were

recruits, as I believe, probably another inch should be added. The resulting average would be about 66.5 inches, a trifle less than my estimate for Englishmen, or than Baxter's, but a good deal lower than Roberts's. Baxter found both Danes and Swedes taller than Englishmen, but shorter than Norwegians and Scotchmen.

It is curious that the people of Thy stand at the head of the scale of stature, and those of the next district, the Vend-syssel, at the bottom. There is an ancient enmity between the Thyers and the Vendel men, and probably a difference in race.

Dr. Arbo and Sergeant Westly exhibited elaborate maps of stature, head form, and hair colour in Central and Southern Norway.

The average stature at 22 years seems to vary in different districts, or valleys, from 1,667 to 1,730 millimetres, from 65.6 to 68.1 inches. Probably we should add half-an-inch in all cases, as I apprehend that the Norwegians are slow and late in development.

One might have expected to derive much instruction from Dr. Arbo's maps of head form and colour, hints as to the lines of colonization, and possibly, though not probably, even as to the origin of the Aryans, whose primeval birthplace is now as doubtful as Homer's. I was a little disappointed. One cannot, as in Belgium or France, or most part of Germany, make out distinct relations of interdependence between form and size and colour. On the whole, the long curving sweep of southern coastland seems to be more uniformly blond, and also, strange to say, more brachycephalic than other parts.

The anthropological maps of Russia by Professor Anuchin of Moscow were not, I think, exhibited at Paris; but they and the work which they illustrate are of very great value.¹ In his commentary Anuchin analyses the different factors of the stature, geographical position, climate, geology, social and

¹ There is a good review and epitome of Anuchin's work, by M. Laloy, in the first number of the new periodical, "*L'Anthropologie*."

economic condition, food, diseases, density of population, &c., and comes to the conclusion that all these factors are insufficient to explain the geographical distribution of stature in Russia. He then turns to the anthropological and ethnological factors, and analyses the racial composition of the Russian people, the colonization by the Slavs of the territory of the Finnish tribes, &c., and he finds that these factors give him more satisfactory explanations.

Contrarily to the rule of Western Europe, the average stature in European Russia seems to increase on the whole as one proceeds from north to south. Great urban aggregations of population are not frequent in Russia, nor are they marked by material differences in stature, as with us. But a strong suspicion of racial differences would strike the eye of one much less learned in Russian ethnology than Anuchin. One sees at once that the old Cossack region yields tall men; so do some of the old Slavic centres, as Kief and Pskov; the Lettons are tallest, averaging about 1,673 (65·8) and the Esthonians reach 1,661 (65·4 inches) or more; the true Lithuanians, in Kovna and Vilna, are a little over the average; the Ruthenians in Volhynia about equal their brethren across the Galician border, as figured for us by Majer and Kopernicki, and similarly the Poles, whether under Russia or Austria, yield the same low average statures (about 1,620, or nearly 64 inches).

The numerous Finnish or Ugrian and Tatar tribes in the centre and east of Russia, are all, except perhaps the Mordwins, below the general average of 1,640 millimetres (about 64·5 inches), which perhaps accounts for the low position of several of the Governments of Central Russia, where the aboriginal tribes may be supposed to have crossed the blood of the Slavonic colonists. The Western Finns, whether Esthonians, Liefs or Karelians, on the other hand, are tall, one of several points of difference between these two great families.

Another point of interest is that the Russian colonists in Siberia and in the Kuban and Terek countries are taller than their brethren in old Russia, just as our own colonists in America

and Australia seem to be taller than ourselves, owing, as I think, to some process of selection, as much moral as physical.

Dr. Ridolfo Livi, who has recently been elected an honorary member of our Institute, has greatly advanced our knowledge of the physical anthropology of Italy, especially of the stature and head form. Coming after men like Nicolucci and Calori, his statistics naturally confirm theirs in their main lines; he, too, finds the broad heads and the (comparatively) high statures in the north, the long narrow heads and the low statures in the south, in Sicily, and especially in Sardinia.

He has, however, brought out some very important points which are more or less novel and pregnant. Thus he has proved that the whole region of the Riviera, generally supposed to be peculiarly Ligurian, while it has the higher stature of the north, has the long or medium head of the south, and that these characters are both exaggerated in Massa, Carrara, and Lucca.

Evidently we must reconsider the Ligurian question.

The curiously blond district east of Gaeta, which I may perhaps claim to have been, in company with Hodgkin, the discoverer, or at least the demonstrator, is shown by Livi to be mesocephalic, and to have a lower index than any other district in that part of Italy.

Another laborious and important enquiry is that of Dr. Von Erckert into the head forms of the peoples of the Caucasus, a mountain region which since the time of Mithridates has been known to contain a miscellany of races and languages. Von Erckert has not yet published more than that portion of his observations which relates to the Lesghians. These are evidently a mixed race. A dolichocephal, however, seems to be quite a rarity among them: they are generally brachycephalic or hyperbrachy; but, what one would hardly have expected, their heads are low as well as broad. Jewish features are common, in some places prevalent.

Dr. Emil Schmidt, of Leipzig, has published in the "*Archiv für Anthropologie*" a measured catalogue of his fine collection of skulls, considerably over 1,000 in number. About half of these

are Egyptian, ancient and modern. The collection is also extremely rich in Etruscan skulls, containing no less than 135, almost all from Tarquinii; 14 of these are dolicho, 70 meso, 38 brachy and hyperbrachycephalic. There are 19 Chinese, with an index of 78.9: this I mention because one frequently sees the Chinese erroneously described as brachycephalic.

Some may be disposed to say "Cui bono?" with regard to these extensive and minute enquiries into physical anthropology, these masses of statistical tables and these elaborate maps. Well, I admit that they are of no great benefit to the observers and compilers of them, except in so far as all good, thorough, honest work done is a benefit to the doer of it: I acknowledge the far greater and higher interest of the psychological side of our science, with its bearings on sociology, mythology, and so forth. The higher the interest the greater the attraction, and there is no fear, therefore, that ethnography will ever lack cultivators.

But if the natural history of the lower animals is worthy of cultivation, surely so is that of man, not merely as an agreeable and healthy exercise of natural curiosity, but because of its direct and indirect bearings upon the improvement of the species, and on other practical questions.

And if our knowledge is to be useful, it must be exact, or at least founded on exact data. Now and then one hears of a revolt on this point within our own circle. Thus Dr. Fauvelle, the other day, in the Paris Society, attacked the anthropometric school. "What will come," he said, "of the vast enquiry into the colour of eyes and hair undertaken by Dr. Topinard? You visit a place where there are two well-defined types. If you take your compasses and metric measures, take all possible mensurations of 2,000 or 3,000 individuals, what will you do more than confirm a distinction which strikes everybody at first sight?"

Now this is a great mistake. Nothing can be more untrustworthy than these hasty general impressions; and the proof is, that very frequently two observers of the Fauvelle type run away with opposite impressions of the same facts, and communicate them to other people; who, not having opportunities of

verifying them, proceed to base important arguments upon one or other of these contradictory premises.

Two small books on a great subject have lately appeared: "The Origin of the Aryans," by Isaac Taylor, and "The Cradle of the Aryans," by Gerald Rendall. They are, in my judgment, both excellent works, and well deserve study: both contain epitomes of the best and latest continental investigations of the subject, with some well-reasoned original matter. They result in different conclusions. Dr. Taylor thinks that the typical Aryans are the Celto-Slavic peoples, and that their affinities are Ugric: Mr. Rendall thinks the Aryan centre, where the earliest Aryan tongue was developed, was in Scandinavia or about the Baltic, and that the long-headed blond race was its parent or earliest proprietor. The point, however, to which I would now direct your attention, is, that to both of these writers the physical characteristics of the Slavs are a matter of moment, and that one of them speaks of the Slavs as tall and fair, the other as short and dark. And both of them could cite authorities enough. Of course the question is here involved which of the Slavonic peoples best represents the original Slav type? But in any case exact and numerous anthropometric observations would be needful to settle the difference.

The first anthropologist of note, so far as I am aware, who took up the notion of the European origin of the Aryans, was our own countryman Robert Latham. His known love of paradox probably prevented him from gaining proselytes to his theory; but it grew and flourished among the Germans; and of late years, especially since Professor Sayce has adhered to it, has found much support in this country also. The question has unfortunately got mixed up with political and racial antipathies—the Germans almost deifying the tall and fair warrior-race of the north, as though they had all been like Frithiof or Gustavus Adolphus; the French painting them as large-limbed and small-brained savages, the legitimate offspring of Neanderthal.

I am not going to be so rash as to volunteer an opinion on the great Aryan question: moreover there would be insufficient

scope in a short address to support such an opinion. But I propose, before concluding, to suggest two or three considerations bearing on the topic. Much has been made, by some of the partizans of the European origin theory, of the great geographical extension of the Aryan area in Europe, as compared with that in Asia. The argument is a weak one; at any rate it may be used, in the remote future, to prove that Portugal was colonized from Brazil. But its basis, besides, is unsound. The Aryan area in Asia was about as large several centuries before Christ as it is now, extending from the Jaxartes to the Persian Gulf, from the Caspian to the Bay of Bengal, and even further, but in Europe it was not so, for what is now Russia was then, and long afterwards, mainly occupied by the Ugrians, and the greater part of Spain was no more Aryan in speech than in race.

The resemblance between Ujfalvy's Galtchas and the Auvergnat type is not confined to the skull, but extends to the features. On the other hand, though some high caste Hindus have skulls and features which may be called European, I have never seen among them a distinct reproduction of the Grave-row type. Professor Leitner's Siah-Posh Kafir, Jehanghir, was a short, dark, brachycephalic man. Perhaps the Grave-row, or north European type, may still exist in Kashmir, where the climate should be favourable to it, but I have never seen any Kashmirians. The inference seems to be that the type which is clearly common to Europe and Asia is more likely to be the original Aryan one, and that as the Auvergnats were not apparently the oldest race in France, whereas we have no reason to think that anybody preceded the Galtchas in their inhospitable valleys and mountains, it is easiest to suppose that the Upper Oxus was the cradle of the race.

Once more, many philologists of mark regard the Lithuanian language as the most primitive in form of the whole Aryan family. Clearly then, it is very important that we should have some accurate knowledge of their physical character. But so far as I am aware, we possess no authoritative and exact information on the subject. The Lettons, it is true, who speak

Lithuanian dialects, have been carefully examined and described by Wöber, who finds them very tall, with eyes and hair very generally light, and mesocephalic. The Lettons, however, are supposed to be Lithuanians with a Finnish cross, Lithuanians who have at some time vanquished, overrun, and incorporated masses of Esthonians. The true Lithuanians, to the south-east of the Lettons, are not, as one can make out from Anuchin's statistics, very tall men: they are said vaguely to be blond, but of their head form I know nothing.

Here, then, is a fine opportunity, well within reach, for a partizan of the European-origin theory. Let him go to Kovno or Vilna and bring us back, thoroughly established, the true Lithuanian type!

ANTHROPOLOGICAL MISCELLANEA

A VOCABULARY OF ULIA.

With INTRODUCTION by C. M. PLEYTE, of Amsterdam.

The Royal Zoological Society ("*Natura Artis Magistra*") at Amsterdam, decided some years ago to add an ethnographical section to its Museums, which till then had contained only zoological collections. The director of the Society, Dr. G. F. Westerman—who, notwithstanding advancing years, is still working with unabated ardour—thought, with much reason, that Man, the most highly developed type of animal life, ought to be represented in a place where the endeavour was to collect together specimens of the fauna of every part of the world; and that the best manner to effect this was, in the present case, to collect products of human industry indicative of its different stages. Former contrivances of men, as well as objects actually in use by existing tribes and nations, were therefore brought together, and after a short time formed such a considerable collection, that it was found necessary to appropriate a special building to its exhibition. This was effected in 1858. The objects exhibited were arranged so as to excite attention, and the collection attracted an ever-increasing flow of interested visitors.

At that time, however, ethnography had not become a science. Museums were formed with aims very different from what they have now, attention being especially given to what might strike the fancy or please the eye, and the exhibitions were therefore so arranged as to give prominence to those objects which, by their variety, their forms or their colour, were best calculated to satisfy the curiosity of visitors. Very little notice was taken of the origin and anthropological significance of the curiosities exposed, and so it often happened that objects of great scientific interest, but of no striking appearance, were not considered worthy of exhibition and were put away as lumber, or even altogether lost. It is in fact fortunate that such specimens have not been all thrown away, and that certain museums kept them in some remote corner, however worthless they were deemed. Objects of real value have in this manner been preserved. The museum of "*Artis*"—as the Royal Zoological Society of Amsterdam is popularly called—followed the practice of not destroying those objects which were not promoted to the honour of public exhibition, and this prevented the loss of

an interesting collection from the islands of the Pacific, which in the early years of the museum had come into its possession. The list of words which I here publish forms the chief part of a manuscript belonging to this collection.

I possess no means of ascertaining who the author was, as will be understood from the following particulars.

Though "Artis," being primarily a zoological garden, could not expend great sums on such a subject as Ethnography, yet it did not neglect the public sales, where sea-captains, more frequently at the time when steam-navigation had not assumed such great proportions as is now the case, were wont to put up for auction curiosities brought back by them from the distant countries they had visited, and where such things could be bought for little money. At that time the ethnographical museum had no regular director, but was looked after, disinterestedly, by a painter, who caused all the objects which were unknown to him to be carefully put aside, so that in 1887, when the museum was scientifically reorganized in a new building, and I was put at its head, I found all those things duly preserved, of which some are very valuable. Among them was a lot containing a quantity of weapons from New Zealand, Australia, the Carolines and other islands, which had been bought at a sale of which I cannot ascertain the date. In this lot I found, as yet unopened, but without the least indication of the place from which it had come, a packet, still enclosed in matting and tied up with a rope. Inspection of the contents showed them to consist of a number of clubs of the wood of the areca palm and of a note-book, written in English, namely, the manuscript aforesaid.

I supposed the clubs to have come from the Carolines, from their resemblance to some, brought from the Isle of Ruck, which I remembered having seen in the Ethnographical Museum of Berlin, and to some I had remarked in the British Museum. However, the cares consequent on the reorganization of the museum, which was very soon to be opened to the public, left me no leisure for further investigation, and I have been only recently able to resume the subject.

It appeared now that the clubs must most probably have come from the island of Ulia, because the note-book which accompanied them contained a vocabulary, written partly in pencil and partly in ink, of the language of that island; and the annotations added to it showed that it had been written by some person who had long resided there, and even undertaken excursions to the neighbouring islands. It might have been a missionary.

I read, for instance, on p. 9:—"From Ulia to Mariaïles (Marianna Islands), three canoes—wind east, twenty people. Sâe-put Island (Mariannas), a very quiet people requiring kind treatment." On the last page is a list of names, to which are added the qualifications of the persons they designate, these designations, however, having become illegible for the most part. I can only see that Palûka was a chief, and Jaûput his wife. I find further on that page the names of Jaguluerak, and of his wife Nahûilala, of Maromiltu,

Jaralim, Karakalu, Fralimong, Seramioto, Kaluelipua, Jaralipu, and Rahalifelu. Every detail shows that the list of words had been made with great care. This is the reason why I resolved to publish the manuscript, which had not, as far as I could ascertain, been published; the more so, because the knowledge possessed of the language of that island amounts to very little indeed. As the author was evidently an Englishman, I thought that no better means of publication could be chosen than this English review, that of the "Journal of the Anthropological Institute."

ALPHABET OF ULIA ACCORDING TO THE ITALIAN VALUE OF THESE LETTERS.

1. a	7. h	13. o	19. ts
2. b	8. i	14. p	20. u
3. d	9. k	15. r	21. v
4. e	10. l	16. rh	22. w
5. f	11. m	17. s	23. wh
6. g	12. n	18. t	

NUMERALS.

	Ulia.	Ulithi.
One	iat.	johs.
Two	rhü.	ruo.
Three	iäli.	jall.
Four	fäng.	vang.
Five	lim.	limm.
Six	whäl.	oll.
Seven	fis.	viss.
Eight	uäli.	vall.
Nine	tieu.	diu-ser.
Ten	sek.	sek.
Eleven	ségëmē.	—
Thirteen	ségëmē sélu.	—
Twenty	rhü ek.	riak.
Thirty	sel ik.	selik.
Forty	fa ik.	fak.
Fifty	len ik.	limag.
Sixty	whäl ik.	ollag.
Seventy	fis ik.	visak.
Eighty	uäl ik.	wallak.
Ninety	tieu ik.	thouak.
Hundred	sébuku.	seboukith.

ULIA.

A.	B.
Abdomen sa rhám.	Back ta rhóro.
All mille.	Bad ngau.
Also öü.	Bag (native) tészä.
Ankle koru püli peré.	Bamboo puam.
And mé.	Beard élis.
Anger arite.	Before imó.
Arm päüm.	Behind imüri.
Ashes máror.	Bird mälak.

Bird (cock)	..	<i>mālāk u māl.</i>
Bird (hen)	..	<i>mālāk u terkau wuta.</i>
Bird (small do. of		
Ulia)	..	<i>liga pilde.</i>
Black	..	<i>orūl.</i>
Blood	..	<i>tsērā.</i>
Blue	..	<i>karō orān?</i>
Body	..	<i>kau tongal.</i>
Bone	..	<i>sērū.</i>
Bottom	..	<i>fal.</i>
Bow (end)	..	<i>māta.</i>
Box (native)	..	<i>a punga punga.</i>
Brain	..	<i>pégeli sūme.</i>
Branches	..	<i>rāli.</i>
Break, to	..	<i>e pūnū.</i>
Breast (milk)	..	<i>tē ūt.</i>
Brothers	..	<i>pūia pū is.</i>
Brother (eldest)	..	<i>tokorāi.</i>
Brothers (younger)	..	<i>e kitēkit.</i>
Buttock	..	<i>rūpeli perē.</i>

C.

Calf	..	<i>sarā li pu.</i>
Calm	..	<i>lad.</i>
Cane(drinkingtube)	..	<i>mōnye ūru? ūlu.</i>
Cat	..	<i>atu.</i>
Cheek	..	<i>(tipi) tap.</i>
Chest	..	<i>nīdī.</i>
Chief	..	<i>palukō.</i>
Chief (small)	..	<i>paluili.</i>
Chief of chiefs	..	<i>lamouil.</i>
Child	..	<i>sārī.</i>
Chin	..	<i>čāt.</i>
Cigar	..	<i>ūli marēs.</i>
Cigar case	..	<i>engarēs.</i>
Claws	..	<i>pepē liāng.</i>
Claws	..	<i>pepē liāng.</i>
Clean	..	<i>fēu.</i>
Cloth	..	<i>mangako.</i>
Cocconut	..	<i>tērāu.</i>
Cocconut tree	..	<i>lū.</i>
Cold	..	<i>vaur.</i>
Come back, to	..	<i>te vāl.</i>
Counting	..	<i>whāta whāta.</i>
Cry	..	<i>tāng.</i>

D.

Daughter	..	<i>sārī vau wuta.</i>
Day	..	<i>ialo.</i>
Daybreak	..	<i>mānīne.</i>
Day, next	..	<i>pūaungi.</i>
Day, to	..	<i>ia pūaung.</i>
Dead	..	<i>tōrōrāp? mēi.</i>
Deal of watch	..	<i>ivu sārak.</i>
Dirty	..	<i>puēs.</i>

Dog	..	<i>kalako.</i>
Dolphin	..	<i>jepáro.</i>
Don't know	..	<i>ito goula.</i>
Door	..	<i>réring.</i>
Down	..	<i>ólaukh.</i>
Draw, to	..	<i>shévingi.</i>
Drink, to	..	<i>ulú.</i>
Dry, to	..	<i>mai.</i>
Dry, to	..	<i>pulí.</i>

E.

Ear	..	<i>táling.</i>
Earth (world)	..	<i>péné.</i>
Eat, to	..	<i>nūlū.</i>
Elbow	..	<i>a pini pini pāus.</i>
End	..	<i>to wāl.</i>
Evening	..	<i>ia oupūng.</i>
Eye	..	<i>māt.</i>
Eyebrow	..	<i>fāt.</i>
Eyelash	..	<i>matāra li matāi.</i>
Eyelid	..	<i>pali wā bene mulāi.</i>

F.

Face	..	<i>matāi.</i>
Fast	..	<i>mara.</i>
Fat	..	<i>putēi.</i>
Father	..	<i>te mal, timi sēiri.</i>
Fighting?	..	<i>au arāk.</i>
Finger	..	<i>atīi pōm.</i>
Finger nail	..	<i>ku.</i>
Fire	..	<i>iāf.</i>
Fish	..	<i>ikh.</i>
Fishing line	..	<i>e lauk aul.</i>
Fishing line (small)	..	<i>au lauk aul.</i>
Flesh	..	<i>kil.</i>
Flint	..	<i>pārā.</i>
Food	..	<i>meng ō-mō.</i>
Foot	..	<i>perē, para para li.</i>
For	..	<i>li.</i>
Forehead	..	<i>māng.</i>
Fresh water	..	<i>sālū.</i>

G.

Go, to	..	<i>lūkho.</i>
Good	..	<i>ēno (ina).</i>
Grass	..	<i>e arōma.</i>
Great	..	<i>au i lep.</i>
Greater	..	<i>ka metak.</i>
Greatest	..	<i>ka mau ius.</i>
Green	..	<i>elūil.</i>
Gum from Ulia for		
stopping leaks	..	<i>pūlis.</i>

H.

Hair	..	.. <i>sim.</i>
Half	..	.. <i>itáp.</i>
Half moon	..	.. <i>itáp maram.</i>
Hand	..	.. <i>para para li póum</i> <i>pari páus.</i>
Hard (severe)	..	.. <i>ma máon.</i>
Hat	..	.. <i>pàrang.</i>
Head (side of)	..	.. <i>pegeli rúme.</i>
Head (top of)	..	.. <i>ta kah o rúme.</i>
Heart	..	.. <i>metadu póm ráis.</i>
Heavy	..	.. <i>e sérú.</i>
High	..	.. <i>sérú.</i>
His	..	.. <i>millenat.</i>
His or hers	..	.. <i>eál.</i>
Horizon	..	.. <i>te linge li parés.</i>
Hot	..	.. <i>puáit.</i>
House	..	.. <i>páro.</i>
House roof	..	.. <i>páro lûa.</i>

I.

Iattro <i>mähk.</i>
I know <i>i goulá.</i>
Inside <i>iláiló.</i>
Iron <i>párang.</i>
It <i>ia.</i>

J.

Joy <i>ka vátan wárés.</i>
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K.

Knee <i>pūwám.</i>
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L.

Language.. <i>ira.</i>
Large (place) <i>whai, au ilep.</i>
Laughter <i>fe féis.</i>
Lean <i>maró.</i>
Leaves <i>usi.</i>
Leg	..	.. <i>perém.</i>
Light	..	.. <i>epálé.</i>
Lips	..	.. <i>ta oái.</i>
Little	..	.. <i>kit e kit.</i>
Low (not high)	..	.. <i>lau kite kit.</i>
Low	..	.. <i>talú.</i>
Lungs	..	.. <i>ngá iang ás.</i>

M.

Make, to—rope	..	.. <i>pili pili tali.</i>
Man	..	.. <i>mal.</i>
Many	..	.. <i>to elip.</i>

Married	..	.. <i>iau tajili.</i>
Mats	..	.. <i>kaóis.</i>
Me	..	.. <i>mei.</i>
Milk	..	.. <i>téut.</i>
Mine	..	.. <i>eai.</i>
Moon	..	.. <i>marám.</i>
Month	..	.. <i>marám.</i>
Morning	..	.. <i>ia tai wata, nit-ow.</i>
Morrow, to	..	.. <i>se langeli.</i>
Mother	..	.. <i>levén iari.</i>
Mouth	..	.. <i>eão.</i>
Much	..	.. <i>to ilep.</i>

N.

Nail	..	.. <i>ku.</i>
Naked	..	.. <i>manáko.</i>
Name	..	.. <i>vtem.</i>
Names	..	.. <i>itemi.</i>
Neck	..	.. <i>úei.</i>
No..	..	.. <i>tera ta-tai, taiuro</i> <i>ta iro, tai ori.</i>
Noise (like a watch)	..	.. <i>metangatang.</i>
Nose	..	.. <i>pót.</i>
Nostril	..	.. <i>etam má li wóti.</i>

O.

Of..	..	.. <i>li.</i>
Outrigger	..	.. <i>tám.</i>
Outrigger stays	..	.. <i>kia.</i>

P.

Paddle	..	.. <i>fatúl.</i>
Pain	..	.. <i>e metuk.</i>
Pain, much	..	.. <i>metaketuk.</i>
Penis	..	.. <i>tai.</i>
People (nation)	..	.. <i>aramati toilep.</i>
Perspiration	..	.. <i>muie mai.</i>
Pig	..	.. <i>séilo.</i>
Pilot	..	.. <i>pilú.</i>
Pipe (smoking)	..	.. <i>se ganilep.</i>
Plank	..	.. <i>páp.</i>
Plate, wood	..	.. <i>páli.</i>
Pole <i>tongal.</i>
Pull, to <i>táu táu.</i>
Pump, to <i>rhémát.</i>
Push, to <i>tingaló.</i>

Q.

Quadruped <i>lépal.</i>
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R.

Rain	<i>korō.</i>
Rat of Ulia?	..	<i>waki.</i>
Red	<i>manako, sarak.</i>
Rice	<i>pērās.</i>
Rising (direction)	..	<i>koō tu.</i>
Roll, to ..	..	<i>marōro.</i>
Root ..	..	<i>whāka rāl.</i>
Rope ..	..	<i>tali.</i>
Round (watch)	..	<i>itu tau kalinu.</i>
Rudder ..	..	<i>fateuru ili uru.</i>

S.

Sail	<i>āl.</i>
Salt water..	..	<i>tātū.</i>
Setting ..	..	<i>ili to.</i>
Shark ..	..	<i>pāko.</i>
Ship ..	..	<i>whā.</i>
Shoulders..	..	<i>ā va rāe.</i>
Side of body	..	<i>pēgeli.</i>
Side ..	..	<i>katā ratōm.</i>
Sing, to ..	..	<i>arūru.</i>
Sisters ..	..	<i>puia pūis.</i>
Sister (younger)	..	<i>pui il.</i>
Sky ..	..	<i>liāng.</i>
Sleep, to ..	..	<i>mai ūru, mai se uru.</i>
Slow ..	..	<i>tai mara.</i>
Smoke ..	..	<i>purāko.</i>
Smoke, to—tobacco	..	<i>ulu tamāca.</i>
Sneeze, to..	..	<i>ia mōii.</i>
Soft ..	..	<i>injāo.</i>
Son ..	..	<i>tera mal.</i>
Sorrow ..	..	<i>āwatinga.</i>
Speak? ..	..	<i>kapata.</i>
Speaking? ..	..	<i>kapulāna.</i>
Spit, to ..	..	<i>kūt.</i>
Spoon (native)	..	<i>iti iti.</i>
Star ..	..	<i>fūis.</i>
Steel ..	..	<i>iāf.</i>
Stern ..	..	<i>mēte lāe.</i>
Strike, to—a blow	..	<i>tu.</i>
Strong ..	..	<i>mōaorts.</i>
Fun ..	..	<i>ialo.</i>
Swell ..	..	<i>lau, au ilep.</i>
Swim, to?..	..	<i>ihka.</i>

T.

Tail	<i>aréri.</i>
Teeth ..	..	<i>ngi.</i>
That ..	..	<i>ilal, iteli.</i>
This ..	..	<i>ē il.</i>
Throat ..	..	<i>o rōng-āi.</i>

Thumb ..	..	<i>ativi pōām.</i>
Thigh ..	..	<i>kā voi.</i>
Tobacco ..	..	<i>tamaca.</i>
Toe ..	..	<i>utiri perē.</i>
Tongue ..	..	<i>lēo.</i>
Top	<i>ual.</i>
Top of tree	<i>si awul ira.</i>
Tree	<i>ira.</i>
Turn it over	<i>whaketi.</i>
Twine	<i>uis.</i>

U.

Up	<i>sū i tāk.</i>
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V.

Vagina	<i>lingi.</i>
Vein	<i>uākh.</i>
Very thick	<i>male-usu.</i>
Very thin	<i>male-vilife.</i>

W.

Washing	<i>tu itu.</i>
Wet ..	..	<i>te rhok.</i>
What ..	..	<i>mēta.</i>
Where ..	..	<i>kēfea.</i>
Where his name..	..	<i>evae itāle.</i>
Where your name	..	<i>evae itum.</i>
Whiskers ..	..	<i>ēlis.</i>
White ..	..	<i>mangākō, warēs.</i>
Wind ..	..	<i>iangi.</i>
Wind, E. ..	..	<i>iangi koētū.</i>
Wind, N.E. ..	..	<i>iangi evang.</i>
Wind, S.W. ..	..	<i>iangi leto.</i>
Wind, W. ..	..	<i>iangi uru.</i>
Woman ..	..	<i>terhau wula.</i>
Wood ..	..	<i>kaw.</i>
Wood (tender)	..	<i>kilipu.</i>
Wood (spar) ..	..	<i>ēra.</i>
Worn out..	..	<i>telenjak.</i>
Wrist ..	..	<i>korupili pāūs.</i>

Y.

Yam	<i>puluke.</i>
Yellow ..	..	<i>tāro rāng.</i>
Yes ..	..	<i>ila, eoro.</i>
Yesterday..	..	<i>lāui.</i>

My leg	<i>perē.</i>	To me	<i>ilī mēi.</i>
Your leg	<i>perēm.</i>	Carry to her	<i>kaitauk e rēl.</i>
My leg	<i>mille perē.</i>	Carry to him	<i>kaitauk erēi.</i>
Your leg	<i>millemum perēm.</i>	Carry to them	<i>kaitauk erēmēm.</i>
His or her leg	<i>millenai perēl.</i>	Bring to me	<i>kai tauk erē.</i>
My hat	<i>mille pārungi.</i>	Bring to him	<i>kai tauk erēl.</i>
Your or our hat	<i>millemu pārunga.</i>	Bring to you	<i>kai tauk rēnu.</i>
	<i>gūru.</i>	Yours is good	<i>kel iē mamaūr.</i>
Him or her	<i>kālene.</i>	Mine is bad	<i>kangie ngau.</i>
Yours	<i>cām.</i>	Bad his	<i>ngau ēi.</i>
Mine	<i>cāi.</i>	Its dirty	<i>pu ia pūēs.</i>
His or hers or theirs	<i>ede.</i>	Its clean	<i>pu ia fēu.</i>
Drink for me	<i>ūlime.</i>	Not dead	<i>ta i te mōis.</i>
Drink for her	<i>ūlimale.</i>	I eat	<i>kang mō.</i>
To you	<i>ilī mūm.</i>	You drink	<i>kāle ielu.</i>

NOTE on a VOCABULARY of ULIA,

With Vocabularies of Kusaie and Mortlock, Caroline Islands.

By SIDNEY H. RAY.

The only specimen of the language of Ulia known until the publication by Herr Pleyte of the MS. found at Amsterdam (p. 494) was a short vocabulary given by Dr. R. G. Latham, in 1862, in his "Elements of Comparative Philology," the source of which was not stated. Comparing this with Herr Pleyte's Vocabulary, the equivalents of thirty-three English words are found, and of these twenty (i.e., sixty per cent.) are identical, or nearly so. Of the remaining thirteen words which differ in the two vocabularies, Latham gives seven and Pleyte six, which are more or less like those of the neighbouring languages. The dialect of Ulia appears to vary somewhat from that of the other Caroline Islands, a very large number of words being almost identical with those in common use in the south and west of Oceania, in Melanesia and Polynesia. It is closely allied to the dialect of Mortlock, as will be seen from the vocabulary appended.

It may be noted that the Ulia substitutes *t* and *l* for the Mortlock *s* and *n*, *tamoul* for *samol*, chief; *tang* for *son*, cry; *mat* for *mas*, eye; *-el*, the suffixed possessive pronoun of the third person for *-en*, &c. The Mortlock *e* and *j* are less frequently represented by *a* and *t*.

The words *kil*, flesh; *ialo*, day; *oai*, lips; *mal*, man; *tatu*, salt water, in Herr Pleyte's Vocabulary are apparently the *kili*, skin; *ial*, sun; *au*, mouth; *muan*, male; *set*, sea, of the Mortlock.

A vocabulary of the Kusaie or Strong's Island language is added to exemplify the difference existing in this part of the Oceanic region.

It is apparently the same as a vocabulary called Ualan by Lesson. (Notice sur l'Île Oualan, 1825.)

Both these vocabularies are derived from the translations of the American missionaries.

§ 1. ORTHOGRAPHY.

a, e, i, o, u as in Italian, *k* as *a* in salt, *o* as *u* in publican, *ai* as *i* in fine, *au* as *ou* in flour.

Consonants as in English. *n* as *ng* in sing, *r* as strong trill. *s* as *sl* in ship.

§ 2. NUMERALS.

	Mortlock.	Kusaie.
One	<i>a.</i>	<i>sie.</i>
Two	<i>ruo.</i>	<i>luo.</i>
Three	<i>elu.</i>	<i>tolu.</i>
Four	<i>fa.</i>	<i>ao.</i>
Five	<i>limo.</i>	<i>limikos.</i>
Six	<i>uono.</i>	<i>onkos.</i>
Seven	<i>fus.</i>	<i>itikos.</i>
Eight	<i>ualo.</i>	<i>oalkos.</i>
Nine	<i>two.</i>	<i>eu.</i>
Ten	<i>ẽaul, seek.</i>	<i>sie-ñul.</i>
Eleven.. ..	<i>ẽaul mi e.</i>	<i>sie-ñul-sie.</i>
Twelve	<i>ẽaul mi ruo.</i>	<i>sie-ñul-luo.</i>
Twenty	—	—
Thirty.. ..	<i>elik.</i>	<i>tol-ñul.</i>
Forty	<i>fa.</i>	<i>a-ñaul.</i>
Fifty	<i>lime.</i>	<i>lum-ñaul.</i>
Sixty	<i>wone.</i>	<i>on-ñul.</i>
Seventy	<i>fik.</i>	<i>it-ñul.</i>
Hundred	<i>apuku.</i>	<i>sie-fok.</i>

In Mortlock *man* is added to the numeral when used with the name of a living creature, and *u* when ordinary objects are numbered.

Abdomen	<i>letip.</i>	<i>iñsie.</i>
All	<i>monison.</i>	<i>kemwu.</i>
And	<i>o.</i>	<i>ẽ.</i>
Arm	<i>pa.</i>	<i>pau, po.</i>
Ashes	<i>faas.</i>	<i>apat.</i>
Bad	<i>iñau.</i>	<i>koluk.</i>
Before.. ..	<i>moa.</i>	<i>mutu.</i>
Behind	<i>muri.</i>	<i>tuku.</i>
Bird	<i>mani.</i>	<i>mwon.</i>
Black	<i>fẽl.</i>	<i>eralsral.</i>
Blood	<i>fa.</i>	<i>sa.</i>
Body	<i>aion.</i>	<i>monu.</i>
Bone	<i>in.</i>	—
Bow	<i>mõt.</i>	<i>sri.</i>
Branch	<i>kan.</i>	<i>le fak.</i>
Brother	<i>pui.</i>	<i>li.</i>
Cheek	<i>ausep.</i>	<i>olu.</i>
Chief	<i>samol.</i>	<i>togusa, leum.</i>
Child	<i>na.</i>	<i>tulig.</i>
Cloth	<i>mañaku.</i>	<i>nuknuk.</i>
Cold	<i>afou.</i>	<i>muris.</i>
Cry	<i>sõñ.</i>	<i>tuñ.</i>
Day	<i>ran.</i>	<i>len.</i>

	Mortlock.	Kusaie.
Day, to	<i>malemal.</i>	<i>miriñi.</i>
Dead	<i>ma la.</i>	<i>mōi.</i>
Dog	<i>kōmua.</i>	<i>ñaliñul.</i>
Door	<i>asaman.</i>	<i>mutun pot.</i>
Drink	<i>unimi.</i>	<i>nim.</i>
Ear	<i>jalin.</i>	<i>sra.</i>
Earth, world	<i>fanufan.</i>	<i>fwala.</i>
Eat, to	<i>mōña, añiañi.</i>	<i>mono.</i>
Egg	<i>sakul.</i>	<i>atro.</i>
Evening	<i>lesautik.</i>	<i>yikue.</i>
Eye	<i>le mas.</i>	<i>mut.</i>
Face	<i>mas.</i>	<i>mutu.</i>
Father	<i>jam.</i>	<i>papa tumu.</i>
Finger	<i>aitu.</i>	<i>kufin pou.</i>
Fire	<i>ief.</i>	<i>e.</i>
Fish	<i>ik.</i>	<i>ik.</i>
Flesh	<i>aion.</i>	<i>ikwe.</i>
Fly	<i>lān.</i>	—
Foot	<i>piñ.</i>	<i>nix.</i>
Fowl	<i>malek.</i>	<i>mwonyen.</i>
Fruit	<i>ua.</i>	<i>fwako.</i>
Go, to	<i>fai.</i>	<i>hom.</i>
Good	<i>allim.</i>	<i>mwo.</i>
Great	<i>lapalap.</i>	<i>lulap.</i>
Hair	<i>met.</i>	<i>awn.</i>
Hand	<i>pa.</i>	<i>po.</i>
Head	<i>maker.</i>	<i>siufu.</i>
Heart	<i>letip.</i>	<i>insie.</i>
Hot	<i>puarikar.</i>	—
House	<i>im.</i>	<i>lom.</i>
Leaf	<i>kan.</i>	<i>sra.</i>
Leg	<i>piñ.</i>	<i>nie.</i>
Light (not dark)	<i>sarem.</i>	<i>kalem.</i>
Little	<i>kisakis.</i>	<i>sirik.</i>
Live, to	<i>manau.</i>	<i>mol.</i>
Man, male	<i>aramas, muan.</i>	<i>mogul.</i>
Moon	<i>maram.</i>	<i>malem.</i>
Month	<i>maram.</i>	<i>malem.</i>
Morrow, to	<i>masatan.</i>	<i>lutu.</i>
Mother	<i>asak.</i>	<i>nine, kin.</i>
Mouth	<i>au.</i>	<i>oalu.</i>
Name	<i>it.</i>	<i>ē.</i>
New	<i>sefa.</i>	<i>sañu.</i>
Night	<i>lepuñ.</i>	<i>foñ.</i>
No	<i>ap.</i>	<i>mo, tiu.</i>
Old	<i>mes.</i>	<i>matu.</i>
Rain	<i>ut.</i>	<i>auf.</i>
Red	<i>par.</i>	<i>sisa.</i>
Road	<i>al.</i>	<i>inek.</i>
Root	<i>rapin ura.</i>	<i>okun ñak.</i>
Salt water, sea	<i>set.</i>	<i>mwea.</i>
Ship	—	<i>oaku.</i>
Sister	<i>mōñai.</i>	<i>lou.</i>
Skin	<i>kili.</i>	—
Sky	<i>lau.</i>	<i>kosao.</i>
Sleep	<i>mair.</i>	<i>motul.</i>
Smoke	<i>at an ief.</i>	<i>foforiuk.</i>
Son	<i>na.</i>	<i>neti.</i>

	Mortlock.	Kusaie.
Speak	<i>pasa.</i>	<i>fwak.</i>
Spittle.. ..	<i>atif.</i>	<i>ani.</i>
Star	<i>fukan.</i>	<i>itu.</i>
Stone	<i>fau.</i>	<i>eot.</i>
Sun	<i>ikl.</i>	<i>fwatu.</i>
Sweet	<i>tinna.</i>	—
Tongue	<i>mōña.</i>	<i>lo.</i>
Tooth	<i>fi.</i>	<i>mwis.</i>
Tree	<i>ura.</i>	<i>sak.</i>
Water	<i>fan.</i>	<i>kof.</i>
White	<i>pōrapōf.</i>	<i>fwosfwos.</i>
Wind	<i>en, asapual.</i>	<i>en.</i>
Woman	<i>fāpot.</i>	<i>mutan.</i>
Yes	<i>enar.</i>	<i>ack, ao.</i>

PRONOUNS.

Mortlock.			
Singular.		Plural.	
1. <i>na.</i>		1. <i>ja.</i>	
2. <i>en.</i>		2. <i>ami.</i>	
3. <i>a, i.</i>		3. <i>ir.</i>	
<i>asakai. .. my mother.</i>		<i>jam at our father.</i>	
<i>asakom .. thy mother.</i>		<i>jam ami your father.</i>	
<i>asakan .. his mother.</i>		<i>pir ar their feet.</i>	
<i>ia? who?: meta? what?</i>			
<i>ei, this: ue, that.</i>			

Kusaie.			
Singular.		Plural.	
1. <i>na.</i>		1. { <i>kem (excl.)</i>	
2. <i>kom.</i>		{ <i>kut (incl.)</i>	
3. <i>el.</i>		2. <i>komwos.</i>	
<i>lik my brother.</i>		3. <i>elos.</i>	
<i>pom thy hand.</i>		<i>mutas. our eyes.</i>	
<i>paul his hand.</i>		<i>inziumwos your hearts.</i>	
<i>su, who? mea? what?</i>		<i>mutalos their eyes.</i>	
<i>ini, this: ino, that?</i>			

CHILDBIRTH CUSTOMS OF THE LOYALTY ISLANDS, AS RELATED BY A MANGAIAN FEMALE TEACHER.

Communicated by Rev. W. WYATT GILL, LL.D.

Niki Vaine, with her husband, laboured for awhile on the island of Lifu in the Loyalty Group. Upon their expulsion by the French, she was invited by Mrs. Gill to address a gathering of married women on Mangaia, her native soil. The following is from notes taken at the time by my wife.

When a woman knows that her time is near, she selects a place in the bush for the event to come off, carefully weeds it, and pre-

pare a hollow for her greater convenience. The spot selected is always near the sea, for the purpose of ablution. As soon as labour commences she goes to this place; but it is soon made known from one to another for several miles round that a child will be born in such a spot. Forthwith almost everybody hastens there—men, women, and children; but *not* the husband of the poor woman. The spectators squat down upon the ground round the woman, who lies upon her back without even a leaf to cover her. For the most part they are pretty quiet. Some of the women endeavour to assist the labour by putting the legs widely apart, and inserting two sticks to facilitate the passage of the head. The woman is encouraged as the throes increase by the voices of the spectators: "Now for it." "That's it." "There is the head," &c., &c.

When the child is born, a woman divides the umbilical cord with a shell, picked up for the purpose on the beach. The infant is then placed on a banana leaf, not washed or even wiped; nor is anything wrapped round it. A woman now chews finely a piece of coconut and thrusts it down the little throat with her finger, far enough to occasion retching. This is done twice, the reason assigned for this custom being, that "it enlarges the throat so as to facilitate swallowing food." Meanwhile the mother has gone to bathe in the sea, carefully taking with her the placenta, &c., in a coconut-leaf basket. After thoroughly bathing and drinking some sea-water as medicine, she does not return to her own home, i.e., to her husband's dwelling, but lives on the beach in a little temporary hut, thatched with coconut leaflets. There mother and babe remain until the child is big enough to crawl. She spends her time in sleeping by the log-fire inside the hut, and bathing in the sea. It is no uncommon thing for the infant to be scorched, as it is placed very near the fire to keep its little nude body warm.

The husband never comes to see his wife during the months spent by her on the beach; but occasionally he sends her a basket of food. Her mother, or some other female relative, looks after her wants.

On an appointed day she takes up her child and returns home to her husband. When she gets near the dwelling, her husband calls out to her "to come in and bring the child." Should he *not* say, "Come, come," it would be plain that he did not want her any more.

One morning I was sitting in my house, when the wife of King Kauma came to me and said, "I wish you to consent to my going to the bush to give birth to my child; still, if you do not consent, I *shall* go." "No, no," I said, "I will never consent to such a thing, for both you and the king profess to have given up heathenism. Yonder is a small house (pointing to one we had just built), where you can be confined quietly, and not in the barbarous manner of the heathen." "No," she replied; "I will go and bring forth my child in the bush, for the child of a king is very *tapu*; it would not be a fitting thing to let it be born in a house."

After some further conversation, I succeeded in persuading her to do as I wished, I promising to make it all right with the king. So she was confined of a boy in our house, only myself and two or three other women being present. I washed the infant and wrapped it up in a piece of print. I then put a *pareu* (= petticoat) on the mother, and said, "Now we will go to the king." At first she was frightened and exclaimed, "You do not know how much a woman just confined is loathed by her husband. I am afraid. The king's house is too *tapu* (= sacred) for me at present." At length I succeeded in overcoming her scruples, and we proceeded to the king's house. I went first, carrying the babe. When near the house I found the door shut; so I called out, "O King! O King! I am here. Open the door." But the king took no notice until I called out the third time, when he opened the door. I then said to him, "O King, I have brought you your babe. Here it is, and your wife too. Now pray do not refuse to admit them into your house. You profess to be a Christian. Now show that you are sincere, and let all your people see that you are in earnest by leaving off your old ways with regard to your wife and babe. Let them in; and do you feed your wife while she continues weak, and do not despise her, O King." Kauma said, "So I will," and admitted them.

Dr. Wyatt Gill adds: There can be no question as to the accuracy of this interesting sketch of native life in the Loyalty Islands a quarter of a century ago. The translation is very close to the original. I think the reason given at the end of the paper why women go to the bush to be confined, is the correct one, i.e., that the husband "despises" and "loathes" her as being unclean. This reminds one of the Levitical law on the subject. Nothing like this was known in the Hervey Group. If a child were so born, it would be looked upon as illegitimate.

W. W. G.

Sydney,
July 4th, 1889.

NOTES on certain AUSTRALIAN MARRIAGE-SYSTEMS

By A. J. VOGAN.

The following is an extract from a letter of A. J. Vogan, Esq., dated Port Pirie, South Australia, October 27th, 1889, addressed to J. Jenner Weir, Esq., F.L.S., containing notes lately made by the writer in Central Australia:—

I have just returned from a long ride from Bourke, on the Darling (lat. 30° S.), to the Upper Mulligan (lat. 23° S.; long. 138° W.), and back southwards to Hergott, on the Transcontinental Railway line of South Australia (lat. 30° S.; long. 138° W.);

a distance, with branch journeys, of about 1,600 miles. Amongst the most interesting of my notes gathered on the trip are those referring to the marriage laws and methods of tracing descent of the aborigines of Central Australia. As each district has a different language, and uses different terms to denote the same divisions or classes into which all the tribes are divided, I will, in speaking of this subject, only employ the terms of the Dieri language employed in the Kopperamana district (lat. 28° S.; long. 138° W.), where I stayed lately, and had the best opportunity of putting my disjointed notes together under the guidance of a good native linguist in the person of a German Missionary named Flierl. To go in *medias res* I may say that everything tends to prove that the marriage customs, roughly speaking, of New Guinea and North Australia are the same as those of South Australia. You may, speaking generally, say that this one remarkable difference exists (I don't think anyone else has noticed or written about it), that in the fertile regions of the eastern coast of Queensland, amongst the food-producing regions of the moist coast range, descent is traced through the *father's* side of the family, and wives are not (at any rate in some tribes) held in common amongst brothers; whilst in the more *sterile* regions of Central and Northern Australia (or rather the "Gulf of Carpentaria country") the descent of an individual is always traced through the *mother's* side, and wives are held to a great extent in common amongst brothers, and even near relatives. Now, let us glance at the Kopperamana tribes, mentioned before. Here we find two chief classes, or divisions (called Mordu Kapara in the Dieri language). The principal of these two divisions is called *kalaru*, the other being *Materi*. Each class is divided as follows:—

KALARU.

Kaualka (crow).
Wama (a snake).
Mindri (running, a kind of plant).
Wira (a bush).
Kukunka (eel-hawk).

MATERI (MAN).

Wonku (a snake).
Marikila (a snake).
Kalku (rushes).
Kapita (wallaby).
Wilapi (a plant).

Now, if a boy after being "made a man" wishes to take a wife, he cannot choose any girl, for, although there may be no blood relationship between him and the one whom he would choose if he had the deciding of his own affairs she may belong to his own, or mother's division, and so, according to the native law, be his sister. Say such a youth is a Kaualka (*vide* list) man. His mother was a Kaualka woman; and both are of the great division Kalaru. Our young friend must choose his spouse from the other division, Materi. He chooses a Wonku girl, say, and has a son. This son is a Wonku-Materi, and can marry back into any sub-class on his father's side; but not to any individual who has any blood relationship with him.

I hope in this brief sketch you will see the *modus operandi* of the class marriages. In Central Australia the tribes are divided into

four principal classes; Pultarra, Coomarra, Perula, and Aponoonga: The son of a Perula woman can marry into any division but that of his mother's. In one part of Central Australia, towards the Alice Springs, another curious alteration is made, the son of a "Pernla" can only marry an "Aponoonga" woman; and the offspring of a "Coomarras" only become the husband of a "Pultarras." The family groups above referred to are perpetuated hereditarily—not in a direct line, but by intermissions. Thus the offspring of a "Pultarra" woman are not "Pultarra," nor "Coomarras," but Perula.

Returning to the Kopperamana tribes (*only* as regards names of classes), we find all male cousins are called brothers, equally with the children of one father (Ngatata, a Maori, or New Zealand, word by-the-bye); and all female cousins, or sisters, indiscriminately under one title—Ngatata. Father, or father's brother, uncle, are called by the same term: Aperi, mother or mother's sister, aunt, is called Andri. To particularise the real parent, the term "andri-waka," or "Aperi-waka, "little mother," or "little father," is sometimes employed.

A man dying and leaving a widow, the native law demands that his brother, however *much* married before, must take her to wife. She has during her real husband's life already called all his brothers and himself by one term, husband, so she easily falls into the new relationship. In fact, brothers seem to hold their wives in common. Men, however, call their individual wives *yungaras*, and those to whom they have a secondary claim by right of being brothers-in-law *kartetis*. No marriage ceremony is performed in South Australian tribes; but the wife is bought of the brothers, the payment often taking place over a course of years, time-payment in wives in fact.

NOTES on a recent DISCOVERY in FINISTÈRE.

By Admiral TREMLETT.

Some masons who were employed in splitting erratic blocks of granite for building material, on a common near to the village of Saint Pabu in the Finistère, found near to them a Roman flanged tile. On lifting it they discovered it to be the covering to a cavity in which there had been a wooden box which had been entirely destroyed by decay; it contained from ten to eleven thousand small copper coins, the greater part of which were plated with silver, and which had been coined at Trèves.

Most of the coins were those of Valerius II, of Diocletian, Constantius Chlorus, Maximilian, Lucinus, Constantine the Great, and

Constantine II, dating from A.D. to the year 360; therefore it was during the fourth century that this treasure was concealed.

As soon as it became known that this treasure had been found all the inhabitants of the neighbourhood commenced to dig in every direction with pickaxe and shovel, but nothing whatever was found excepting, and at a short distance from the former, two silver cups and a patera, or perhaps a cover to the larger cups. No. 1 cup was intact and in a good state of preservation; it weighs 154 grammes. No. 2 has, on the contrary, lost its lower part by oxidation, the patera has also suffered greatly from the same cause; it was of thinner silver than the cups. The ornamentation of the cups and also that of the patera was in *répoussé*. All three, together with all the coins, are now in the possession of M. Du Chatelier, at the Chateau de Kernuz, Pont l'Abbé Lambour, Finistère. A quantity of similar coins have been recently found on a hillock near to the station at Pont L'Abbé.

The supposition seems to be that the Romans were hard pressed, and compelled to quit the district, leaving their money-chest under the granite boulder where it was found; the place is still a common.

Dr. de Closmadeuc's late enumeration of the Megaliths in this neighbourhood is as follows:—

	Upright.	Fallen.	Built up in walls.	Broken.
Menec.. ..	1,035	24	84	26
Petit Menec	187	1	80	5
Kermario	773	39	17	153
Manio	16	81	60	3
Kerlescan	251	11	31	13
	2,262	156	272	200

Total menhirs in 1839—2,790.

NOTE.—The reason for there being so many broken menhirs now at Kermario is that the State declined to purchase those *beyond* the tower of the windmill, in consequence of which the proprietors broke them up for building material. They also declined to purchase those of the Manio, consequently they will also shortly disappear.

The SMITHSONIAN INSTITUTION and its ANTHROPOLOGIC WORK.

By T. WILSON, Esq.

James Smithson was an Englishman, the illegitimate son of one of the noble and powerful families of England. He never visited America. His father seems to have made for him a provision which enabled him, with his retired and simple habits, to accumulate the fortune which he bequeathed to the United States. He was educated at Oxford, taking an honorary degree in 1786, and using his mother's name until a few years after he had left the University, when he took the name by which he is now known, James Smithson, and which he bore until the day of his death, signing his will in that form. He travelled on the continent of Europe, staying for some time in the cities of Paris, Berlin, Florence, and finally Genoa, where he died. By his will he bequeathed his entire fortune, excepting certain annuities and gifts to his nephew, the son of his half-brother, and to any child or children which he might leave. Upon the death of his nephew without issue he bequeathed the whole of his property, subject to certain annuities, "to the United States of America, to found at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men."

The Hon. Richard Rush was sent by the United States to receive the legacy. There was the usual contest over a testament of this kind, but it was declared in the English courts to be a good and valid bequest, and the money was duly paid. The United States Congress incorporated the Institution, with the President of the United States, the Vice-President, the Cabinet Ministers and others as corporators; established a Board of Regents, and gave the management and direction of the Institution into their hands, with the Chief Secretary as its executive officer. The money was deposited in the Treasury of the United States, and the interest thereon at 6 percent per annum is paid to the officers for the support and maintenance of the Institution. The present building was erected and paid for out of the yearly income, and the principal has always remained intact. There has been some accretion, the total amount to its credit now being \$703, 000.

The first Secretary of the Smithsonian Institution was Prof. Joseph Henry, whose name stands highest on the roll of fame in the United States, in connection with physical science. If Smithson is entitled to credit for the magnificent bequest which made the establishment of the Institution possible, to Prof. Henry must be given the even greater credit for the utilization of Smithson's bequest, and the organization and establishment of the Institution which bears his name. The affair, from its inception, was without precedent, and there were great legal and political discussions and even constitutional scruples in the American Congress over the organization of the Institution and the utilization of the bequest.

The establishment of the Institution, with its present power for good, is as much due to the wisdom and good sense of Prof. Henry as to the munificence of James Smithson.

By an unwritten law of the Institution a naturalist alternates with a physicist as its Secretary and Executive Officer; thus Prof. Spencer F. Baird, a naturalist, became its second Secretary. He died in August, 1887, and was succeeded by the present Secretary, Prof. S. P. Langley, who occupies the highest rank as an astronomer.

I do not attempt to describe the workings of the Smithsonian Institution, nor the scientific labours of its staff. One thing, which I may mention as being of interest to the scientists of foreign countries, is its establishment of a system of international exchange, by means of which scientific books and specimens, either for the libraries or the museums of foreign countries, may be exchanged. Its agencies have been established in the chief cities of every country in Europe, and in other parts of the world. By this means every public library (and many private ones) in these countries are brought into relation with the Smithsonian Institution; and scientific books and instruments, or specimens, may be sent from one country to the other without expense to either the sender or receiver. The importance of this Bureau of International Exchanges has not been properly understood nor sufficiently valued. The yearly cost of this bureau to the Smithsonian Institution is not less than \$17,000 (£3,400).

Such is the parent scientific Institution of the United States Government. While it is dependent upon the interest of the Smithsonian Fund for its income, there has been added to it, or rather placed under its superintendence and direction, other scientific organizations which are supported by appropriations from the Government. The principal of these is the National Museum. If Prof. Henry receives the credit of the organization of the Smithsonian Institution, to Prof. Spencer F. Baird must be given the credit of the establishment of the National Museum.

The history of the National Museum may be divided into three periods. First, from the organization of the Smithsonian Institution in 1846 to 1857, during which time the specimens collected were used as material for research and study, and not for exhibition to the public; second, from 1857 to 1876, when it became the custodian of the "National Cabinet of Curiosities," and third, the period since 1876 when it entered upon a career of active work, and was organized for the public exhibition of its specimens. The *renaissance* of public interest in the National Museum was occasioned by the Centennial Exposition of 1876. Since then it has sought to be a museum for the education of the people, which Prof. Goode, the present Assistant-Director, has defined to be "a collection of instructive labels, each illustrated by a well selected specimen."

The prime requisite of success in the development of a great museum is a proper organization and a proper system of classification. The general idea of the classification of the National Museum is that it should be a museum of Anthropology, the word

being used in its comprehensive sense. It should exhibit the physical characteristics, the history, the manners, past and present, of all people, civilized and savage, and should illustrate human culture and industry in all their phases; the earth, its physical structure and products are exhibited with reference to their possible use by man and their resources for his needs. On these lines the National Museum has been organized.

The following is the outline of an ideal scheme of museum classification as prepared by Prof. Goode:—

Outline of a Scheme of Museum Classification.

Divisions.	Classes.
I. Mankind	1-3
II. The Earth as Man's Abode	4-10
III. Natural Resources	11-15
IV. The Exploitative Industries	16-20
V. The Elaborative Industries	21-38
VI. Ultimate Products and their Utilization	39-47
VII. Social Relations of Mankind.. .. .	48-54
VIII. Intellectual Occupations of Mankind	55-64

Analysis.

I.—Mankind.—(Anthropology.)

1. Man as a zoological unit Somatology and psychology.
2. Man, grouped in peoples or races. (a) Races of men, physical characters; (b) linguistic characters; (c) art and industrial characters; (d) ethnogeny; (e) geographical distribution of races; (f) history, prehistoric and recent, &c.
3. Man, in individual manifestations .. Representative men : Biography.

II.—The earth as man's abode.—(Hæsiology.)

4. The earth, in the solar system .. Cosmology.
5. The earth's structure.. .. Geology.
6. The features of the earth's surface .. Physiography.
7. The atmosphere and its phenomena.. Meteorology.
8. Effects of man upon the earth's surface, and of climate, physical features, &c., on man. Man and nature.
9. Apportionment and nomenclature of the earth's surface. Geography.
10. Exploration of the earth Voyages and travels.

III.—Natural resources.—(Force and matter.)

11. Force in its manifestations Physics, mechanics, and physiology.
12. The elements and their combinations. Chemical collections.

- | | | | |
|---------------------------|----|----|-------------------------------|
| 13. Inorganic matter | .. | .. | .. Mineralogical collections. |
| 14. The vegetable kingdom | .. | .. | .. Botanical collections. |
| 15. The animal kingdom | .. | .. | .. Zoological collections. |

IV.—*The exploitative industries.*—(*Exploitative technology.*)

Primary.

- | | | | |
|---|----|----|--------------------------------------|
| 16. Exploitation of inorganic materials | .. | .. | .. Mining and quarrying. |
| 17. Exploitation of vegetable products of spontaneous growth. | | | .. Lumbering and field-
gleaning. |
| 18. Capture of animals | .. | .. | .. Hunting, fishing, &c. |

Secondary.

- | | | | |
|--|----|----|---|
| 19. Culture of plants | .. | .. | .. Agriculture, horticulture, and forestry. |
| 20. Culture of animals: domestic animals and their uses. | | | .. Pecuiculture. |

V.—*The elaborative industries.*—(*Elaborative technology.*)

21. Preparation of food-stuffs, narcotics, &c.
22. Distillation, manufacture of perfumeries, &c.
23. Oils, fats, soaps, and waxes; their preparation and use.
24. Gums, resins, glues, and cements.
25. Pigments and dyes; painting, staining, polishing, bleaching, &c.
26. The chemical manufactures and their products.
27. Feathers, hair, bristles, and their use.
28. Furs and leathers; tanning and currying.
29. Fibres, cordage, textile fabrics, needlework, basket-work.
30. Paper and its manufacture; book-making; stationery.
31. Hard and flexible organic tissues and their use.
32. Woods, and the wood-working industries.
33. Stones, and the stone-working industries; masonry.
34. Metals, metallurgy, and the metal industries.
35. Glass and enamel and their fabrication.
36. Pottery, and the ceramic industry.
37. Tools, machinery, and motors, their manufacture and use.
38. Construction, architecture, and civil engineering.

VI.—*Ultimate products and their utilization.*

39. Foods and drinks: preparation, cookery, &c.
40. Narcotics and masticatories; pipes, &c.
41. Dress, and personal adornment.
42. Buildings, villages, and cities.
43. Furniture, house interiors, domestic economy, &c.
44. Heating and illumination.
45. Medicine, surgery, pharmacology, hygiene, &c.
46. Public comfort, recreation, protection, and rescue.
47. Transportation by land and water: appliances and accessories.

VII.—*Social relations of mankind.*—(*Sociology and its accessories.*)

48. The vocations of men.
49. Communication of ideas and their record: writing and printing, telegraphy, signals, &c.
50. Trade and commerce.
51. Societies and federations, social, beneficial, religious, and political.
52. Government and law.
53. War (including armour and weapons).
54. Festivals, ceremonies, usages, memorials, &c.

VIII.—*Intellectual occupations of mankind.*—(*Art, science, and philosophy.*)

55. Games and amusements.
56. Music and musical instruments.
57. The drama and the stage.
58. The pictorial, plastic, and decorative arts.
59. Literature (from the intellectual standpoint only).
60. Folk-lore, traditions, and superstitions.
61. Science: (Research and record). Scientific instruments.
62. Philosophy, religious, metaphysical, and cosmical.
63. Education and reform; schools, museums, libraries, &c.
64. Climaxes of human achievement.

All these divisions, except Nos. II and III, belong essentially to Anthropology. There are in the National Museum, as at present organised, twenty-two departments, each with a Curator at the head. The two departments nearest allied to Anthropology in its restricted sense are that of Ethnology, presided over by Prof. Otis T. Mason, and that of Prehistoric Anthropology, presided over by myself. I can only give on this occasion a glance at my department. It is located in the great hall in the second story of the Smithsonian Institution building. This hall is 200 feet long, 50 feet wide, and is well lighted with the tall, pointed, arched windows of the Early English style of architecture. It contains 257 cases, some of which are upright, some wall, some flat, and others hip-roofed. The number of objects displayed is about 150,000. The rule by which objects are admitted to my department is that they shall be prehistoric. By an arrangement of cases, objects belonging to prehistoric times of other continents than North America are displayed together. The divisions are by countries, and so far as possible by epochs. The greatest number of objects in my department, as one might suppose, belong to my own country. They are now being arranged geographically, the prime divisions being according to states and afterwards subdivided, wherever possible among the various prehistoric tribes within the state. Some criticism has been passed upon this method, and there has been a contention in favour of grouping each class of objects together and separate from other objects or classes. I defend my classification by saying, that if the desire of the student be to study the *object*,

to write *its* history, to discover its evolution, then the method of classification by objects may be best. But the student of prehistoric anthropology does not study independently the object or implement. His study is of the man who made and used them, and the state of culture of that man, whether industrial, social, or political. This being my desire, I prefer to group all the objects and implements made or used by the prehistoric man in a given locality, so that we may see at one glance everything bearing upon his capacity, condition, industry, his art, and his social and political life.

I am also making an assortment and segregation of the objects in the museum so as to form a synoptical display which will show a comprehensive series of the implements belonging to prehistoric man, and convey to the average and non-scientific visitor who has but thirty minutes to devote to the museum, a slight understanding of the science of prehistoric man, rather than that his time be wasted in the attempt to go over the entire museum, which will be to him but little more than a dreary waste and an endless repetition.

The Department of Ethnology is devoted in like manner to the implements and objects belonging to the different races of men in use in modern times. While it may include other countries, its principal display belongs, naturally, to the savage or barbarous races of the North American continent.

All officers of the Army and Navy of the United States, making expeditions or voyages of discovery, who may obtain ethnologic material in either our own or foreign countries, are required to deposit it in the National Museum. Specimens of human anatomy, however, are deposited in the Army Medical Museum, which adjoins the National Museum. In this way the various exploring expeditions, beginning with that of Commodore Wilkes in the South Pacific Ocean, and continuing through all those sent to the northern latitudes among the Eskimos, have been deposited, and are now being displayed in this department of the National Museum.

The Bureau of Ethnology, of which Major J. W. Powell is Director, is another organization placed by the Congress of the United States under the direction of the Smithsonian Institution. It has a staff of workers who are engaged in systematic and scientific research into the ethnology of North America. It is now studying the Indian languages, traditions and folk-lore, investigating Indian mounds, earthworks, and prehistoric monuments, and making topographic models of maps illustrative of these subjects. All archaeological specimens are deposited in the National Museum, the anatomical specimens in the Army Medical Museum.

The Smithsonian Institution has during its existence published many hundred volumes relating to almost every branch of science. A list of those relating to Anthropology up to 1879 is given in the Smithsonian Report for that year.

My space does not admit of any description of the work of these organizations. The field of prehistoric anthropology and of

ethnology presented in the United States is immense. Its very vastness overcomes the student who carefully contemplates it. Yet with all the activity, energy, and wealth of the American people I can scarcely compliment them upon their success in a thorough cultivation of this field, and there are undoubtedly many things which we might well learn from England and from English scientists.

The late Dr. ASHER, M.D.

We have to mourn, amongst other losses of the year 1889, that of Dr. Asher, who died on the 7th January, of malignant disease of the pleura. He had been failing in vigour for some two years, but the terminal stage of his malady ran a rapid course of about two months. Dr. Asher was born in Glasgow on February 16th, 1837, and graduated M.D. of that University at the age of 21. He exchanged in the year 1862 the profession of medicine for that of literature, having been elected secretary of the present "United Synagogue," for which his acquaintance with oriental learning and the Talmud especially qualified him. He never, however, deserted medicine as a study, nor indeed as a practice when his services were required in the cause of charity.

Dr. Asher was much interested in Anthropology, but in consequence of his multifarious occupations he never took any active part in the work of the Institute.¹ His knowledge of Eastern languages was chiefly conspicuous in his intimate familiarity with Hebrew, in which he could converse and write with elegance and fluency, and his deep study of the origin of customs and comparative theology enabled him to view the Scriptures in a wide field with the light of his wise and philosophic mind, so that his explanations occasionally startled those who were in the habit of reading only the letters upon the surface. He was a frequent contributor of thoughtful articles to the "Jewish Chronicle," but his writings on ethnological and other subjects, with the exception of a quasi-medical work, were anonymous, and, although he possessed a forcible style and a rich command of words, he rarely spoke in public.

Dr. Asher visited Jerusalem and Egypt in 1875, in company with Mr. Samuel Montagu, M.P., when his oriental lore was of great value. Finding the tomb of Rachel insufficiently marked, he raised a monument, with an inscription in testimony of the duty of "one of her sons."

At the time of the persecution of the Jews by Russia he was indefatigable in his place at the Mansion House Committee, and at the request of that Committee he started in 1882 with Mr. Montagu and the late Mr. Lawrence Oliphant for Lemberg and Brody to

¹ Dr. Asher was not a member of the Anthropological Institute at the time of his death.

examine, classify, and select for colonization, suitable cases from amongst the victims who had crowded over the frontier to take refuge in Austria.

In the year 1884 he accompanied Mr. Montagu and Mr. B. L. Cohen to America in order to inspect the prosperous colony formed by these outcasts. He then took the opportunity to attend the meeting of the British Association, which was held that year in Montreal.

He visited Utah, had frequent interviews with the President, Joseph Taylor, and returned laden with religious books of the Mormon community.

His last pilgrimage was made to Russia, where he went with his old colleague, Mr. Montagu, in 1886. It was at this time that his health seriously gave way; but he continued to work bravely in defiance of much suffering.

Although ever at work his labours were felt, not seen, and generally dissociated from their author; yet for so retiring a man few persons were better known, and certainly none better loved.

MAURICE DAVIS.

INDEX.

A.

Abercromby, Hon. J., 296.
 Address by the President, 481.
 African Tribes (South), manners, customs, superstitions, and religions of, 264; peoples of mixed origin, 264; names of the tribes whose customs are detailed, 265; intermarriages among the families of chiefs—dress—tribal names—birth and descent, 266; puberty, 268; marriage, 270; exchange of wives, 272; disease and death, 273; property and inheritance, 276; fire, 278; food, 279; cannibalism—fasting, 280; Umlanjeni's prophecy, 281; hunting and fishing—agriculture, 282; war, 284; religion of the Bantu, 286; law courts, 288; government, 289; oaths and ordeals—salutations—arithmetic, 290; measurement of time—games and dances, 291; magic and divination, 293; rain doctors, 294; lightning doctors, 295.
 Albertis, L. M. d', 471.
 Amulets against the evil eye, 54; discussion (Mr. Atkinson, Mr. Greatheed, Mr. W. Coffin, Mr. C. H. Read, Mr. Walhouse), 55.
 Annual General Meeting, 474.
 Anthropological lectures, 441.
 Anthropological Miscellanea:—Race and Language, 89; Note by Mr. A. W. Howitt as to Descent in the Dieri Tribe, 90; Sepulchral Chambers in Tumuli in Finistère, 90; International Congress of Prehistoric Anthropology and Archaeology, 91; French Association for the Advancement of Science, 92; The British Association, 92; Professor Weismann's Essays, 92; Race and Language, 251; Naga Ornaments, 252, 441; Popular Anthropological Lectures, 441; Vocabulary of Ulia, 494, 500; Childbirth customs in the Loyalty Islands, 503; Australian Marriage systems and Descent, 505; Discovery in Finistère, 507; Smithsonian Institution, 509; obituary notice of Dr. Asher, 515.

Aquarium, meeting at, 443.
 Arrows, Melanesian, 215.
 Arrows, poisoned, in Melanesia, 215; sense in which the word poisoned is used, 215; structure—use of human bone, 216; cure of a wound—preparation of poisoned arrows, 217; materials used—result of a wound, 218; discussion (Dr. Beddoe, Prof. V. Horsley, Sir A. Moloney).
 Asher, Dr., obituary notice of, 515.
 Asia, Western, the early races of, 30; the Akkadian language, 30; the Turanian language—the Etruscan language, 31; two races in Syria and Palestine known to the Egyptians, 32; indications afforded by monuments in Syria, 33; racial types, 34; the religion of the Kheta—their civilisation—exogamy, 35; civilisation connected with that of Babylonia, 38; the Philistines, 39; Georgian, a mixed language, 42; decipherment of Hittite monuments, 42; summary, 43; Hittite words, 44; Asia Minor words, 48; discussion (Dr. Beddoe, Mr. Bertin, Mr. Lewis, Mr. Bouverie-Pusey, Major Conder), 49.
 Aston, W. G., 64.
 Atkinson, G. M., 55, 96, 125.
 Australian Marriage systems, 505.

B.

Balfour, H., note on the use of "Elk" teeth for money in North America, 54; on the structure and affinities of the composite bow, 220—see Bow.
 Batty, Mrs. R. B., notes on the Yoruba country, 160.
 Beardmore, E., the natives of Mowat, Daudai, New Guinea, 459—see Mowat.
 Beaufort, W. Maurice, 480.
 Beddoe, Dr. J., on human remains discovered at Woodcuts, Rotherley, &c., 2—see Woodcuts; observations on the natural colour of the skin in certain Oriental races, 257—see Skin. Anniversary Address, 481.

Beddoe, Dr. J., 11, 24, 49, 214, 219, 263.

Bertin, G., 25, 49, 159, 199.

Bidwell, E., 452.

Boscawen, St. Chad, 199.

Bouverie-Pusey, S. E. B., 50, 158.

Bow, the composite, the structure and affinities of, 220; distribution, 221; Esquimaux bows, 222; three varieties of Esquimaux and North-West American bows, 226; Parthian, Dacian, and Scythian bows, 227; Chukch bows, 227; Tungus bows—Bashkir bows, 228; Kung bow, 229; Persian bow, 231; Indian bow, 235; Turkish bow, 238; Javan bow—ancient Lapp bow, 239; Otaheite bow, 241; birth-place of the composite bow, 242; scheme of probable affinities, 244; discussion (General Pitt-Rivers), 246.

Bows from the Yoruba country, 213.

Brabrook, E. W., 263, 443, 478, 480.

British Association, 92, 479.

Brown, J. A., 211, 480.

Bull-roarers, 159.

C.

Campbell, W. M. T., 89.

Carmichael, C. H. E., 477.

Celt from Essequibo River, 125.

Clarke, Hyde, the right of property in trees on the land of another, as an ancient institution, 199—*see* Trees.
— 480.

Codrington, Dr. R. H., on poisoned arrows in Melanesia, 215 — *see* Arrows.
— 53.

Coffin, W. H., 56.

Collingwood, J. F., 480.

Conder, Major C. R., the Early Races of Western Asia, 30—*see* Asia; exhibition of rude stone monuments East of Jordan, 65.
— 50.

Cross-bows, long-bows, quivers, &c., from the Yoruba country, 213.

Council, report for 1889.

D.

Davis, Dr. Maurice, on Dr. Asher, 515.

Dieri Tribe, descent in the, 90, 506.

Drew, E. A., 211.

E.

Egypt, the Shepherd Kings of, 163—*see* Hyksos.

"Elk" teeth used for money, 54.

Eskimo, their origin, 452; discussion (Dr. Rae), 458.

Etlinger, J., 123.

Exhibitions: instruments for (1) testing perception of differences of tint, and (2) determining reaction-time, 27; artificially-deformed skull from Mallicollo, 52; "Elk" teeth used for money in North America, 54; ancient amulets against the evil eye, 54; antiquities from Huasco, 57; photographs of megalithic remains from Japan, 64; drawings of rude stone monuments East of Jordan, 65; skulls of a Burmese Dacoit and of a rebel Chinese Mandarin, 94; remarkable form of celt obtained from a native on the Essequibo River, Dutch Guiana, 125; skeleton and skulls of Veddahs, 125; "bull-roarers," 159; skulls and other bones found at Hunsbury Camp, and at Llantwit, 182; examples of prehistoric trephining and skull-boring from America, 213; cross-bows, long-bows, quivers, &c., from the Yoruba country, 213; Melanesian arrows, 215; ethnological objects from Torres Straits, 297; natives of Tierra del Fuego, 443; Russian child giantess, 443; apparatus for fire-making, and photographs of the methods of using them in North Borneo, 451; fire-syringes, 452; full-sized drawings of fire-syringes, 452; ethnological objects from New Guinea, 459.

F.

Ferrier, Dr., 24.

Finistère, discovery in, 507.

Fire-making in North Borneo, 445; fire-syringe, 415; fire drill, 448; fire saw—fire from bamboo and pottery, 450; discussion (Prof. Haddon, Mr. Lewis, Dr. J. Rae), 451.

Flower, Prof. W. H., exhibition of an artificially-deformed skull from Mallicollo, 52.

— 11, 96, 474, 479.

Fraser, Prof. A., 253.

Frazer, J. G., 459, 479.
French Association for the advancement of Science, 92.

G.

Galton, F., on an instrument for testing the perception of differences of tint, and an instrument for determining reaction-time, 27.

— 11, 198.

Garson, Dr. J. G., 88, 263, 443, 478.

— 88, 263, 443.

Gill, Rev. W. W., 469; on childbirth customs in the Loyalty Islands, 503.

Gowland, W., photographs of megalithic remains from Japan, 64.

Greatheed, W., 55.

H.

Haddon, Prof. A. C., the ethnography of the Western Tribe of Torres Straits, 297; notes on Mr. Beardmore's paper on the natives of Mowat, 466.

— 253, 263, 451, 459.

Hastings, Captain E. S., exhibition of the skulls of a Burmese Dacoit and of a rebel Chinese Mandarin, 94.

— 96.

Haverfield, F., 93.

Hickson, Dr. S., 53.

Hollander, B., a demonstration of centres of ideation in the brain from observation and experiment, 12—*see* Ideation.

— 25.

Holmes, T. V., 251.

Horsley, Prof. V., 213, 219.

Howden, R., 253.

Howitt, A. W., 90.

Howorth, H. H., 96.

Huaseo, antiquities from, 57.

Hyksos, or Shepherd Kings of Egypt, 183; derivation of the name — proper names, 184; statuary, 186; religion, 190; materials of history, 192; the Hyksos were not of the same race as the people of Pân, 196; Hyksos origin of the older sphinxes and statues, 197; discussion (Mr. F. Galton, Mr. Hilton Price, Dr. Kinns, Mr. Bertin), 198.

I.

Ideation, centres of, in the brain, 12; joy, 13; centre for facial movements, 16; gustatory centre, 18; fear, function of the angular gyrus, 20; veneration, ascending frontal convolution at the base of the superior frontal, 21; pathognomy, 23; discussion (Dr. Beddoe, Dr. Ferrier, Mr. Wakefield. Mr. Bertin, Mr. Hollander), 24.

J.

Jacobs, J., 88.

Jacobs, J. and I. Spielman, on the comparative anthropometry of English Jews, 76—*see* Jews.

Japan, megalithic remains from, 64.

Jews, English, comparative anthropometry of, 76; measurements and tests observed, 76; description of apparatus employed for head measurements, 77; *Sephardic* Jews — West End Jews — East End Jews — Jewesses, 80; colour of eyes and hair, 82; colour-blindness, 83; chest circumference, 84; cephalic index, 85; "foundation" index, 86; discussion (Mr. Brabrook, Prof. Rupert Jones, Mr. Jacobs), 88.

Jones, Prof. Rupert, 88.

Jordan, stone monuments from East of, 45.

K.

Keane, Prof. A. H., 443.

Kinns, Rev. Dr., 198.

L.

Lawrence, E., 474.

Lawrence, G. F., 253.

Le Maitre, 443.

Lewis, A. L., rude stone monuments in the country of the Carnutes, 66—*see* Stone.

— 50, 90, 451, 474.

Livi, Dr. R., 296.

Loyalty Islands, childbirth customs in, 503.

M.

Macdonald, Rev. James, manners, customs, superstitions, and religions of South African Tribes, 264—*see* African.

Mallicollo, artificially-deformed skull from, 52; discussion (Dr. Codrington, Dr. Hickson, Mr. Read), 53.

Maoris of New Zealand, 97; tribes—birth, descent, adoption, 97; puberty, 99; marriage, 101; disease and death, 104; murder, 105; property and inheritance, 106; fire—food, 107; hunting and fishing, 108; agriculture, 109; war, 110; government, 112; oaths and ordeals—salutations—arithmetic, 113; writing—measurement of time, 114; games, dances, &c., 115; magic and divination, 116; religious and political associations—ceremonial uncleanness—doctrine of souls, 118; demons and spirits—guardian spirits—resurrection, 121; the heavenly bodies, &c.—miscellaneous superstitions, 122.

Meeting, Annual General, 474.

Meetings, ordinary, 1, 26, 52, 63, 93, 123, 181, 211, 253, 296, 444.

Meeting at the Royal Aquarium, 443.

Megalithic remains from Japan, 64.

Melanesia, poisoned arrows from, 215.

Members, new, 26, 52, 93, 123, 211, 253, 296.

Moloney, Sir Alfred, note on Oro and the Oro-stick, 163; cross-bows, long-bows, &c., from the Yoruba country, 213.

—219.

Morrison, Rev. W. D., 96.

Mouat, Dr. F. J., 211.

Mowat, the natives of, 459; dress, 459; puberty—marriage, 460; disease and death—murder, 461; fire—food, 462; salutations—measurement of time—dances, 463; sorcery—sodomy—canoes, 464; story of Sidor (the first cause of death), 465; notes by Prof. Haddon, 466.

Munro, Dr. K., 65.

N.

Nadaillac, Marquis de, 52.

Naga ornaments, 252, 441.

O.

Oro, the Yoruba god of vengeance, 160, 163.

P.

Phené, Dr. J. S., 88.

Philpot, J. G., 26.

Pitt-Rivers, General A. H. Lane Fox, 182, 214, 246.

Pleyte, C. M., vocabulary of Uliu, 494.

Prehistoric anthropology and archæology, International Congress of, 91.

Presents, 1, 26, 52, 63, 93, 123, 181, 211, 254, 296, 444.

President's Address, 481.

Price, F. G. H., 198.

Pritchett, J., 452.

R.

Race and language, 89, 251.

Rae, Dr. J., 451, 458.

Ray, Sidney H., on vocabulary of Uliu, 500.

Reaction-time, instrument for determining, 28.

Read, C. H., antiquities from Huasco (Guasco), Chili, 57.

—53, 56, 441, 479.

Report of Council for 1889, 476.

Report of Treasurer for 1889, 474.

Rink, Dr. H., on a safe conclusion concerning the origin of the Eskimo, 452—*see* Eskimo.

Risley, H. H., 253.

Rivers, Gen. Pitt—*see* Pitt-Rivers.

Ronay, Bishop, 477.

Roth, H. Ling, on salutations, 164.

Rotherley—*see* Woodcuts.

Rudler, F. W., 476.

S.

Salutations, 164; table of contents, 164.

Sepulchral chambers in Tumuli in Finistère, 90.

Skertchly, S. B. J., on fire-making in North Borneo, 445—*see* Fire-making.

Skin, natural colour of, in certain oriental races, 257; standards of colour, 258; prevalence of reddish hues, 261; tendency to tan from exposure, 261; discussion (Dr. Garson, Prof. Haddon, Mr. Brabrook, Dr. Beddoe), 263.

Skull, artificially-deformed, from Mallicollo, 52.

Skulls of a Burmese Dacoit and of a rebel Chinese Mandarin, 94; discussion (Mr. Walhouse, Rev. W. D. Morrison, Capt. Hastings), 95.

Skulls from Hunsbury Camp and Llantwit, 182.

Skulls of Veddahs, 125.

Smithsonian Institution, 509.

Southesk, Earl of, 211.

Spielman, I. and J. Jacobs, on the comparative anthropometry of English Jews, 76—*see* Jews.

Stone monuments in the country of the Carnutes, 66; number of dolmens, 67; Gellainville, 67; Corancez, 68; Maintenon, 69; Bonneval, 70; Ouzenin (la Planche de Beaumont), 71; list of monuments, 72; in Finistère, 508.

Stone monuments East of Jordan, drawings of, 65; discussion (Dr. Munro), 65.

Stone monuments, rude, East of Jordan, 65.

Summerhayes, Dr. W., 158.

T.

Thane, Prof. G. D., 11.

Thomson, A., on the osteology of the Veddahs of Ceylon, 125—*see* Veddahs.

— 159.

Tint, instrument for testing perception of differences of, 27.

Tomkins, Rev. H. G., notes on the Hyksôs or Shepherd Kings of Egypt, 183—*see* Hyksôs.

Torres Straits, ethnography of the Western Tribe of, 297; table of contents, 437.

Trees, right of property in, on the land of another, as an ancient institution, 199; olive trees—honey trees, 200; property in trees preceded property in land, 201; property in caves in Borneo, 205; China—India, 206; Ceylon—Bosnia, 207; Brehon records, 208; the case of Stanley v. White, 210.

Tregear, E., the Maoris of New Zealand, 97—*see* Maoris.

Tremlett, Admiral, on a discovery in Finistère, 507.

Trephining, prehistoric, in America, 213.

Tufnell, H., 123.

Turner, Sir W., 263.

Tylor, Dr. E. B., notes on the modern

survival of ancient amulets against the evil eye, 54.

— 163.

U.

Ulia, vocabulary of, 494; note on, 500.

V.

Veddahs of Ceylon, the osteology of the, 125; literature of the subject, 125; skeleton—pelvis, 126; sacrum, 128; spinal column—cervical region—dorsal region, 129; lumbar vertebrae, 130; sternum—ribs—clavicles, 131; scapulae, 132; upper extremity—inferior extremity, 133; table of measurements, 136; proportions of the head and trunk, 141; crania, 143; cranial capacity, 151; affinities of the Veddahs, 156; table of measurements of crania, 156; discussion (Mr. Bouverie-Pusey, Dr. Summerhayes, Mr. Bertin, Mr. Thomson), 158.

Vogan, A. J., on Australian marriage systems, 506.

W.

Wakefield, J., 24.

Walhouse, M. J., 56, 95, 480.

Weismann's Essays on Heredity, 92.

Wilson, Mr. T., on Smithsonian Institution, 509.

Woodcuts, Rotherley, &c., on human remains discovered by General Pitt-Rivers at, 2; cephalic index, prognathism, superciliary ridges, 3; chin, orbital index, nose, 4; norma verticalis, teeth, stature, 5; possible sources of fallacy, 7; further notes on proportion and stature, 10; discussion (Mr. F. Galton, Dr. Beddoe), 11.

Woodthorpe, Col. R. G., 252.

Y.

Yoruba, bows, quivers, &c., 213; discussion (Dr. Beddoe, Gen. Pitt-Rivers), 214.

Yoruba country, notes on the, 160.

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CONTENTS.—*continued.*

ANTHROPOLOGICAL MISCELLANEA—

A VOCABULARY OF ULIA. (With Introduction by C. M. PLEYTE, of Amsterdam)	494
NOTE ON A VOCABULARY OF ULIA, WITH VOCABULARIES OF KUSAIE AND MOETLOCK, CAROLINE ISLANDS. By SIDNEY H. RAY	500
CHILDBIRTH CUSTOMS OF THE LOYALTY ISLANDS, AS RELATED BY A MANGAIAN FEMALE TEACHER. (Communicated by Rev. W. WYATT GILL, LL.D.)	503
NOTES ON CERTAIN AUSTRALIAN MARRIAGE-SYSTEMS. By A. J. VOGAN	505
NOTES ON A RECENT DISCOVERY IN FINISTÈRE. By ADMIRAL TREMLETT	507
THE SMITHSONIAN INSTITUTION AND ITS ANTHROPOLOGIC WORK. By T. WILSON, Esq.	509
THE LATE DR. ASHER, M.D. By Dr. MAURICE DAVIS	515

The Council desire it to be understood that in giving publicity to the Papers read before the Institute, and the discussions thereon, they accept no responsibility for the opinions or statements of individual members.

CONTENTS.—No. 71, MAY, 1890.

	PAGE
EXTRA MEETING, DECEMBER 3rd, 1889.	
FRANCIS GALTON, Esq., Vice-President, in the Chair	443
MEETING OF DECEMBER 10th, 1889. Prof. FLOWER,	
C.B., F.R.S., Vice-President, in the Chair.—List of	
Presents	444
On Fire-Making in North Borneo. By SYDNEY B. J.	
SKETCHLY, F.G.S., M.A.I. (With Plate XI)	445
DISCUSSION. —Prof. A. C. HADDON, Mr. A. L. LEWIS, Dr. J. RAE	451
On a Safe Conclusion concerning the Origin of the	
Eskimo, which can be drawn from the designation	
of certain objects in their Language. By Dr. H.	
RINK, of Copenhagen	452
DISCUSSION. —Dr. J. RAE	458
The Natives of Mowat, Daudai, New Guinea. By	
EDWARD BEARDMORE. (Communicated by J. G. Frazer,	
Esq., M.A.)	459
Notes on Mr. Beardmore's Paper. By Prof. A. C.	
HADDON, M.A.	466
ANNUAL GENERAL MEETING, January 28th,	
1890. Prof. W. H. FLOWER, C.B., F.R.S., Vice-President,	
in the Chair.—Treasurer's Report, Report of Council,	
President's Address, &c.	474

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1877